

# THE PEOPLE'S VOICE

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## EOP ELIMINATED AT UCSD

### Third World Recruitment Duties Returned to Office of Relations With Schools, Whose Failures in Recruiting Students of Color Caused Creation of EOP.

The Educational Opportunity Program (EOP) is being structurally phased out by the UCSD administration. Harold Temmer, Assistant Vice Chancellor of Academic Affairs, who's office supervises EOP, has drawn a Master plan for recruitment to UCSD that would effectively phase out EOP, the main mechanism for the recruitment of affirmative action students to UCSD.

Historically, the EOP office was set up specifically for the recruitment of Third World people. People struggled hard to get EOP offices implemented for the benefit of people of color. The EOP office was needed simply because the official recruitment mechanism for UCSD, the Office of Relations with schools (ORS), was not efficiently recruiting people of color to UCSD, and a separate, more sensitive, tool for recruiting Third World students was necessary. Now they plan on putting the functions and programs of EOP into the regular recruitment mechanism for UCSD (ORS), thus eliminating the singular office (EOP) specifically designed for the recruitment of Third World students.

This may have severe consequences for the efforts to recruit Third World students to this campus. First of all, the UCSD administration has

only paid lip service to the concerns of affirmative action groups on campus. Not anything has been implemented structurally that would insure for the needs of affirmative action students. With EOP phased out, what type of provisions will be made for affirmative action students, and could they not be more sensitively and efficiently served with a separate office?

The merger of EOP under the \*Office of Academic Services causes major

problems which stem from the objectives of the merger. Is the merger a serious commitment on behalf of Academic Services to the realization of increased ethnic recruitment and retention, or is it just another bureaucratic mechanism to systematically decrease the number of Third World students on campus. Without a written commitment of concern for recruitment and retention of students of color, the merger is just a smoke screen to

disguise the unconcern for Third World access to institutions of post secondary education.

Harold Temmer's plan for recruiting and retaining students at UCSD in the 80's falls short of the concerned effort needed to effectively recruit Third World students. The plan involves adding more administrative positions that are costly and unnecessary to the efficient operations of the office. The money spent on additional administrative positions could better be used more

directly in the recruitment effort.

The organizational structure does not mention the role of EOP in the recruitment of Third World students, nor does it admit its existence. The proposal is incomplete and therefore unacceptable in the following areas:

1) No explanation of the mission or overall philosophy of each proposed unit, nor of the primary responsibilities of these units.

2) No indication of financial analysis of current budgets, budgetary impact by merger, nor program priorities established.

3) No long range goals, overall specific goal statements, nor timetables on Third World recruitment.

4) No indication of recruitment in areas of strong Third World populations (i.e. Los Angeles, Oakland, San Diego).

5) No economic commitment to the funding of Third World recruitment, nor priority lists to implement the most effective recruitment projects.

The blatant neglect of these five areas is unacceptable to the goals for Third World recruitment and is a slap in the face to the goal of equal opportunity in education.

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Vice Chancellor Armitage told students protesting failings of EOP (above) in November's Rally Against Racist that they "made no demands that are not reasonable and needing to be addressed." The manner in which student demands were met was recently revealed... elimination of program.

## OCEANSIDE REVOKES KLAN PERMIT TO MEET

by Lennie Edwards

A partial victory was won Tuesday, March 11, 1980 when the Oceanside City Council decided to revoke the permission granted to the Ku Klux Klan to meet on March 15 in John Landes Park in Oceanside for a recruitment meeting. The permission was revoked after pressure was put on the City Council by citizens of Oceanside and other parts of San Diego county as well as nationwide pressure to not allow the Klan the opportunity to use publicly maintained facilities to spread their racist, terrorist ideology. The reason that the victory can only be labelled a partial one is because the Oceanside City

Council did not revoke the permit because of the racist, terrorist ideology of the Klan, but rather what they termed "to prevent conflict and bloodshed" from the planned counter demonstrations by Klan opponents.

