

UJIMA

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Collective Work and Responsibility

UJIMA, the title of our newspaper, and the third principle of the Black value system, reads "collective work and responsibility to build and maintain our community together and to make our brothers' and sisters' problems our problems and to solve them together." It is the first step of this newspaper to bring about this collective effort in the producing of the newspaper. Black people in this institution should take this opportunity to participate in a collective effort to create something that will help to maintain our community here at UCSD.

It is the intention of this newspaper to reflect the entire community of which we are a part. This will only be done if we as a group take on the collective responsibility to see that this paper shall be produced. "To make our brothers' and sisters' problems our problems and to solve them together", acting as one of the main sources of communications among Black people. It will be our duty to make it known when a member of the family is in need of help, and seeing that the complete body knows of the brother's or sister's difficulties, so that we may be able to join as a unit, to solve the

problem together (and with much more effect).

Also by producing this paper with the principle UJIMA in mind, we shall at the same time be maintaining other principles such as UMOJA, (unity) to strive for and maintain unity in the family, community, nation and race. Through this paper we shall strive for the physical and mental unity that belongs to us. This must be with us if we are to function as a group. This paper also fits in the realm of the fifth principle NIA (purpose) to make as our collective vocation the building and developing of our community, in order to restore our people to their traditional greatness. Black creativity is the sixth principle; to do always as much as we can in the way we can in order to leave our community more beautiful and beneficial than when we inherited it. New ideas pave the way for the future-old ones are past. We hope the consciousness of this paper shall inspire these ideas. UJIMA is geared to promote this collective responsibility we speak of. It is one of the sole communitive forces of Black people and organizations on this campus. Only a collective effort can get this paper off the ground and on its feet to stay.

Randall

New Black Faculty

I would like to welcome and introduce the Black faculty and staff members who are new at U.C.S.D. They are as follows: Bro. Alonzo Anderson, Sis. Mary Cox, Sis. Dixon, Bro. Raymond Dye, and Bro. Cecil Lytle.

Alonzo Anderson, was born and raised in Los Angeles, California. He attended school at Michigan State. His areas of speciality are social psychology and group dynamics. He has taught off and on for the past three years before and while in graduate school.

Mary Cox is the Assistant Resident Dean at Revelle College. She has worked previously as assistant resident dean at Montclair State in New Jersey. Originally from San Diego she attended State where she received her B.A. in social science. She earned her M.A. in student personal and counseling at Montclair State. She is a student currently taking night classes at U.S.D. Law School with plans of becoming a corporate lawyer, a juvenile judge or a congresswoman.

Raymond Dye has been named the new Dean of Third College. He received his schooling from Harris College in St. Louis, where he got his B.A., his M.S. in counseling and student personnel from Southern Illinois University, and his Ph.D from State University of New York at Buffalo. Dye's major concerns

parallel with those of third College. He plans to help more minority students go into professional careers i.e. doctors and lawyers, etc. And encourages all students to come and talk with him whenever they feel the need.

Cecil Lytle, Assistant Professor of Music has come to UCSD from Grinnell College in Iowa. Growing up in New York, Lytle went to Clark College in Atlanta as a undergraduate and attended University of Wisconsin for his graduate studies. Off and on, while he was attending school, Lytle toured with various professional groups including James Brown. The organist-pianist is very much interested in not only educating students in the area of music, but he also feels performing plays an equal part as well. In junction with the latter he is the director of the Black Gospel Chorus and the jazz band here at U.C.S.D. Mr. Lytle plans for his groups to do quite a bit of performing. Look for them on television November 3. We will keep you informed.

Jews, while in slavery in Egypt for 430 years, probably adopted their law against pork...most modern Ethiopians and Mohammedans do not eat pork.

B.S.U. Lives 160 Students Attend

This is to announce the Awakening of the Black Student Union at U.C.S.D.

On the night of Oct. 3, 1974 the general body of the B.S.U. had a meeting whose top priority was to ratify the new charter and to elect the officers.

The black people at U.C.S.D. must take note that though there were many differences in opinion about the articles in the charter; though people walked out in disenchantment (that blacks could never organize and come to agreement), the Charter was ratified and the officials elected.

Over half of the members present at the beginning of the meeting stayed until the top priorities were voted on. The people who stayed knew that Oct. 3 was judgment day for the B.S.U. at U.C.S.D.; it has been struggling for the last couple of years, but now the foundation is set and we must build from there as a unified black body.

The people who walked out on the meeting are not to be criticized, but I must tell them that on Oct. 3 we accomplished what other organizations (Co-op) haven't been able to complete. We not only have a charter but

we have elected officials who are serious and devoted to the new duties.

New Chairman

A very dedicated, hard-working brother was elected chairman, Alfred Zollar. Brother Al more than anyone else exemplifies the kind of man BSU has needed for a long time. Al is a true Black man. Not only does he profess his dedication, but it is visible in his everyday life. Everyone that knows Al can see that he is no phony. He doesn't preach Blackness by day, and then act a "niggah" at night. Al has feelings and he knows how to relate to people. Political leadership can't be a thing apart from one's personal life, or the ability to be a feeling human being. It is hoped that the pressures of leadership do not make Al a thing apart from Black student body as has happened so many times in the past, and that Black students work together with Al in making this B.S.U. more conducive to all our needs.

Vice Chairman

James Jackson, a grad student in Neuro-Science has been

elected vice chairman. He is new to our campus, and his previous experience with BSU's at Howard and Princeton just to name a few should lend our B.S.U. valuable expertise.

Secretary

Sister Gail Williams was elected secretary. Gail has been an active member of the B.S.U. for a year now. She is full of energy and always there when the going gets tough. She's definitely an asset to the organization.

Treasurer

Sister Linda Banks was elected treasurer. Linda is a science major and she'll definitely put that science into use by making sure our funds do not "evaporate" without just cause.

We as black people must not give up our struggle because of differences in opinion or other obstacles in our way. We must remain a unified body. We have elected our officers, now we must not leave it at that. We must stand beside them and support the projects, activities and goals that we as black people want and need.

By Joseph McCracken

Bylaws of the Black Student Union of the University of California, San Diego

Article I
Name

The name of this organization shall be the Black Student Union (B.S.U.).

Article II
Objectives

The objective of this organization is to create African-American events that provide direction and encourage self-reliance to African American students (i.e. Black History Week, Black Student Orientation Program, Malcolm X and African Liberation Day, Black Career Day, Black Graduation Ceremony); to develop and enhance academic support systems; to support and engage in the recruitment of students and faculty/staff sensitive to the needs of African-American students.

Article III
Member

Black Student Union shall include all students of African descent attending the University of California, San Diego (U.C.S.D.).

Article IV
Committee

Section I

The Black Student Union's general membership shall be governed by an executive committee. The membership shall be composed of one elected representative from and by each student organization that has as its primary objective the fulfillment of African-American student needs and one elected representative from and by the

general (B.S.U.) membership.

Section II

The responsibilities of the executive committee are to coordinate activities sponsored by the B.S.U. and those activities sponsored by the represented groups; develop policies for the type of programs to be sponsored by the B.S.U. as they relate to the Black student's social/academic/cultural/financial needs; review charges of malfunctioning brought against B.S.U. officers.

Article V
Officers

The officers of B.S.U. shall be a Chairperson, a Vice Chairperson, a Recording/Corresponding Secretary and a Treasurer. These officers shall perform the duties as prescribed in the bylaws. The Chairperson, the Vice Chairperson, Secretary, and Treasurer shall be elected by the general body and shall serve for four academic quarters.

Section I

The responsibilities of the officers shall be the following: the Chairperson shall call meetings, preside over meetings, develop agendas, develop relations with organizations that share common goals, sign checks; the Vice Chairperson shall assist the Chairperson in carrying out the above described responsibilities; the secretary shall take the minutes and issue correspon-

dance and keep records of all B.S.U. transaction; for the Treasurer shall keep records of B.S.U. expenditures, seek revenue sources, sign checks.

Section II

The executive committee shall plan an annual budget and report for the general body on the last Thursday of the first month of every fall quarter. The budget shall be presented for general and line item approval.

Section III

Any officer shall be removed from office by a two thirds general body vote after the filing of a formal complaint with the executive committee, an executive committee investigation of the charges and an executive committee report to the general body.

Article VI
Meeting

The executive committee shall meet the first Thursday of every month and the general body shall meet the last Wednesday of every month. Special and emergency meetings shall be called by the Chairperson and/or the Vice Chairperson. The call shall be oral or written and must state the purpose. Whenever possible three days advanced notice shall be given.



CHIP GLENN, 20-year-old biology major in The Third College at the University of California, San Diego, works with the human deoxy-hemoglobin model he built to aid in research on sickle cell anemia.

Black Student Researcher

San Diego-Chip Glenn builds models. They don't fly or float. They're to look at, to study. Someday they may help find a cure for sickle cell anemia.

Casper "Chip" Glenn, 20, is a junior biology major in The Third College at the University of California, San Diego. During the past year he has worked in the laboratory of Dr. Lemuel Bowie, which is in the Veterans' Administration Hospital adjacent to the UCSD campus. Bowie, a staff chemist at the hospital and an assistant adjunct professor of chemistry at UCSD, is working on the problems of sickle cell anemia. Specifically, he is seeking a drug to aid sickle cell anemia victims.

Bowie and his colleagues are interested in diphospho glyceric acid (DPG) and the manner in which it binds with human deoxy-hemoglobin. According to Bowie, many drugs in use today against sickle cell anemia act somewhere near the DPG binding site. One drug, cyanate, is known to react very near the DPG binding site on the hemoglobin molecule.

"We want to synthesize a drug, similar to cyanate but which will react more specifically with hemoglobin and not with other

body proteins," Bowie says.

And that is where the work of Chip Glenn comes in. He has used a set of high resolution (2.5A) coordinates developed through X-ray diffraction by Dr. Max Perutz and others in Cambridge, England, and put together a model of a human deoxy-hemoglobin molecule.

The molecule is too intricate and involved for the researchers to formulate in their own minds all the possible interactions in and around the binding site. In order to visualize all the possible interactions, a three-dimensional model was needed.

Chip worked on the hemoglobin model during the spring quarter as an assistant in Bowie's lab. To do so, he was enrolled in a special studies class which means he earned academic credit but no pay for his hours of study, figuring and building.

He began with a computer printout of coordinates from X-ray diffraction data obtained from Perutz and built his model from those figures. One problem he overcame was raising the model off the base so that it could be viewed from below. It meant adding an extra 30 centimeters to each of the several

hundred vertical coordinates and mounting the model on a series of rigid rods for support.

The finished model, about the size of a beachball, is made up of hundreds of white, gray, red, blue, purple and yellow plastic pieces that fit together to give the researchers a complete 3-D picture of the molecule. By studying the model from any angle, they are better able to follow the many possible interactions within the molecule, something that would be almost impossible for any scientist with nothing more than a computer printout to work with.

The human deoxy-hemoglobin molecule is Chip's second model. Because these coordinates were only recently available, it is probably one of the first molecule models developed with such high resolution.

Does the success of this model mean that he will build more? Possibly, but Chip isn't sure. In fact, his future, at this point, is kind of vague. He says medical school is a possibility but he doesn't intend to make up his mind until sometime during the coming academic year.

-Paul West
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Take Care Business

Why Black people must develop a business-like attitude when functioning for Black people.

Very simply put, Black people have a nature of being vague, unorganized and behind time, when we should be specifically organized and on time. There have been many instances of this type of behavior everywhere that Black people have tried to accomplish goals for ourselves. This is not the time or place to sit around and talk for hours about the 15 million examples of tardiness, undependability or failure on the part of Black people. That activity will not solve the problems that we have. Some brothers and sisters have already given up on Black people. They would rather work with whites than with people of their own race. The sad fact about these people is that they have not only given up on me and you but on themselves. We have to realize that when we short-change Black people, we are short-changing ourselves. The people who have the philosophy I have just described are hiding from problems which we face whether we like it or not. In recognition of

this fact, it should be stressed that those people who run out on us to serve the white man and/or just to escape from life as it is for a Black person should not be admired or imitated. Here are some basic reasons why Black people must start taking care of Black business today:

1) The white man is most powerful when we are disorganized.

2) Black people cannot make time stand still. If we are not ready to make meetings and deadlines for works on time, things just won't get done.

3) Black students say that they are preparing for the future good of Black people. If studying, organizing, and taking action on matters which affect us as students at UCSD or the larger community is not done on time and in time, all our noble thoughts and ambition's will accomplish nothing.

So you see there is a very real need for Black students at UCSD, Black faculty & staff at the UCSD and community to organize, focus on problems, and act upon these problems quickly. Getting over or around the issue just won't do.

By Anthony Greenfield

Black Orientation 100 in Attendance

Black Orientation - 100 in Attendance. The UCSD Black Student Union orientation was held Saturday, September 21, in the student center lounge. The orientation started promptly at 3:00 p.m. If this was an example of things to come for Black students on campus, then it will be a good year.

The theme of the orientation was "Boys And Girls No More." It was paraphrased from the book "Boys No More" by Dr. Charles W. Thomas, professor of urban and rural studies here at Third College. Dr. Thomas was also a member of the panel discussion which began the program. He spoke on the "social cultural shock" or "how to deal with the alien environment at UCSD." Dr. Thomas believes that what we, as Black students, have is a fear of success and not of failure. He suggests that we concentrate on "excellence and endurance" in order to reverse the negative trend. Also present were Bro. Phil Rafael, psychological counselor at Third, who advises students to put an emphasis on learning to "deal" with other brothers and sisters, while de-emphasizing worrying about getting over. Bro. Phil also put students at ease about being able to say "I don't know," whether it be Math 4A or Science and Technology. He feels that being able to admit our lack of knowledge will be the ultimate key which will unlock real knowledge, both academic and personal.

Sister Betty Butler, librarian at the Central Library, was also on the panel. She rapped about need for improved study skills while here at UCSD. She expressed her belief that with a good working knowledge of how to use the library, not only would our study time be cut, but our grades would improve as well. In keeping with her belief, Sis. Betty offered Black students a mini-course on library use. All that is necessary now is for us to get together and ask.

Academic support was the topic covered by Bro. Fred Henderson, Asst. Dean at Muir College. Bro. Fred told the students about the support systems which are available on campus. They include: oasis for tutorial in math, science, as well as a personalized study skills program which includes speed reading.

Speaking last on the panel was Bro. Lonnie Anderson. For those of you who are unfamiliar with him, Bro. Lonnie is in the psychology department. Although he is currently doing research, he will be teaching classes next quarter. His topic was "Escapist Behavior." Brother Lonnie said that escapist behavior, in itself, is not necessarily bad until it becomes excessive. He feels that when we feel ourselves trying to escape constantly, it is up to us to "jam ourselves" to check out what it is we're afraid to face. Brother Lonnie spoke about setting constant goals for ourselves and then following through. Instead of adopting an escapist attitude for any and simply all problems which we face, he suggests dealing with whatever comes up, as it comes up.

By Ashaki Adama

Black Women's Destiny

Black women where are we going? What are we doing that is essentially any different from what our mothers and grandmothers before us have done? Basically we are not any different.

We aren't even managing the art of survival as well as they have. With the advent of adequate birth control methods, and abortions we are lowering our numbers and destroying our health. We are aiding and abetting some Black men in their disrespect and disdain they hold for us. We are not being women but only bones for the dogs that some Black men emulate so well. We have been a lot luckier than our mothers; in that some of us have been allowed to enter the white man's universities. Our parents had prognosticated that this would be the answer to all our troubles, that now with a university education, we could scale new heights of achievements. We would not have to be stymied by the obstacles which they faced in their youth because of lack of educational opportunity.

Our educational opportunity has meant at least one year and a half of overcoming academic deficiencies we acquired in high school, in addition to trying to get into the intellectual grove of things in our junior year, by the time we are seniors and get that "meaningless" credential we hardly know what hit us. Some of us then try for two more years of education in grad school to further stimulate intellectual growth, or most who are thoroughly sick and tired of school go out on the job market and find that either we are not qualified to dig ditches or as most cases the job market is closed tight.

Where are we going, Black women? A lot of us don't have to sweat and toil in Miss Ann's kitchen like our mothers. If we do, we won't have to worry about whose watching our children, because we never let them develop to the point of realizing what it would be like to be out of our wombs. Not pointing a finger, but too many of us have gotten caught up in genicidal acts for selfish motives such as our so-called men not being ready for fatherhood, or they already have one child too many, or worrying about what our parents would say (forgetting that we would never have to worry about what our parents would say if we had not fallen victim to the white man's immorality). Then we call our men dogs forgetting that we have left ourselves wide open. To often we call ourselves helping our men forget their worries with a little love and affection; without trying to rationally discuss the problem with them, and finding a proper means to deal with it. We cop out, let Black men have their cake and eat it too, and then lament, "a niggah ain't shit".

A lot of us don't have to toil in Miss Ann's kitchen like our mothers or do we? Black women, a new kitchen is being prepared for us. Miss Ann has liberated herself from the kitchen and every other sexist role including natural sex relationships with Mr. Charlie, note this feminist slogan, "stars and dikes forever." Miss Ann no longer wants to play second fiddle to her man, she wants equal status with him. White women are successfully organizing to achieve that status. What does Miss Ann's Transformation to Ms. Ann mean for Black women? For Black people in general? It means that Black people who are already held in contempt have even lesser chance of obtaining entrance into the mainstream of economic life, to obtain a higher than sub-

sistence standard of living. White women are now being considered "minorities" and naturally a white "minority" that controls fifty percent of the nation's wealth as do white women are going to take priority over the hiring of Blacks. Note the adroit duplicity which NOW, National Organization of Women, used in back stabbing the Black Federation and the Chicano Federation into an ineffective position to negotiate hiring policies with Channel 39, a local San Diego TV station. Also note the number of women seen as TV announcers on channel 39.

Is NOW's success to go down in the annals of the struggle for economic equality as a marked success for other "minorities"? Surely it will not. It will only show that Black folks missed the boat again. Why are Black people so easily duped? Surely white women have social inequalities that need to be overcome. But are we Blacks going to let them make it at the expense of being stepped on as every other white "minority" has in the past. There is nothing new under the sun and yes Black folks we are getting it again. But white women should not be classified as minorities, they are part of the white majority. White women need to straighten out their sexual complexes at home in the bedroom not out in the job market at the expense of Black people.