The struggle between the citizens of Oceanside and the Ku Klux Klan is one that has been going on for some time. Last Spring, the Klan invaded an Oceanside Human Rights Committee meeting clad in Nazi-like uniforms and armed with billy clubs, police riot helmets, police equipment belts complete with handcuffs and mace and carrying pickax handles. The Klansmen took up

positions in the four corners of the council chambers and were allowed to stand there throughout the meeting, glowering over the crowd of some fifty people who had turned out to protest the request of the Klan that they be allowed to recruit in the city schools. At that time, the National Alliance Against Racist and Political Repression (NAARPR) asked the Human Rights Committee to endorse a proposal that would ban any organization that espouses a racist or anti-semitic ideology from using public facilities. The committee refused to do so.

During the summer, the Klan tried on several

occasions to receive permission from the City Council to hold a recruitment meeting at Balderrama Park, which is in the heart of Oceanside's Black and Chicano section. The permission was denied. Then in January, the City Council conceded to a request for the Klan to be allowed to hold its recruitment rally in John Landes Park on the other side of town.

When it was learned that the Klan had been granted permission to use the park facilities, a number of organizations engaged in the struggle to get the City Council to revoke the permission. The NAARPR

chapters in Oceanside, Escondido and San Diego held a press conference on February 16, condemning the Oceanside City Council and announcing their intention to have the permit revoked. Also present at the conference were members of the Committee to Avenge the Communist Workers Party 5 (the CWP 5 are the five members of that party who were murdered by Klansmen in Greensboro, N.C.) who asked that the NAARPR join them and other San Diego county organizations

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Saturday, March 8 was International Women's Day. The day and its significance probably passed most of us by without notice. It remains, however, a day full of significance to us as Black people. The role of women in the struggle of Blacks, not only in this country but in others as well is one which is outstanding and unique. Black America abounds with sisters who have striven, struggled and survived against almost insurmountable odds. One such sister, Fannie Lou Hamer, is the subject of a feature article in this issue. There are others, some well known and others not, so numerous that their names would fill this page. The struggle which Black women have and are waging is not only a racial one, for they are doubly handicapped in this society that is founded on racism and sexism. They must also fight to achieve as women - a struggle which is often ignored by Black men, but a struggle that is being waged nonetheless. The fight of Black women against sexism and racism is also addressed in this issue in an article entitled *Institutional Sexism and the Quest for Racial Equality*. A third matter which reflects on the role of Black women is that of the role of Black women in the struggle for the liberation of Africa. The role of women in that struggle is tremendous and continuous from the post World War II strike of railroad workers in Senegal in which women played the decisive role which has been immortalized in

Ousmane Sembene's novel, *God's Bits of Wood*, to the role of the women of Zimbabwe in the struggle for liberation which is now beginning to bear fruit.

Beyond these examples of struggle which are exemplary yet somewhat removed from most of us, there is the role which Black women play in our everyday lives. The Black mother is a great source of inspiration and continuity in Black society. She must often play the role of provider in this society which seeks to emasculate the Black man. This is not to cop a plea to the Moynihanian view of the US Black matriarchal society, however, the role of the Black mother in the Black family is much more substantial than that of the mother in the mainstream culture. Look around you in class and see the sisters who are striving, each in her own way to do her part for the future of Black America. Indeed, this very newspaper would be impossible without the dedicated work of a number of women who selflessly give of their time and energy.

It is a well propagated statement of Mao Tse-Tung that women hold up half of the sky. This statement is in itself sexist to a certain degree as there are considerably more women in the world than there are men, however, the point is well taken. In that spirit of recognition, we salute Sisterhood in all its glory with this issue of *The People's Voice*.

## LETTERS TO THE EDITOR

Letters to the editor are printed as a service to our readers and do not necessarily reflect the opinions of the staff. Letters should be typewritten, double spaced and include the name of the author which may be withheld upon request.

Dear Editor:

At the last Black student meeting that I attended the topic of discussion was whether or not there should be a call for the resignation of Mr. Bill Byrd (EOP Director). I have attended previous BSU meetings but, this one was different. There were at least sixty Black students in attendance. take note, this was probably the first time that this many people have attended a BSU meeting without it being a crisis situation. With this many people attending a BSU meeting, it meant that people were definitely concerned about the issues facing them. But, all who attended were exposed to the bickering of our *Black Leadership*. Leadership which should show some respect for the people whom they are trying to lead. "Dissolve those petty little emotional conflicts among yourselves in private."