Black women a new kitchen is being prepared for you - low paying clerical jobs if you are lucky, or the unemployment lines. This is what Ms. Ann's liberation means for Black women. It also drives home the fact that we as a people don't own or control anything which is essential to our well being. We have always been the dregs of society held in disdain by all the world even Black men. So, in view of this where are we going Black women? It seems as though we can learn something from our mothers, grandmothers, and great grandmothers. Supposedly we are a little more sophisticated, and educated. If so, why do we compound our problems as a people by indulging in birth control and genicidal methods which are harmful to us? Why do we allow our Black men to have their cake and eat it too? We talk about nationhood, but what nationhood if we don't look at our selfhood as women first. It seems we need to take a second look at the "white-woman's liberationist" values which have been shoved down our throats for the last five years or so. Surely we do not want to be subjected to such humiliating positions as house maid-sex machine-child producing slaves, which has been the woman's role for centuries. But do we want to be liberated career-playgirls, a role which is exploitive in itself, and let our Black 'family disintegrate into oblivion? Nothing is wrong with motherhood if it is undertaken under appropriate conditions. If we begin to demand more of ourselves and our Black men the family unit can be sustained under conditions ideal to both. But the essential importance of the Black family is that we can't allow our children to be influenced by the white man and his trickery until they have the basic foundation of their Black identity at home. And this is where we need to be going Black Women, back "home".

By Dahia Simms

RACE-TERM FOR WHITE PEOPLE HAS BEEN FOUND TO BE NEGRO ORIGIN. IT COMES FROM THE ETHIOPIAN (CO-CUSH-LE), MEANING CLASH. LEGENDARY ANCESTOR OF THE BLACKS. "CAUCASIAN" FOR WHITE WAS FIRST USED BY BLUMENBACH IN 1775 FROM A SKULL FOUND IN THE CAUCASUS. BUT HERODOTUS OF 425 B.C. TELLS OF THE NEGROES HE SAW IN THAT REGION. NEGROES, SOME SET-BLACK, STILL LIVE IN THE CAUCASUS. (EUROPEAN RUSSIA).

AHMOSIS

EGYPTIAN PHARAOH OF ABOUT 1500 B.C. FOUNDER OF THE "NEW EMPIRE" HE DEFEATED AND DROVE OUT THE MYKOS, OR SHEPHERD KINGS, WHO HAD INVADED EGYPT, SUPPOSEDLY FROM ASIA. INVADING SOUTHERN PALESTINE HE CAPTURED THE FORTRESS OF SHARUHEN AFTER A SIEGE OF THREE YEARS. HE IMMEDIATELY PRECEDED THE PHARAOHS OF THE 18TH, MOST NEGROID OF THE EGYPTIAN DYNASTIES.

PORTAIT OF A DAUGHTER OF AKHENATON (AMEN-OPHIS IV) OF THE 14TH DYNASTY OF EGYPTIAN PHARAOHS, WHO LIVED ABOUT 1350 B.C. THIS DYNASTY WAS CLEARLY UNMIXED NEGRO. AKHENATON SHOWS NO WHITE STRAIN AND DARWIN NOTES THE NEGRO STRAIN IN AKHENATON'S FATHER, AMENOPHIS III, GREATEST OF EGYPTIAN CONQUERORS OF THAT TIME. AKHENATON ORIGINATED THE IDEA OF THE ONE GOD AND IS EVIDENT AUTHOR OF SOME PSALMS ATTRIBUTED TO DAVID, WHO LIVED 300 YEARS LATER.

When we are one hundred and dead
And our grandchildren live our bodies loss
They will be rulers because we bled
Fighting for freedom supreme despite the cost

Our sisters, our majesty, still slaving
scrubbing floors, cutting lawns while bearing
loving and raising strong that birth and yet saving
love for her Black man so...so...sharing

Our women, our queens with song of soul on tongue
singing out blackness and right Have capably capably captured the hearts of our young
preparing them emotionally for life's fight

My brothers, Kings by nature's gift
Working in fields and factories Take pride in their conscious life from slaved body and mind. Our victories

My brothers with stronger minds than before
Ready to throw your hearts board They have already sailed by the scores
But your heart too, has sailed and soared
It has always been with us.

Johnny Mills

THOUGHTS OF LOVE

I WOKE UP THIS MORNING TO THE SOUND OF BIRDS CHIRPING AND CRICKETS...HUMMING

IT WAS A FINE MORNING. HE TOLD ME HE WANTED TO SEE ME AGAIN.

MY HEART SINGS A MELODY SO SWEET THAT MY EARS CRY.

A LOVELY LACE OF THOUGHT AWAITS ME IN OUR LOVE

OH! HOW GRACIOUS LIFE CAN BE FOR THE RED OF MY PASSION FILLS THE BOWELS OF SWEET MILK AND THE HONEY THAT SPINS OUT IS POURING IN MY MIND

LIKE THE SOFT REFLECTION OF TIME WHEN DREAMS ARE VIVID AND RHYMES.

THE BLACK OF PEPPER THE WHITE OF SALT IS HOW NATURAL I FEEL FOR THE END OF LIFE IS DEATH FOR THE END OF LOVING IS BLINDNESS

AND THAT IS WHERE FOREIGN TONGUES ARE SPOKEN

I WILL NOT UNDERSTAND FOR MY HEART KNOWS LOVE FOREVER.

Black Freshman

The first thing that I realized, being a black freshman at UCSD, was that this college life moves in numerous currents. Some weak, some strong, others good and bad.

When I first moved into the dorm my roommate hadn't arrived yet. I found myself wondering whether she was black or white. It didn't bother me at first because anyone would be anxious to know what kind of person they would be living with for the next nine months. As the time passed and she still didn't show up, her color was my main preoccupation. It disturbed me because I didn't understand why I was so worried about it. I knew I wanted a black roommate but I didn't think I was a racist either.

My roommate turned out to be white (of course) but the adjustments weren't too hard to make. Soon I forgot about her color. Sometimes she and her white friends would ask me questions about black people like, "Do you always do that to your hair? Do you like to be called Black, Negro or what? Do you tan? How come Black men isolate themselves from us? etc." I would try to answer these questions with as much understanding and patience as I could. After all, I may have to ask them a question one day, like why they act so silly? I also appreciate the questions because that only proves that they are trying not to be ignorant and I can respect that.

The Black people at school, to me, seem very color conscious. This has its good points and bad. When it comes to Black pride, love and respect, it's something beautiful and something we need more of; but if it comes to deliberately cutting oneself off from every one, it's not a productive attitude to take. Knowledge can be gained from anyone no matter what or who they are, and that's what we are here for, knowledge.

My first impression I got when I heard about the B.S.U. was, "Oh, Lord! Another group of loud, militant-minded Negroes, reciting the "last poets", with much talk about "the problem" and accomplishing nothing. (All these doubts were based on the last four B.S.U.'s I've belonged to.) I'm sure glad I was wrong! The main purpose of the BSU was strictly academic and really dealt with my needs as far as knowing what help was available and where to go to get it. They really

gave me the incentive to dive into my books head first and take care of business, but then again I was reminded not to let everything else go. My interest, hobbies and talents must just as importantly be developed.

I found the social life at UCSD has only two prerequisites, you must know how to "bump" and have a mild addiction to bid-wisk. Without having these activities mastered upon arrival at school, you will either have to learn quick or suffer the consequences.

I was signed up in a Third World Studies Class that was so boring! Sometimes I could not relate to the lecture and while the students around me were busily taking notes and seemingly absorbing everything he said. No matter how hard I tried to concentrate it got harder and harder to me. After class I went up to him and quite frankly told him that I didn't understand one word that he said and asked for a list of suggested reading, books, and scheduled office time for further discussion. I only mention this incident because I know some freshman would go through the same experience and instead of getting help they'd fall further behind in their studies and in a few weeks they can't catch up so they'd fall out.

All these experiences have brought me to a personal resolution. I'm just starting out and I'm sure I have many more worthwhile experiences in store for me. And as long as I go on living, I'll go on learning.

By Bobbye Dones

Legal Assistance

FREE legal assistance is available to all brothers and sisters of U.C.S.D. and neighboring communities. If you need legal counseling and can't afford the fee of a private lawyer, then the Legal Aid Society of San Diego is at your disposal. This public service provides many types of assistance ranging from divorce counseling to welfare hassles to misdemeanor charges to class action suits of any nature.

The Legal Aid Society has a competent staff of attorneys that will go to court with you if necessary. So if you get in a legal jam that requires prompt, professional counseling at no cost, don't hesitate to call the Legal Aid Society of San Diego at 237-9611.

A Concerned Brother

Black Faculty Voice

Dr. Thomas addressed the issues concerning the "Role Of The Black Psychologist," what kinds of things we should be doing, what kinds of things we've done that just haven't cut it.

The speech primarily underscored and emphasized the need for Black people to be political. All knowledge has a political base. Black psychologists must understand that most of all. We are the ones who can modify behavior, or 'change and shape peoples' attitudes. We have to make sure we're not doing the dirty work of white psychologists. We cannot solely stand up reading from some white text book and foist white theories of behavior on Black reality.

Black psychologists must be in the community not as leaders but as resource people. Black psychologists must make certain the community knows we have these skills and the community

has its choice in coming to us.

Black professionals and people with skills to offer must develop a system of accountability to the Black community. The Black Federation is a positive step in this direction. The Black Federation is an umbrella organization that is composed of various social welfare agencies. Urban League, CORE, grassroots programs and Federal agencies. The Black Federation sponsors programs and activities geared to improving the plight of the Black community.

San Diego has no mental health facilities specifically geared to the Black community. I can't say at this point what the ultimate form of mental health programs Black psychological organizations will be in San Diego's Black community in the future. Planning by local Black psychological associations are being started in this direction.

Osiris

NEGROID CHRIST OF THE ANCIENT EGYPTIANS.

ETHIOPIANS OF THE EARLIEST CENTURIES B.C. DECLARED THEY WERE THE FIRST OF ALL HUMAN BEINGS, THAT THEY FOUND EGYPT AND GAVE IT THEIR LAWS, CUSTOMS, STATUTES AND WRITING. DIODORUS SICULUS, ANCIENT GREEK HISTORIAN, SAYS THEY WERE PROBABLY RIGHT SINCE ETHIOPIA WAS NEAREST THE SUN AND THUS THE PLACE THAT SHOULD HAVE BEEN THE FIRST PARADISE OF ALL LIVING CREATURES. EGYPT HAD MANY ETHIOPIAN RULERS. ZEUS, GREATEST OF THE GREEK GODS, BORE THE TITLE, 'ETHIOP'.

MALGASH GIRL (NATIVE OF MADAGASCAR) THE MALGASH ARE A MIXTURE OF NATIVE AFRICAN AND MALAY WHICH IN TURN IS A MIXTURE OF NEGRO AND MONGOLIAN. MADAGASCAR HAD FOR CENTURIES ITS OWN GOVERNMENT WITH DISTINGUISHED KINGS AND QUEENS.

Stresses and Strains of Black Students

Research Paper By: Elizabeth Jessup

The Black experience in a predominately white university has been described as a "story of frustration, hope, and disillusionment of individual and institutional racism and of defensive separatism." (1) This statement sums up the attempt to resolve the outward stress and strain amongst the Afro-American on the University of California, San Diego's Campus. The statement goes on to point out the many elements which shape the minds of Afro-American Students. The information of this problem is not as widespread as V.D. or smuggling dope into the country. It is a social problem that if some measure is not taken, the downfall of the future replacements in our society will filter away the Afro-American Students of today. It has often been stated: "If a man has fear, he will fall" or "We have nothing to fear, but fear itself." For fear is anxiety and tension combined into one.

Separatism is a common reaction to the stresses of an elite environment. Charles V. Willie in Psychology Today, gives an example of the individual racism and its effect on an Afro-American Student.

"I was in a hall of 500 girls all white except me. My roommate was from the south. It just so happens I did get along with my roommate. You could call her a liberal...Isolated, I began to get into the system of having mainly white friends...To a certain extent, I was getting involved with a lot of white activities...The little incidents started to happen. My white friends as my good friends would make mistakes in what they'd say and do. They were really my friends, so I figured they had made an error.

We used to study together for exams in one course. The content of the exam was on prejudice and poverty. They didn't call me in when they were studying. When I found out they had already studied and did not include me, I asked why and was told that one of the girls said, Negroes were inferior, and they thought it wouldn't be right to include me in the study session after that type of attitude had been aired.... Then Martin Luther King Jr. died and a lot of places began to be burned and a lot of those liberals when the fire of the unrest got nearer, let their attitudes out loud. Around this time Black Collegians began to form and become more active. I began to make a break and began to take a good look at myself and these so-called friends....When you are put in 500 and everyday you're exposed to some kind of racism, whether subtle or blatant, it begins to work on you...By the way, most of my friends today are Afro-Americans."

Many Afro-Americans feel that support from whites is not dependable. So, we increasingly turn to each other. However, it is sometimes thought that for Afro-Americans to turn to Afro-Americans as opposed to whites, could cause a stigma in our position in society. The fear of the white friendship is that the Afro-American would become fragile or unstable. Levy and Willie point out one of the largest stress and strain on a predominately white campus is that the size of an Afro-American Student population is an important element in the interracial social life. Separatism tendencies or self-alienation takes over. For

it is better to have some of your race eliciting response that you know will take place. This is one of the view points which is true. But, another form of stress and strain seems to take over where others could not. It was thought that there might be greater "slintering" among Afro-American Students on Campuses with a larger population and greater cohesion among them where the number is smaller. It was also assumed that there would be more different kinds of organizations on campuses with a large Afro-American population and that conflict would arise among the students as Afro-American organizations competed for support and allegiance. Data have proven that is not the case. Actually, there is less cohesion and more tension among Afro-American Students at white colleges, where the Afro-American Student population is relatively small. The chances of a Black person finding another Afro-American with whom he is compatible, is limited on the white campuses.

Any extraordinary personal characteristics may compound an already difficult situation. The example, an Afro-American woman in her thirties attending a university with fewer than seventy-five as an Afro-American population, would call campus social life "a living hell", or she might reply, "I am an old lady compared to the guys in school." She might say, "they don't want any part of me and I don't want any part of them, they are just babies." With this example in mind one could only be experiencing some form of stress or strain.

Even there are no extraordinary circumstances. Encounters between Afro-American females and males are very tense and uncertain when there are few Afro-American Students on campus.

When two Afro-American Students find they are compatible and have much in common. However joyous, the joy is tempered by anxiety that the small population on campus may not yield another compatible relationship if the existing one should end. Thus, one partner may press another prematurely for any exclusive relationship. Afro-American men especially, place a high value on maintaining their freedom. They tend to place a premium on not getting "trapped." This makes things better for the man but, on the other hand, the woman is still feeling the stress of loneliness. However, this can, and in many cases, go both ways leaving the Afro-American male experiencing this stress of loneliness.

The complex problem of achieving a satisfactory social life when the number of Afro-Americans on campus is small, is summarized in these statements: noted...these statements are relevant on this campus. "The women are screaming about the small amount of Afro-American males especially the available ones. I'll be glad to get out...a little social life would be best. A view from the males would be: "I don't know many women only a couple, the rest are conceited and stuck up and act like they are likely to be "Miss Black America."

You are used to seeing the same "bunch" and after a while you get tired of seeing the same old people. With a place as large as U.C.S.D. one's reputation seems to travel ahead of you. By the time you are a sophomore, you are old. Everyone knows you, who you have for a companion, what you are doing, what you are not doing, and whether it is worth

their time or not. For the Afro-American woman it is still harder by the time you are twenty to twenty-one, for you are known. I as an Afro-American woman feel isolated especially when I am the only one in a class. The subject matter is not important but, rather the uneasy feeling from the professor down.

Nearly all Afro-Americans on a predominately white campus often feel isolated and confined. However, the Afro-American woman tends to show the stress more outwardly. Levy and Willie tried to compare the quality of campus social life for the Afro-American woman and male. Their study offered a modest opportunity to inquire whether Afro-American women find it harder to adapt to the white college life socially, than Afro-American men....According to Levy and Willie in Psychology Today, Black women do less interracial dating than a member of any other group in study... The Afro-American man is able to do so all the time. The point that was made is that the forces that inhibit interracial dating are stronger for the Afro-American man and the white woman. The Afro-American women who would date interracially on a small scale are often isolated by the fact that only a small percentage of white men ask them out.

The following poll was taken in four upstate colleges in New York on Afro-American Students and White Students who date interracially:

RACE SEX PERCENT WHO DATE INTERRACIALLY	
BLACK WOMEN	29%
WHITE MEN	36%
WHITE WOMEN	45%
BLACK MEN	64%

At the University of California, San Diego Campus, the Afro-American Students were given questionnaires to complete. The results were of great interest to the future of the resolution of the outward stress and strain of Afro-American Students.

According to the data 74% of the Afro-American Students are admitted under special action. Under this study, 43 out of 65 Afro-Americans were admitted under special action. The reasons ranged from the lack of required courses from high school, to the low grades on their final transcripts. However, when the time comes for allocation of financial funds of these students, they are given the same amount of work-study as those who were admitted under the regular status. If one is said to be having difficulties in maintaining his grade point average or whatever then how is it possible for him to work off the large amount of work-study and yet maintain suitable grades for the University.

One's environment plays a large part in the effect of the existing stress and strain encountered in the University of California, San Diego. This includes the social, economical, physical, and psychological aspects. The social aspects of the students under survey evinced that 12 of the 65 students were from a white middle class level and had only a small amount of contact with other Afro-Americans. The other 20 were between upper and middle levels of the economy. The economical flow of the environment of these students ranged from \$10,000 a year to \$3,500 a year. This was also including a large number of dependents at both ends of the scale. The psychological problems in these students environment ranged from mixed families—a white father and an Afro-American mother or both

white. Other psychological conditions entailed one's feeling ashamed of his previous environment. This is due to the physical location of the home, family and most important, the income.

The present environment here at the University of California, San Diego has been described as being most undesirable, disappointing and a psychological burden. Some described it as a "tragic moment" in their life, the social aspects lack any desirable qualities. "It is composed of shooting pool, basket ball, swimming, and many other recreational quantities, but lacks the men and women one would desire to meet." The economical aspect as seen by these students is a disaster, a means of destroying one's self-pride. The maximum sum of money allocated to undergraduates is \$2550 a year. This of course is not sufficient for a student who acquires excess bills. This in turn constitutes additional stress and strain on the students. In order to acquire additional funds, one must repay.

On the 4th of May, I spent some four hours talking with Afro-American Students throughout the University on the subject of the stress and strain encountered at the university level. The largest stress and strain is upon the Afro-American male. He encounters a lot of outside stress from his contemplation with the law. Many of them have been arrested for drugs and alleged robbery. They have subjected themselves to probation and subject to dismissal for "poor academic progress." He looks upon these actions as a way or ways for the system to "castrate" him before his Afro-American woman. Many of the "sisters" are unable to cope with the small number of desirable men on this campus. That is the reason given for the ones who date interracially with whites and chicanos. The sexual habits of the Afro-American woman is also threatened in a predominately white University.

The women who acquire birth control methods from the university are very open. The U.C.S.D. Birth Control Clinic has one of the largest advertisements of the "liberated" "free spirited woman of today."