At this meeting, I personally felt that Black students were putting too much emphasis on just one aspect of a problem, the resignation of Mr. Bill Byrd. The problem was not the resignation of our present EOP director, but the low enrollment of Black students at the UCSD (Lumumba-Zapata/Third College). Realistically, Black enrollment will not increase at this school by calling for the resignation of Mr. Bill Byrd! Brothers and sisters, realize Bill Byrd is not the problem!

Once again it is the "system of UCSD" which is

trying to literally *brainwash* us into thinking that Mr. Byrd (an individual on our side) is responsible for low enrollment of Black students. The system has us attacking our own Black brother for something that is not within his direct power, we should not direct all of our anger towards him. Where we should be focusing some of our angry energy is toward the whole educational system which oppresses us, a system which seems to keep us fighting among ourselves.

I think that instead of fighting Mr. Byrd, we should be supporting him. Of course, Mr. Byrd is not totally faultless and I think that he needs our *constructive criticism* to help him get more Black students onto this campus. Again, I suggest that we place demands on the U.C. system to give Mr. Byrd "the power" that he needs to do his job. I think that more than anything else, Mr. Byrd needs our support and we need to volunteer some of our time to talk to prospective Black students about coming to UCSD. Sisters and brothers, this is a time for *uniting with each other*, not fighting among each other. Without us, Mr. Byrd is powerless, he is only one Black face within the U.C. system, but without Mr. Byrd we are totally powerless.

Editor:

I am writing this letter as a result of the articles that have appeared in the daily campus paper about the campaign to

legitimize the name *Third College* in place of the real and original name of *Lumumba-Zapata College*. The most recent articles have discussed the anger felt by some over the naming of the *Lumumba-Zapata Communique* and the campaign waged to get people to wear *Third College* underwear.

In the article about the naming of the communique, it was held that the naming took place under circumstances of lying, cheating and defying the will of the students of the college. I would like to say here and now that that is exactly what happened, not when the communique was named, but when *Third* was rammed down the throats of the students who had overwhelmingly voted for *Lumumba-Zapata*. I find these power trips which were played last year much more disturbing than the naming of a mimeographed newsletter.

The second thing I want to talk about is the (pardon the pun) assinine campaign by these same people who steal heritage of Lumumba-Zapata with their silly-assed *Third College* underwear. I have a counter proposal to make. My proposal is that Lumumba-Zapata underwear be produced. I have even thought of a few slogans to put on them in the same spirit of the other underwear. "Don't Dick Around-Go with Lumumba-Zapata." Or perhaps, "Have A Ball At Lumumba-Zapata." Maybe, "Don't Go Off Half Cocked-Support Lumumba-Zapata. We could also have, "Yes Vagina, There Is A

Lumumba-Zapata." Or, "Lions, Tigers And Other Pussies Attend Lumumba-Zapata." Or for those a little less daring, how about, "Keep Abreast Of The Times With Lumumba-Zapata."

Finally, for those who insist on *Third College*, I have thought of three other slogans to go along with their "Get Behind Third," one for men, one for women and one unisex. "Be A Prick And Stand Up For Third," "Only Boobs Like Third" and last but not least, "Be An Ass, Support Third College."

-Name Withheld By Request-

Dear Editor:

The purpose of this letter is to inform students of a unique opportunity. U.C.S.D. is fortunate to have a small but educated supply of international students. These students possess a knowledge about their countries and how they relate to international affairs like no text book can provide. Then how come this knowledge is not being utilized? Part of the reason is that their opportunity to speak about their countries has not been provided. Well here is that opportunity. An International Forum is in the planning stage for spring quarter. Any international student who would like to participate please contact the writer of this letter by calling 453-2894 or drop by Third College apartment J-7 after six. Plans must be made for the speakers' presentations. Here is your chance, so take advantage.

Jules Bagneris

### Staff

Alfreda Curry  
James Curtis  
Lennie Edwards  
Darrell Ellis  
Rachelle Fisher  
Allison Nevels  
Kathy Nevels  
Ken Overton  
Salimu Logan

The People's Voice is an official UCSD print medium and serves the local community. We are an independent organization working in conjunction with the UCSD Black Student Union. We encourage the submission of materials- articles, letters, artwork, poetry as well as suggestions and/or criticisms. They can be dropped by our office in the Media Center, upstairs in building A of the Student Center or mailed to:

The People's Voice  
B-023  
UCSD  
La Jolla, California 92093

# MUGABE AND ZANU WIN ELECTION IN ZIMBABWE

by Lennie Edwards



Robert Mugabe, President of Zimbabwe African National Union is to be the first Prime Minister of Zimbabwe. Unprecedented election sees over 90% voter turnout to get rid of colonial and settler government.

After a struggle lasting close to one hundred years that culminated in a seven year war of liberation, the people of Zimbabwe have created the conditions which will allow them to begin the journey down the road to self-determination as a nation and as a people. After years of domination in turn by the British imperialist-adventurer Cecil Rhodes, who gave his name to Zimbabwe in the form of Rhodesia; the British Crown; and the Rhodesian racists, led by Ian Smith, Zimbabwe at last has a leader chosen by the people of Zimbabwe as a whole. That leader, Robert Mugabe, is the president of ZANU (Zimbabwe African National Union), the organization which along with ZAPU (Zimbabwe African People's Union) led by Joshua Nkomo comprised the Patriotic Front and brought the racist government of Rhodesia first to its knees and then to the conference table. The triumph of the Patriotic Front, which lacked the resources of the well equipped Rhodesian Army, was a triumph of the will, a triumph of the determination of the people of Zimbabwe to achieve freedom, no matter what the cost.

The election which saw Mugabe chosen as the Prime Minister of Zimbabwe was held during the last three days of February. While it was thought even before the election that Mugabe and his party would emerge as victors in the race for Prime Minister as well as the 80 parliamentary seats reserved for Blacks in the constitution hammered out at the end of last year in London, it was not believed that ZANU would be able to muster the 51 seats needed to assure a majority in the 100 seat Parliament. Thus, his party's winning of 57 seats came as a surprise to observers of the election. The party of his co-leader in the Patriotic Front, Joshua Nkomo, ZAPU garnered 20 seats and the party of Bishop Abel Muzorewa, the former Prime Minister of Zimbabwe-Rhodesia got only three seats. While there were some eleven parties contesting for seats in the Parliament, only the three front running parties, those of Nkomo, Muzorewa and Mugabe were able to capture any seats.

The Whites of Zimbabwe held their election two weeks prior to the election for Blacks. All of the 20 seats reserved for Whites went to

the Rhodesian government of Ian Smith in which he attempted to stave off the force of the will of the Zimbabwean people by using Muzorewa as a puppet for the Smith regime. The Patriotic Front called for a boycott of that election as it did not represent the true will of the Zimbabwean people since the Patriotic Front was excluded from participation. That election was recognized nowhere outside of Rhodesia except South Africa. Only 64% of the eligible Black electorate voted in that election in response to the boycott of the Patriotic Front and much of the voting that did occur was as a result of the Rhodesian Army rounding up rural Zimbabweans and herding them into "unprotected villages" and then "urging" them at gunpoint to vote.

The recent elections in which the Patriotic Front was granted the status they deserved was able to witness a voter turnout of 93.6%, despite heavy seasonal rains which made travel almost impossible especially during the last day of voting on which the turnout slowed drastically. There were 2,699,450 votes cast during the three day election period out of 2.9 million eligible voters. In the first day of voting 886,000 voters went to the polls in the first eight hours a figure that represents 30,000 more than the number

that turned out in the first day of voting in the April elections.