One young freshman told of her encounter with the introduction to the Birth Control Clinic:

"I came to see the doctor about some abnormal pain in my side. Immediately, he diagnosed it as constipation. However, he suggested I get in touch with the birth control clinic on Monday or Wednesday night, to find out how to protect myself."

The division of the three undergraduate schools at the University of California, San Diego has had a great deal of psychological stress and strain upon the Afro-American student who finds himself being looked down on because he is a Third College student. The students at Revelle are looked upon as being very intelligent, yet bourgeoisie. The Muir students are somewhere between superior and inferior as compared to that of Third College. However, the Third College has been subjected to "illicit publicity" rumors, and other degrading assumptions of the quality of the education acquired.

When I asked for suggestions that the sample students would give or leave for the incoming Afro-American freshmen, I got the following: "Think twice about coming here." "Be prepared for the academic task of hard core

studying and not the studying found in high school." "Come with the idea of a set goal as far as a major study." "Leave drugs at home or wherever you discovered them." "Find a man or woman somewhere off campus." "Please don't come." "Take time to consult with the available services before it's too late....there is all work and no play here."

According to the psychologist located on the Matthews Campus Resident Deans Office, he tells some of the encounters with Afro-American Students. "The large number of visitors to my office consist of young Afro-American females. There are no Afro-American males. Some of the problems presented are: "The lack of special experiences; the lack of available and suitable MEN on campus; insecurity; a need for an older man in their lives; or just someone to talk with." He gave some proposed reasons for the lack of Afro-American males not visiting the psychological services offered by him: "It infringes upon their manhood" "Fear of the way the Afro-American females would look upon this." "The lack of trust in another Afro-American male over twenty-one." The psychologist felt that if he had been an Afro-American, perhaps the reverse of visitors might have occurred.

According to an Essence writer on education, Arthella Addei on the subject of the Afro-American Student, three percent of the nation's college students are Afro-American while one-sixth of them are enrolled in Afro-American private colleges. Over one-half of the nation's Afro-American college students are enrolled in predominately white institutions.

Ms. Addei relates the reasons for the surprising ratio to the availability of scholarship aid for Afro-Americans; intensive recruitment of minority students by the big "Ivy League" schools and others less renowned, and of course the historic Supreme Court Decision that desegregated schools.

Prior to the school desegregation, a large number of educators and other experts felt that educational opportunities could come about only after desegregation. These contentions are still being made today. However, what has happened and is still happening to countless numbers of Afro-American Students in numerous predominately white institutions warrants another look at Afro-American institutions of higher learning in order to achieve these goals.

Desegregated schools have been a challenge to most Afro-American Students. Some have gone on to finish with high honors and recognition. Others, in spite of poor college preparation and other obstacles have "hung in there" and graduated successfully. But, there are still a large number of Afro-American Students in predominately white schools who have contributed to the lowering of their self-image and sense of worth.

According to the statistics on the Afro-American Students by leading psychologists, these students look upon their college experience as a social, as well as academic opportunity. Predominately white campuses offer limited meaningful, social lives for many Afro-American Students.

The large number of white students enter college with the intentions of following their "father's footsteps" as far as professions. For the vast number

Research Paper By: Joe T.

Historically, the biggest and most persistent foe of Black Nationalism, Pan-Africanism, or Black Separatism in this country, as well as internationally, has been the doctrine of Marxism. More than the doctrine itself, those individuals who are and have been instrumental in advocating and enforcing it, have been unscrupulous in terms of their dealings with Black Nationalist organizations. As far as the Communist Party International has been concerned, those organizations who don't adhere to their philosophy aren't revolutionary, but are "counter-revolutionary" and "reactionary." Thus, they have worked diligently to undermine and sabotage every African Black Nationalist - Pan-Africanist Movement that has ever been in existence.

During the Marcus Garvey movement, the Communist strategy of infiltrating and creating external and internal turmoil was extremely effective in bringing about the demise and the eventual destruction of the organizational structure of the U.N.I.A. (Universal Negro Improvement Association). The Communists felt that if they didn't have the power to control or influence Garvey, they would scheme either to take his organization (which was made up mostly of the Black working class) from him or separate it with imposing conflicting ideologies, which would eventually lead to its destruction.

Marcus Garvey wasn't about to let himself be influenced and misled by the Communists. He was far from vague in expressing his opinions of communism in regards to the African-American working class people when he said,

"If I must advise the Negro working man and laborer I should warn him against the present brand of Communism or Worker's Partizanship as taught in America, and to be careful of the traps and pitfalls of white tradeunionism, in affiliation with the American Federation of white workers or laborers." [1]

Statements of this kind didn't fare too well with the Communists or the labor-conscious Socialists. The Jamaican leader further cited what he saw as the great menace of communism in countries where the Black man is a minority. To Garvey, it was simply a selfish and vicious attempt of the Party to use the Black vote and Black numbers in the violent overthrow of a system injurious to white underdogs. Once accomplished, the revolution would still leave whites in power. In Garvey's opinion, the new order would be no better for Blacks than the one overthrow.

The U.S. Communist Party, directly under the orders of the Communist International was, on several occasions, implicated with the harassment of U.N.I.A. members and the disturbances of U.N.I.A. meetings with physical violence. The mouth-piece of the Communist International at that time was George Padmore, a Black man, who was being used by the Party in an age-old strategy of "divide and conquer." His position as the Executive Secretary of the "International Trade Union Committee of Negro Workers" and Editor-in-Chief of its "official organ, The Negro Worker, was used to advocate to Marxists and non-Marxists,

throughout the world, the total destruction of Garveyism by any and every means. An example of this vicious campaign against Garvey and the U.N.I.A. can be cited in Padmore's own words at the time:

"The struggle against Garveyism represents one of the major tasks of Negro workers in Africa and in the colonies of Africa and the Caribbean. Why must we combat Garveyism? For the simple reason that, as justly stated in the program of the Communist International, Garveyism constitutes a dangerous ideology which bears not a single democratic trait and which toys with the masses...Garvey is much more than a dishonest demagogue who has profited from the wave of revolutionary protest of Negro Workers...Garvey...is an agent of American Imperialism...[T]he Garveyist ideology is the most reactionary expression of Negro nationalism...The landlords and black capitalists who support Garveyism have only one objective, to mobilize Negro workers and peasants to create a Negro republic in Africa...Garveyism is alien to the best interests of Negro workers...Negro workers should not be deceived by the demagogic actions of Garvey and his partisans. They must understand that the only road by which they can acquire their freedom and emancipation, is by organization of their forces...and establishing an alliance with white workers..." [2]

Besides Padmore, there were other adversaries of Garvey from the Communist and Socialist Party. They included men like Cyril Briggs and W.A. Domingo, who were formally members of the African Blood Brotherhood. Domingo was also a member of U.N.I.A. prior to his membership in the A.B.B.

"He saw the A.B.B. as a means of spewing hatred for Garvey, his former boss and boyhood friend..." [3]

Otto Huizwood, the only Brotherhood leader who had first joined the Communist Party, held strong hopes for radicalizing white workers—in contrast to Briggs' disapproval and skepticism. The ambiguities and radicalism of the A.B.B. prompted Garvey to comment.

"Communism among Negroes...represented...by such Negroes as Cyril Briggs, and W.A. Domingo, and my contact with, and experience of them and their methods are enough to keep me shy of...communism for the balance of my natural life..." [4]

The A.B.B. fought Garvey hard, while trying to build a new federation among black liberals and leftists. When this failed, Briggs tried to make amends with Garvey. While posing as a white man, he secretly purchased a ship for the U.N.I.A. through a shipbroker friend. But he lost all chances of putting certain policies into effect when Brotherhood members who had infiltrated the U.N.I.A. convention were denied in their demand for a declaration of war on the Ku Klux Klan. Briggs, then turned completely to the C.P., officially leaving the A.B.B. in 1925, though he continued to handle some of its routine work.

Harry Haywood, (another anti-Garveyite) a compatriot of Briggs and a World War I veteran who found Garvey too reformist, said that leaders dropped out of the A.B.B. because "it was wrong to think twelve million Negroes could obtain freedom on their

own, when they were such a minority in the nation as a whole". (5)

C.L.R. James, A. Philip Randolph, William Patterson, James W. Ford, Richard Moore and a group of so-called black men who referred to themselves as the "Committee of Eight", also waged a tireless war against Marcus Garvey. James, a Trinidadian left-wing assimilationist, who was affiliated with the Trotskyist brand of Marxism (an offshoot of the Communist International), "Became notorious for his vicious attacks against Garvey and the U.N.I.A." (6) Randolph (then a member of the Socialist Party) was more directly a competitor of Garvey than was W.E.B. DuBois. The trade union movement and the U.N.I.A. both claimed to be militant, mass-based alternatives to the status quo. He (Randolph) helped to organize the Brotherhood of Sleeping Car Porters in 1925 and was the most widely known black labor organizer during the Garvey era. Chandler Owens (a member of the Committee of Eight) and James W. Ford, both organizers for the Communist party sponsored trade unions, and were Randolph's close associates and allies in his fight against Garveyism.

The "Committee of Eight" consisted of a group of bootlicking Blacks who petitioned the American government to arrest Garvey and to disband his "dangerous" organization. The steps that these individuals took to dispose of their political adversary (i.e. Marcus Garvey) was disgraceful and a stab in the back for Black people today, as well as to Black people living at that time. As a result, it was a set-back suffered that will take a long period for the scars of time to heal. This committee, which was made up primarily of bourgeois entrepreneurs and political hopefuls, sent a letter on January 15, 1923 to the U.S. Attorney-General, Harry M. Daugherty. Excerpts of this letter are as follows:

Dear Sir:
As the chief law enforcement officer of the nation, we wish to call to your attention a heretofore unconsidered menace to harmonious race relationships. There are in our midst certain Negro criminals and potential murderers, both foreign and American-born, who are moved and actuated by intense hatred against the white race. These undesirable continually proclaim that all white people are enemies of the Negro.