A great deal of tension surrounded the election with a number of violations of the guidelines of the election being cited by the British governor, Lord Soames and by Mugabe's ZANU as well as various independent observers. At one point, Soames threatened to exclude some 20 districts from the voting out of a total of 56 in the country, a move which he claimed would allow the remainder of the nation to carry out "free and fair elections". The threat came as a result of what Soames called evidence of intimidation of voters by ZANU's cadres. Mugabe charged that Soames was one sided in his recognition of violations citing the actions of the uniformed Army auxiliary who roamed the countryside "educating" the rural Zimbabweans against "socialism and communism". Mugabe also noted that the auxiliaries provided tacit and explicit encouragement to vote for Muzorewa, however, such violations were ignored by Soames who had earlier defended the role of the auxiliaries as helping to "stabilize the country so that any political party can come in and campaign" as a spokesman to the governor noted. Mugabe stated that if ZANU were banned in any area by Soames, then he

would be saying that they (ZANU) were not part of the cease fire agreement and would be absolved of any obligation under it and thus would return to the bush. The actions aimed at the defeat of Mugabe, who was the man the White Rhodesians as well as the nations of the West wanted least to win the elections because of his Marxist ideology, were not confined to threats. There were a number of attempts on Mugabe's life as well as several killings of his aides. One attempt on Mugabe's life involved the throwing of a hand grenade through the window of his house as he slept. Another attempt took place when 88 pounds of TNT were exploded seconds after a car in which Mugabe was riding passed over it on his way to an election meeting. Mugabe escaped unharmed in both attempts. No other candidate had any attempts made on their lives. In the attempt involving explosives placed in the roadway, an unexploded landmine of British manufacture was found.

Those who wished to see Mugabe fail in his attempt to capture the helm of the nation had good reason to believe he would win the election. When Mugabe returned to Zimbabwe after a four year exile, he was welcomed by a crowd of 150,000, eclipsing by over 50,000 the largest crowd his rivals Muzorewa or Nkomo had been able to muster. The 55 year old Mugabe, who holds five advanced degrees, three of them earned through correspondence while being held a political prisoner in Smith's jails, flew into Salisbury, Rhodesia's capital from neighboring Mozambique to the enthusiastic welcome. While Mugabe is an avowed Marxist, his political program has been toned down as he has approached the election. His socialist platform does not seek to remove the 230,000 Whites from the country, but rather to seek a place for the Whites and 7 million Blacks in a truly democratic society. A key plank in the party platform is that "Land will be owned by the people as a whole". Speaking on his Marxist beliefs and the position of Rhodesia as a bastion of the West and the concomitant ideology and structure of the White society Mugabe has said, "Our ideological belief is socialism, but (the party) will nevertheless recognize... practical realities. Hence

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# MARCUS GARVEY AND THE BLACK STUDENT MOVEMENT

by Mark D. Matthews

Mark D. Matthews is a writer who works, studies and lives in San Diego.



Courtesy of University of California Center for Afro-American Studies

Marcus Garvey awakened millions of Blacks in the New World to pride in their Blackness and heritage. His organization, the Universal Negro Improvement Association practiced self determination and Pan-Africanism.

In June of 1965, Martin Luther King had the infrequent opportunity to rest and relax. Undoubtedly he took the time to reflect and analyze both the past and future course of the Black Movement. It is noteworthy that for the purpose of spiritual rejuvenation, Dr. King returned to the past and took time out to lay a wreath at the shrine of the man who had been at the center of the Black movement during the 1920's. Boldly and unashamedly, Dr. King was to say: "Marcus Garvey was the first man of color in the history of the United States to lead and develop a mass movement. He was the first man, on a mass scale and level to give millions of Negroes a sense of dignity and destiny, and make the Negro feel that he was somebody... he gave to the millions of Negroes in the United States a sense of personhood, a sense of manhood, and a sense of somebodiness... As we stand here, let us pledge ourselves to continue the struggle in this same spirit of somebodiness..." Thus spoke Martin Luther King, a fitting tribute to Marcus Garvey.

That he would return to the spirit of the 1920's to reflect on and honor Garvey attests to the fact that Dr. King understood that his work was possible only because of the trail first blazed by millions of ordinary men and women as personified by the leadership of Marcus Garvey. This recognition is also an indication of why Martin Luther King was such an extraordinary figure.

Marcus Garvey was born, August 17, 1877, in Kingston Jamaica. In little more than thirty years he would be at the center of the largest mass movement in Afro-American history. When Garvey exhorted to Afro-America, "UP YOU MIGHTY RACE, ACCOMPLISH WHAT YOU WILL!", millions responded. At the height of its success, the Garvey led Universal Negro Improvement Association could claim four million members, all of African descent.

Garvey's success in tapping the spirit of the "New Negro" can be attributed to his foresightedness. He was one of the first Black leaders to actively recruit and utilize the talents of Black women in the realm of political and social activism; he was the first to institutionalize the concept that Black folk must internalize positive images of themselves; he was one of the first to point out the richness of Black historical and cultural

development and that it would provide a means through which Black people would again become a force in the world politic. He also recognized that the struggle against racism was not merely the quest for civil rights, but that it had an economic dimension. Thus, Black people would have to enter the modern world not just as consumers but also as producers - being involved in owning factories, industrial plants, providing jobs and goods and services to the Black community. Thus, the Black Movement was not merely struggle for survival but to enjoy life.

Those folk in the Garvey Movement organized an elaborate network of social and fraternal orders, political associations, schools, women's groups, paramilitary grouping, protest parades, cooperative businesses, newspapers, factories and a record company in an attempt to make the concept of Black freedom a reality. Perhaps, the boldest undertaking attempted was the establishment of a Black owned shipping line that was to transport raw materials from Africa, the Caribbean and Latin America to be processed and manufactured by Black folk in the United States. Garvey's program was not "Back to Africa," but was a concrete expression of Pan-Africanism. On this Garvey was quite clear: "It is not our intention or purpose to send all Negroes back to Africa... Those who leave this country (the U.S.) to settle permanently in Africa will be pioneers -the Pilgrim Fathers- of the new nation. It is the decision of the Negro to make Africa a nation, to which the Negroes of the world can look for help and support, moral and physical, when ill-treated or abused for being Negroes."

What happened to the Garvey Movement? Undoubtedly, it did not fulfill what Garvey envisioned. It failed to do so for a number of reasons, not the least of which were the internal splits that made the UNIA easy prey for FBI harassment. But a more plausible reason can be found in the dialectic of history. That the energy from the Garvey movement expired indicated that the movement had achieved what was possible and that confronted with the realities of the late 20's and early 30's, the Black Movement had to move to a higher level. In the course of transforming social reality, through its ceaseless activity, Afro-America transformed the conditions of its later consciousness. In doing so, it was forced to carry its own struggle to a higher level at the next stage.

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## UCSD BSU Brings Haki Madhubuti to Speak for Umoja Day Celebration

"The first act of a self-conscious, self-determining people is to redefine and reshape reality in its own image and according to its own interests", this quote by Dr. M. R. Karenga essentially captures the theme of African American History Month at U.C.S.D. "Umoja Day", highlighted the month with the Black Student Union (BSU) proudly presenting Brother Haki Madhubuti as their guest speaker. Umoja, for those who don't know, is the Swahili word for unity, that being the active practice of togetherness. The BSU would like to again commend those brothers and sisters who attended the program for practicing this value.

The guest speaker, Haki Madhubuti, is a young man of many accomplishments. At present he is the Director of the Institute of Positive Education, a cultural and educational Black alternative institute; he is also co-founder of the Third World Press, a Black publishing house; he is the editor of *Black Books Bulletin*, a quarterly Black publication; he is in the process of establishing his own land development corporation and has helped develop several cooperatives throughout Chicago. In addition, Brother Haki is a well known poet and writer and has published widely in magazines, quarterlies, and newspapers as well as having published many books of his own; his most recent one entitled - *Enemies: The Clash of Races*.