...Is present and moving spirit is one Marcus Garvey, an unscrupulous demagogue, who has ceaselessly and assiduously sought to spread among Negroes distrust and hatred of all white people.

The official organ of the U.N.I.A., the Negro World, sedulously and continually seeks to arouse ill-feeling between the races....

The U.N.I.A. is composed chiefly of the most primitive and ignorant element of West Indian and American Negroes...In short, this organization is composed of Negro sharks and ignorant Negro Fanatics....

For the above reasons, we advocate that the attorney-general use his full influence completely to disband and extirpate this vicious movement; and that he vigorously and speedily push the government's case against Marcus Garvey....

We desire the Department of Justice to understand that those

who draft this document.... sound their tocsin only because they foresee the gathering storm of race prejudice and sense the imminent menace of this insidious movement, which concersously, is gnawing at the very vitals of peace and safety of civic harmony and interracial concord." [7]

The treacherous lackeys who signed their names to this letter were Harry H. Pace, Robert S. Abbott, John E. Nail, Dr. Julia P. Coleman, William Pickens, Chandler Owens, Robert W. Bagnall, and George W. Harris. These individuals were responsible for striking the final blow which eventually helped to put Garvey behind bars. In June 1923, he was sentenced to a five-year term of imprisonment and was locked up in Tombs Prison of New York City. He was released on \$25,000 bail, but was subsequently re-imprisoned, served two years of a five year sentence, and finally was deported to Jamaica.

Meanwhile, with the absence of Garvey, the U.N.I.A. was left to the mercy of numerous black communist infiltrators who worked diligently and tirelessly to destroy the last remnants of that organization. They created internal devastation in the U.N.I.A.'s branches all over the world. Once again Marxism, with the help of other forces (i.e. F.B.I., C.I.A., Committee of Eight, or just plain "niggers") had aided tremendously in the destruction of a progressive all-Black movement.

FOOTNOTES

- (1) Philosophy and Opinions of Marcus Garvey, compiled by Amy Jacques Garvey, Frank Carr & Co., Ltd., London, 1967, 2nd edition, Part 2, p. 334.
- (2) George Padmore, "La Vie et les Luttres des Travailleurs Negres", Petite Bibliotheque de l'Internationale Syndicate Rouge, No. XXXVII, Paris, France, no date given, pp. 163 & 164. Taken from Garvey, Lumumba, Malcolm: black nationalist separatists by Shawna Maglangbayan, Third World Press, Chicago, Ill. 1972, pp. 27 & 28.
- (3) Black Power and the Garvey Movement by Theodore G. Vincent, Ramparts Press, Berkeley, no date given, p. 84.
- (4) The Philosophy and Opinions of Marcus Garvey, op. cit., Part II, pp. 333-334.
- (5) Kingston Abeng's interview with Harry Haywood, June 1966.
- (6) Garvey, Lumumba, Malcolm: black nationalist separatists by Shawna Maglangbayan, Third World Press, Chicago, 1972, pp. 28 & 29.
- (7) Philosophy and Opinions of Marcus Garvey, op. cit., Part II, pp. 295, 299, 300.

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

Deadline for articles, poetry, announcements, is October 23, 1974

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

Black Killers

Hypertension

Hypertension is the leading killer of Black Americans. For ninety percent (90%) there is no known cause. Hypertension should not be confused with "nervous tension," which is an emotional ailment commonly associated with the stresses of our rat race society. Hypertension is high blood pressure.

Nobody knows why Blacks are afflicted with hypertension more than whites. As a matter of fact, it is known that Blacks are more prone to death than whites.

Among the ten leading causes of death, the number of Black deaths per thousand of population exceeds the number of whites for all but accidents and bronchial diseases.

Medical science has yet to find an adequate explanation as to why hypertension strikes Blacks with far greater frequency than it strikes whites.

Blacks have become more aware of the phenomenon of hypertension. High blood pressure can be caused by tension; stress, strain or psychological pressure, be it insecurity, bad sexual experience, conflicting demands, etc.

Blood pressure is simply the pressure exerted by blood against the walls of the arteries as it is pumped through the body by the heart. The blood surges forth each time each time the heart beats, pumping a fresh supply of oxygen-enriched blood out into the body. This means that the blood pressure changes from moment to moment. Therefore, there are two counts of pressure taken. That of the strongest pressure when the heart beats called systole, and that of the weakest pressure between the beats called the diastole. The count is then read, systole diastole.

Hypertension comes in two major forms: malignant and benign. Malignant hypertension can be treated simply and painlessly mostly thru oral drugs, and sufferers can live virtually normal lives. Only a small minority of hypertension victims suffer from the malignant variety.

Benign hypertension is not as dramatic, nor is it as immediately dangerous. It is, however, more insidious, and, despite its name is far from 'benign.' Progressing much more slowly than malignant hypertension, it may show up only by chance as a reading a few points above normal in a patient aged 30. But over the next 30 years its effects can cause complications and can shorten a patient's life by up to 15 years or more. The tragedy is that most sufferers of benign hypertension - and that includes most people who have hypertension - feel no discomfort, do not, in fact, know that anything is wrong with them, and do not find out until it is too late when hypertension complications have already done their damage.

Approximately 3,500 Blacks die yearly as a direct result of high blood pressure. Many never even knew they had it.

Below are some important facts every Black person should know about high blood pressure. Check it out. You may be one of those innocent victims.

If you think this article is meant to scare you into a check-up, you're right. Just because you think you're healthy may not necessarily mean you are. We can't afford to lose anybody; not in these times. Think about it. You may not have much time left.

SYMPTOMS OF HIGH BLOOD PRESSURE:

Headache; fatigue; shortness of breath; dizziness and irritability. The presence of these symptoms does not have to mean high blood pressure, but any symptom

warrants a thorough physical examination.

IF IT GOES UNTREATED:

Three essential organs can be affected, with disastrous results: (A) Brain. Too much force required to pump blood through vessels in the brain can cause a rupture, commonly called a stroke. Strokes can cause varying degrees of paralysis. (B) Kidneys. When the arteries rupture, the kidneys, which act as cleansing centers for the body, can no longer function. (C) Heart. The heart has to work much harder to pump blood through the blood vessels. Heart failure may occur.

TREATMENT: Consult your physician, who will decide on the best course of action for you. This may include the following: (A) Drugs to lessen the constricting action of the blood vessels. (B) Diet to help prevent the return of high blood pressure, with low or no-salt diets usually prescribed. Diets low in fat content, due to the dangers of cholesterol, are also recommended. (C) Moderate exercise.

Using Epsom salts to thin the blood is an old wives' tale. Hypertension should be treated only by a doctor.

(A) Avoid table salt; sauerkraut or vegetables in salted water; canned vegetables; juices with salt; fresh or smoked pork and bacon; cold cuts; smoked, canned, pickled or cured meats and fish; cornflakes and Rice Krispies; saltines; olives and pickles; chili, hot soy and Worcestershire sauces; horseradish; commercial bouillon; prepared mustard and catsup; commercial salad dressing; undistilled vinegar; peanut butter; bicarbonate of soda and alkalizers (use Mylanta instead). (B) Avoid meat tenderizers; garlic, onion and celery salts; Accent (also known as monosodium glutamate); prepared seasoning salts. (C) Use minimally fresh or frozen beets; spinach; carrots; peas; broccoli. (D) Use only polyunsaturated fats, and sparingly. Examples: corn, peanut, safflower, soybean and olive oils. Also, use unsalted margarine in place of butter. (E) Meats should be broiled, lightly sauteed, boiled, baked or roasted - never fried.

GENERAL RULES TO FOLLOW:

(A) Get plenty of sleep - at least eight hours a day. (B) Eat well-balanced meals, with plenty of fresh vegetables and fruit. (C) Maintain a normal weight as determined by your doctor. (D) Avoid alcohol and tobacco. (E) Exercise as prescribed by your doctor. (F) Take medication as directed. (G) Keep all medical appointments. Remember, face your problems - don't let them face you.

By Linda Arthur

Unfiltrated meat

Conditions that could endanger consumer health have existed in

43 percent of meat and poultry plants checked in a random survey.

The secret investigation was completed by the Inspector General of the Agriculture Department late in 1972, but was only made public by Rep. John Melcher, Dem. Mont. in mid-June of that year. Conditions ranging from poor sanitation practices to "filth" were found in 39 of 88 plants surveyed, eleven of them being labeled "unacceptable." One processing plant in Dubuque, Iowa, was described as "having manure encrusted chains used to suspend cattle carcasses. Meat conditioners and additives were also found exposed in broken bags."

"The floors were encrusted with old dirt and spillage of meat conditioners," said the report. "There was dirt, dust and filth everywhere. Dried dog feces were on the floor in one area."

Among the plants cited for unsanitary conditions are many owned by such well-known national-brand organizations as Armour and Company, Swift and Company and George A. Hormel and Company.

Crackers Cause Heart Disease Saltines and similar crackers without sprinkled salt go hand-in-hand with heart disease, says a noted Texas Physician and author.