Brother Haki opened his lecture on a apologetic yet educational note, by telling the audience the reason for his delay was directly related to "us" not controlling our technology, i.e. our air transportation system. Otherwise he would have definitely made this important meeting on time. "This meeting is not only important but necessary in these serious troubled times we are now facing", he added. In the commencement of his lecture entitled, "Nationalism, Culture and Twenty-First Century Development". Brother Haki posed a fundamental question that we as Black people have to answer, "How did a once great people end up in the projects? Culture is

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## Garvey and the Black Student Movement

But the impact of the Garvey movement is firmly forged into the pages of world history. When the Black Movement during the 30's and 40's boldly struck out against racism in the factories, schools, unions, welfare offices and public facilities, it was only because the Garvey movement had demonstrated the potentials of mass politics and organized, collective action.

Garvey articulated the plight and direction of Africans in America, and articulated it well. Although Garvey's voice has been silenced by death, the logic of his words cannot be denied:

In Africa it (White Supremacy) takes the form of suppression of the right of the African to enjoy the fruits of his ancestral lands. In America it takes the form of lynching, disenfranchisement, burnings, the thousand and one petty insults born of arrogance and prejudice. So now come the (N)egro through the medium of the Universal Negro Improvement Association demanding the right and taking unto himself the power to control his own destiny... No more fear, no more cringing, no more sycophantic begging and pleading; the (N)egro must strike from the shoulder for manhood rights and for full liberty. Destiny leads us to liberty, to freedom; that freedom that Victoria of England never gave; that liberty that Lincoln never meant; that freedom, that liberty that will see us men among men, that will make us a great powerful people.

Rather than focus on the personality of Marcus Garvey or the organization which he headed, the Universal Negro Improvement Association, attention will be given to the impact of Garveyism on other sectors of the Black community. For a more in depth study of Marcus Garvey and the Garvey movement, recommended is Theodore Vincent's *Black Power and the Garvey Movement*. It would be an insult to the legacy of Garvey to attribute his accomplishments to solely his efforts. Garvey knew his work was possible only be the untold sacrifice and self-discipline of millions of ordinary men and women. His greatness was that he had this understanding and gave all to the ideal of Black freedom.

One of the least discussed activities in Black history is the Black student movement during the 1920's. Even less discussed is the relationship of Garveyism to the Black student movement during this time. Since UCSD is a community of students, the activities of Black students during the 20's may be given especial attention.

Although they had to confine themselves to Black campuses, the aggressiveness and assertiveness of Black students attacked the notions of Black inferiority as students and forced Black schools to be responsive to the needs of the Black community. It was the activity of Black students during the 20's that would be responsible for setting up the social and academic atmosphere and the training ground for students who were to be the impetus for the Freedom Rides, sit-ins and Civil Rights marches during the 60's and later, individuals who would be in the leadership of the Black Power Movement.

In the years 1916-1918 and 1921-1924, two unprecedented waves of migrations brought two million Blacks from the Southern plantation economy to the urban centers of the North. Yet, this transition brought Blacks face to face with the reality of ill-paid, back-breaking jobs in Pittsburgh steel mills, Chicago stockyards, Philadelphia docks and Detroit auto factories. The migrations out of the South were not from the country to the big city, but to small, overcrowded ghettos surrounded by racially hostile Whites. After the war, unemployment would reinforce racism through competition for jobs. Up North, Blacks still found themselves subject to daily social humiliation in and out of the factories, in the ghettos, stores, places of entertainment and schools as well as other areas.

The practices of racial discrimination met aggressive resistance. When Whites physically tried to intimidate Black folk, Afro-America resorted to armed self-defense on a national level. The Black working masses then created an

organization and leadership that would not only express their frustrations and disillusionment with industrial society but also express their spirit of revolt and their total desire for freedom. The organization created was the Marcus Garvey led Universal Negro Improvement Association, becoming the pulse of Afro-America. In Marcus Garvey, the Black masses found charismatic leadership that could express their plight, articulate goals and provide vision to inspire them to action.