"If I had to pick out the one worst item in the American diet to crusade against, besides pork, and all meats I would choose the cracker both the saltine and the unsalted," Dr. Joe D. Nicholas told the Enquirer. "In fact, virtually every ingredient found in these crackers definitely leads to heart disease," said Dr. Nicholas, author of the nutrition book "Please, Doctor, Do Something!" and owner of a hospital in Atlanta, Texas.

First, they are made with refined salt which by itself is enough to cause high blood pressure and heart disease.

Second, they contain a lot of hydrogenated shortening. In my opinion this shortening is the number one cause of cardiovascular disease.

And third, these crackers are made from wheat flour which is a poison! There's also a chemical in wheat called Xanthine.

When chlorine dioxide contacts Xanthine, many biochemists believe a third chemical, Alloxan, is formed," said Dr. Nicholas. "Medical researchers use Alloxan to produce diabetes in dogs." As you can see, all these things are poisons to be avoided."

Dr. Nicholas, who lectures widely on nutrition as national president of Natural Food Associates, nonprofit group with members in 32 nations, also said saltines and similar salting-type crackers have still two more harmful ingredients in them - white sugar and sodium. Both, if consumed individually and excessively, lead to heart disease.

To understand that nothing stays the same But evolves to the higher ground to which it was destined is essential for life to proceed... But to continually promote oneself at the expenditure of another?? Is that really evolving Or just revolving?

yesterdays'	wow if i really
dreams	knew what happiness
are	was i might be
todays'	Giovanni and
realities	make a million
mmc 3-8-74	or Baraka and
today i was	write a book
looking through	if i only knew
a glass mirror	what happiness
i saw me	was i'd be
i didn't like	more of myself
what i saw	than i am
so i broke	then i'd truly
the glass	be happy
but that didn't	and know
change me	what it was
mmc 3-8-74	mmc 3-8-74

Black Students Unite

The ideas which stimulated the development of the Black Student Union (B.S.U.) came out of the mid-sixties, when Black students started to demand the right to put Black input into administrative policies, course offerings and the hiring and firing of Black faculty. At that time, the concept of a college organization created by and for Black students was a very bold idea.

Many things have happened since the mid-sixties. Afros, dashikis, and soul food have become co-opted by the whites. One might wonder if the ideas behind a Black Student Union have been diluted and deteriorated with time. To many Black Students, the name Black Student Union is passe' - archaic. It seems that the intense heat for radical change on the college campus and in the community has cooled. Some brothers and sisters may question the need for such an organization. The important thing to point out at this time, though, is that an organization such as the Black Student Union is only as effective as those Black-minded students will make it.

Here at U.C.S.D., the B.S.U. has had a history of ups and downs. The late sixties and early seventies marked the era of marches and long lists of demands for changes. But, as the fires for drastic radical change on a short order basis were cooled, U.C.S.D. B.S.U. became less vociferous and forceful in the politics of the campus.

In 1973, the state of U.C.S.D.'s B.S.U. was at a crossroad. It could reorganize and try to regain the lost power and prestige it had once had or become extinct. 1973 turned out to be the turning point in the B.S.U.'s existence. The first quarter was slow, and very little was accomplished except

the election of officers. However, during the second quarter, enough Black students got behind the idea of a functioning B.S.U. and worked toward this end. What resulted was several programs of student and community involvement, such as Black Liberation Day, Black Cultural Week, Black Graduation, action taken against the Triton Times in reaction to a negative and shocking article on Third College and action taken to reinstate a Black cafeteria employee back to his rightful position.

There is no reason to think that in 1974 even more things can't be accomplished. Many of the people who worked so hard in 1973 are back, along with a group of freshman brothers and sisters who are really trying to get their 'Black thing' together in every way.

So far, a charter of rules of conduct has been submitted to the general body of Black students and ratified. Also, officers have been elected to serve in the B.S.U. for the academic year. The B.S.U. got off to a good start this year by sponsoring a Black orientation program which was very productive. At this point, brothers and sisters, we must all see the need for the efficient and effective running of the B.S.U. in order to promote our welfare as Black students at U.C.S.D. Meetings will be less frequent but more productive and worthwhile for Black students to participate. The first two meetings were well attended and fruitful. There is no real reason why this can't continue. You, brother and sister, are cordially invited to attend and participate in B.S.U. meetings and activities. After all, the B.S.U. is YOUR organization. Make it what you want it to be.

By Anthony Greenfield

Stresses And Strains

Cont. from page 4

of Afro-American Students, they are the first of their families to attend a higher educational institution.

Statistics show that 8 out of 10 Afro-American Students represent the first member of the family to attend college.

One might ask, "What can be done to solve some of the stress and strain acquired by the Afro-American Students in a predominately white university?" One obvious suggestion might be to allow the Afro-American to attend Afro-American colleges. According to Dr. Kenneth S. Tollet, professor of Higher Education and Chairman of the forum of Howard University "Black schools are in trouble. A second reconstruction period may be on the horizon," he warned. The Court decision, Tollet said, will allow HEW to withhold funds from schools which presumably do not meet the standard of balanced integration and thus Black schools would be in jeopardy because of the overbalance of Blacks. It brings out the theory that Blacks are uneducable "and that Black Schools are inferior."

Ms. Addei, an educator, suggests to Afro-Americans and their parents "that in choosing a college the relative advantages and disadvantages of a predominately white institution must be considered. The individual students social, emotional, and educational needs should be kept in mind. They may discover that Afro-American Colleges and universities provide an environment more conducive to their own pursuit of ambitions and goals as they have for many other Afro-American Students."

Through this study, I have found that the lack of communication and definition of the services offered to the Afro-American Students on the University of California, San Diego Campus, has caused the stress and strain of Afro-American Students to be a "traumatic" experience.

Through the assistance of the Black Psychologist on Matthews Campus, the following format will be implemented by the available persons to be named in the listed positions as a device for the Afro-American Students to acquire preventive care in solving their various problems. Whether socially, economically, psychologically or academically:

BOARD OF ADVISORS
ACADEMIC PERSONAL
STUDENT REPRESENTATIVES
STUDENTS
COMMUNITY
PREVENTIVE SERVICES INFORMATION

REFERENCES

Black Students. Harry Edwards Free Press, 1970
Black Students At White Colleges. Free Press, 1970
Minority Access To College. A Ford Foundation Report, Fred E. Crossland 1971
Problems of the Minority Student on the Campus. Albert H. Miller

Culture related to games...

I played your game my entire life and now you can play mine. But I've played your game so long until yours has become mine.

Do you see me, brother

Do you see me, brother or am I just a part of your imagination. I wish you would stop imagining because I am truly yours, forever. Please, please wake up now. Be mine. Today, forever, forever, I shall be yours. Forever.

Sister Timiza

Habari Gari Timiza

I am having trouble getting my financial aid. The financial aid counselor told me that they lost my application and that I would have to fill out more papers. I am not the only one who has this problem. My roommate told me that her papers had been improperly processed. It is hard being a new student here without money. This caused me a delay in registration for classes and I didn't get some of the courses I needed.

Fatisha

Sister Fatisha,

The situation you describe is "bad." Black Student Union has surveyed other Black students and found financial aid the number ONE problem. When this many students are affected by a department, it is clear that the department is not functioning. We are in the process of taking action so this will not happen next year. For now I suggest that you directly contact financial aid and obtain a fee deferral of \$200.00. You will need an additional \$12.00 of your own

money to complete tuition fees. This money will be deducted from your financial aid packet. Secondly, you may get a \$100.00 loan. This requires you have \$112.00. If you need more help, call me at Ext. 3755.

Dear Timiza,

I am a freshmen student. I have attended several Black Student functions. I do not think that Black Students should have separate organizations. I think we should see ourselves as students. We cannot pretend like white people do not exist. We must learn to live with them.

Tom

Dear Timiza, I cannot keep up with my course work. Math 2-A takes at least three hours per night. HELP.

Sister Carol,

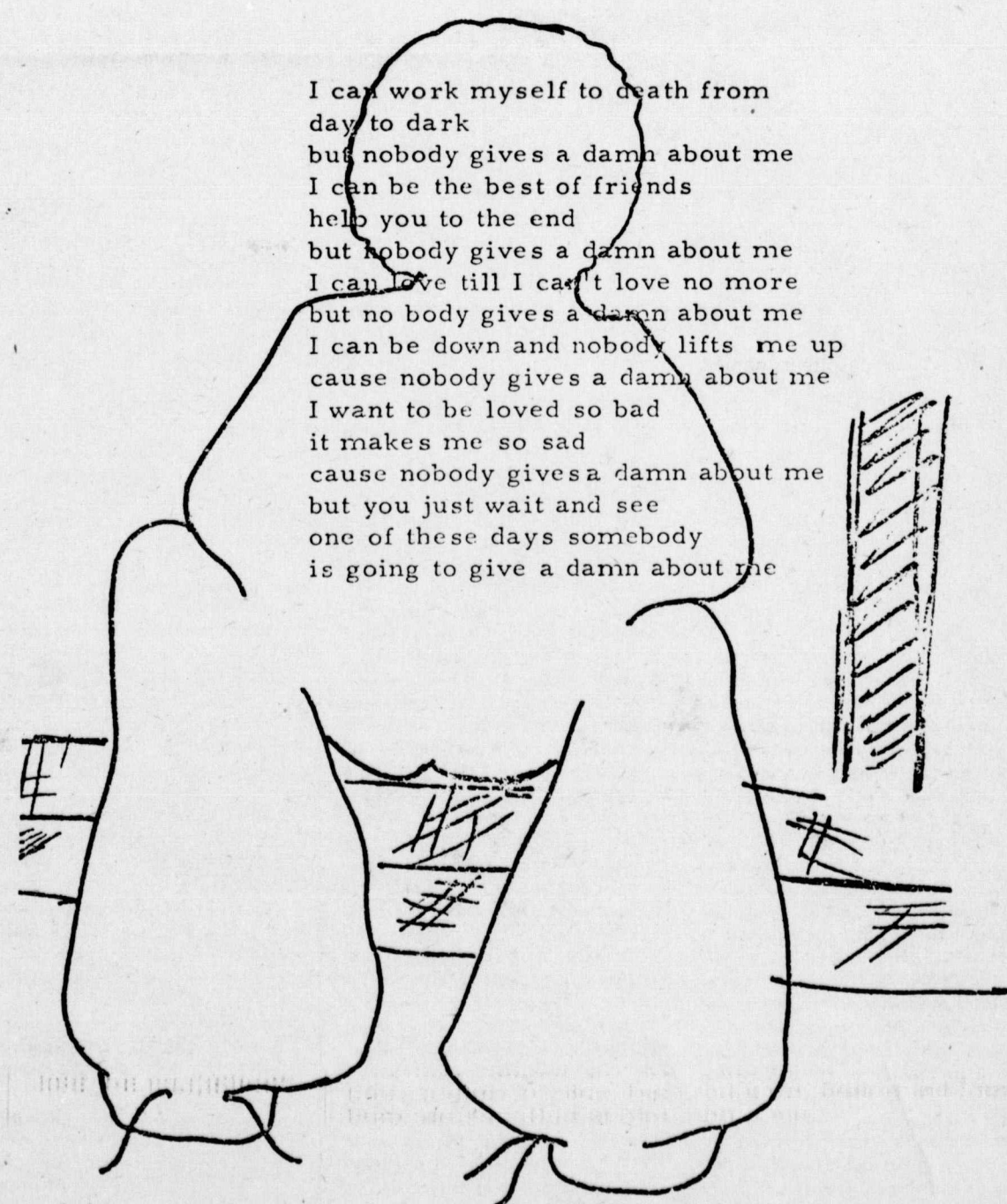
Contact your professor. Have him to assess the amount of information and study hours it would require to get a "B" in the class. Then decide if you want to continue. If you decide that you should drop the class, do it soon. October 31st is the last day. Go to the registrar's office. Go pick an add/drop card. Have the professor of the class you are dropping sign the card and return the card to 101 MC, The Registrar's Office.

Brother Tom,

You are correct when you say that we must learn to live "with them." The question is the best way to live with white people. The best way is for Black people to inter-act with white people in a fashion which excludes racism and oppression. This means developing programs, activities and institutions that allow us to rely on our resources to meet our needs. Beyond this point, it

Poetry Corner

I can work myself to death from day to dark
but nobody gives a damn about me
I can be the best of friends
help you to the end
but nobody gives a damn about me
I can love till I can't love no more
but no body gives a damn about me
I can be down and nobody lifts me up
cause nobody gives a damn about me
I want to be loved so bad
it makes me so sad
cause nobody gives a damn about me
but you just wait and see
one of these days somebody
is going to give a damn about me



Meetings ^{And} Events

Black Drama/Sun./3:00/Bdg. 2A, Muir Campus Rm. 2313
 Black Gospel Chorus/Tues./7-8/Mandaville Ctr. B-210
 Brotherhood Rap/Tues./6-7/Rec. Ctr.
 Sisterhood Rap/Wed./7-8/Rec. Ctr.
 Ujima Radio/Mon./7:30-8:30/Rec. Ctr.
 Ujima Newspaper/Fri./7:30-8:30/Stu. Ctr. Rm. 206
 Black Student Science Org./DFri./6-7/Tioga Hall 7th Flr.
 Karate/Sat./12-2/Wrestling Rm.
 B.S.U./Thurs.*7:30-8:30/Bdg. 2A, Muir Campus Rm. 2113
 Ujima Radio Program/Tues. & Thurs./9-10/KSOT Radio
 Inner City B.S.U./Fri. Oct.11/Black Fed. Of 12:30
 Cheer Leader Tryouts/Tues. Oct. 14/4:00/Rec. Ctr.
 Movie/Attica/Oct.25/San Diego State Library
 Rising Sons/Climax Club/ Oct. 15-20

*Last Thursday of every month

Hubbard, Turrentine

There is something about our music that just leaves me speechless. Perhaps this is an inadequacy of the English language or perhaps this is the nature of our music...at any rate, it doesn't really matter. What matters is that our music is. Is sweet, is bitter, is happy, is sad, is every feeling and emotion inherent to our lifestyles. We talk to music, walk to music, groove to music, make love to music, and, of course, we dance to music. I cannot imagine my world without Aretha, Stevie, Pharoah and company. It's like visualizing the fourth dimension-impossible!

On Sunday, September 29, our music was once more brought to glory by two Black saints. Freddie Hubbard and Stanley Turrentine, together, in concert, at the San Diego Civic Theater. Back up and read that again! Either one of these brothers alone could supply enough power to keep the Civic Theater rockin' for days. But both of them together? That's like unleashing a monster!

First, there was Stanley. Without uttering a word, he immediately began to set the pace with John Coltrane's "Impressions". Backed up by a fine three piece rhythm section, Stan soared soulfully throughout this tune. Another song later, he shook the house up with an emotion-packed rendition of "Willow Weep for Me". It would of made your mamma cry. Sometimes it's kind of hard for me to believe that Stanley didn't invent the blues; his sweet tenor sax constantly reminds us that the blues is where it all comes from. And talking' about sweet, he topped it all off with his superb

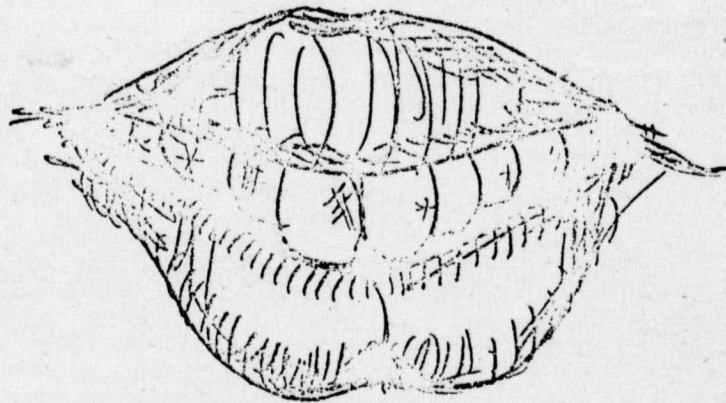
"Sugar".

Then came Freddie Dignified glorified and electrified, from horn to rhythm section. He started with an uptempo version of his standard, "Red Clay", and then flowed right into "First Light". But that was all of the "old" Freddie. He's got himself a new band, mostly young dudes, along with his sideman of four years at piano, George Cables. I've always said that age ain't nothin' but a number, and these brothers proved it (his bass player was only 18!). They jammed. Even though Freddie gave each man, including his brilliant percussionist from Brazil, his turn on the spotlight, Hub was clearly the star of the show. He happens to be one of the greatest trumpet players alive, and he won't hesitate to tell you so. Fast and fluid. That's the best way to describe his trumpet. Horn in hand, he performed all but one of the tunes on this newest album, High Energy; "Too High", "Baraka Sasa", and "Black Maybe", just to name a few. He blew long and good, causing the audience to really groove. All in all, it was a very fine concert.

But wait, what's happening? Is Freddie calling Stanley out to the stage? Unbelievable! Freddie Hubbard and Stanley Turrentine jamming together, on stage, live! The tune was Freddie's "Povo", and the music got hot, as the gig developed into a light-weight "carving contest". Who won? That's a stupid question. Everybody that dug this concert won, that's who!

Bro. Al
(Alfred W. Zollar)

Open your ears before your mouth
 open your eyes before your mouth
 use your brain before your mouth
 now you can speak!



Staff

STAFF AND CONTRIBUTORS

Bobbie Dones
 Kim Edwards
 Linda Arthur
 Dahia Simms

Timiza Evans

Nancy Hester
 Michelle Cooksey
 Elizabeth Jessup
 Tamu
 Joseph McCracken
 Joe T.
 Al Zollar
 Anthony Greenfield
 Paul West
 Randall Jackson
 Ashaki Adama
 David Cassidy

Little Red's Corner

The quarter is now underway and everybody looks forward to the weekend whether it consists of partying or just sitting back and listening to jazz.

Although San Diego has been thought of as being on the down side of entertainment, I've managed to find some happenings around town.

MOVIES

Uptown Saturday Night
 State 4712 El Cajon Blvd.
 Amazing Grace

CLUBS

The Safety - Cloud Burst
 Climax II - Chocolate Chip
 Holiday Inn - Cedra and Christopher
 Palais 500 - Kirb Webster
 Sportsman - Mr. Clean

For those who like to travel on the weekend, I know of a few happenings out of town.

LOS ANGELES

MOVIES

The Rocky Horror Show - Roxey Theater - Tue. Wed., Th.,-8:30. Fri., Sat., - 8:00 & 11:00.

CLUBS

Concert by the Sea - Hank Crawford
 Opens Tuesday - Eddie Harris Etc. - Maxine Weldon
 Lighthouse - John Klemmer Music, Classical
 Watts Community Symphony

THEATER

Elbony Showcase - Norman is That You.
 U.C.L.A. - Southland Singers and the San Fernando Country Sousa Band, October 20, 8:00 p.m. Pauley Pavillion - Students \$2.00