Characteristic of mass movements is that the activity of the working masses overflows the confines of their movement, impacting other segments of society. It was the movement of the Black working class embodied in the UNIA that provided the impetus for the struggle of Black students in the 1920's. The activities of Garveyites helped to awaken the then latent feelings of Black pride and determination and created a framework of activities to put these messages in practice. In essence, the Garvey movement, with its churches, fraternal orders, cultural centers, businesses, parades, festivals and the distribution of the mass circulated *Negro World* - a weekly newspaper-brought motion, enlightenment and pride into the drudgery of a segregated world. One woman remembering the movement, stated that Garvey gave Black folk "backbones when they had wishbones." Another of Garvey's contemporaries was to write: "Marcus Garvey captured the imagination of thousands because he personified the possibility of the fulfillment of a dream latent in the heart of every Negro... When Garvey rode by in his plumed hat, I got an emotional lift, which swept me up above the poverty and prejudice by which my life was limited."

On February 4, 1924, the *Hilltop*, the major Howard University student publication, stated in an editorial:

Out of the vast host of students at Howard everyone should be a potential leader. You must be preparing to save the world from the present chaotic conditions. Be a factor in the organizations for the advancement of the Negro and humankind: A leader should come among us to make Marcus Garvey's dream a reality.

The ideals that resulted from the self-activity of the Black working class found immediate expression in the activities of Black students. The editorial from Howard University was symptomatic of the mood of students on the Black campuses during the 20's. About a year after this editorial, strikes and student revolts would be occurring on the campuses of many of the Black institutions of higher learning, which would include Fisk, Howard, and Hampton Institute. By the end of the decade, student rebellions had also swept the campuses of Lincoln University, John C Smith, Alcorn A&M and Shaw University.

It was in the context of the overt expressions of Black pride, self-esteem and "Black worthiness" that Black students began to struggle against the paternalism of the college trustees and presidents - usually all were White - and the general refusal to treat Black students as women and men, but rather as children; and the subtle but constant reminders that Black students and the Black colleges were inferior to their White counterparts. In summary, these struggles were attempts by Black students to mold the colleges to fit their lives.

As the process of the centralization of capital developed, the means of finance for Black colleges shifted from church missionary aid to financial dependence on the Northern industrial and financial interests. This shift forced many Black schools to develop policies acceptable to their benefactors. These policies usually meant that training was to be conservative and under the domination of Southern Whites. The underlying assumption behind the philosophical approach to education was that Blacks were incapable of grasping the fundamentals of education taught at the White institutions of higher education. The presidents and trustees of the Black

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## HAKI SPEAKS AT UCSD UMOJA DAY

the answer, because everything takes place in a cultural sphere" said Brother Haki. He pointed out that Dr. M. R. Karenga understood this and defined culture (a system of views and values and the practices and products rising from those views and values) on seven levels; *Mythology* - how humans seek to explain the world in spiritual and religious terms and to explain unseen forces; *History* - an extension of mythology, how men, women and children seek to explain the world in human terms; *Social Organization* - roles and relations between men, women and children; *Economic Organization* - patterns of producing and sharing social necessities and social wealth; *Political Organization* - how power is gained, maintained and used by men, women and children; *Creative Motif* - patterns of creativity and values which inform and inspire creative efforts; and *Ethos* - our collective self-concept as a people and how the world in turn views us based on our achievement on the above six levels. Brother Haki cogently added. As a people our understanding of culture is severely limited and Black culture as a force of survival and development is given very little attention and education of our young is not our priority. Education of our young is not practiced nor family building." He criticized the Black church, our largest spiritual and social institution, for bestowing a negative response to our people's needs. "Its traditional response has been one of turning the cheek and blaming the victim and essentially producing a consciousness of quiet submission rather than teaching us to actively take hold of our own lives and not giving it up to forces outside our comprehension and control", asserted Madhubuti. He continued by saying that, "culture has three characteristics; first, culture is learned and is not an innate occurrence; secondly, culture is shared and third, culture is an interrelated whole made up of the seven levels forementioned and any one aspect touched affects all others." Madhubuti added emphasis on culture being learned because it is important to understand that we are social products of our specific surroundings and similarly, so are the negative developments growing among our people. These negative developments arise from the three major crises in Black in Black life: one, we suffer from a crisis in leadership, secondly, we have a serious lack of life giving, saving and sustaining institutions and finally, the

cont. on p. 11

# BLACK STUDENT PRESS GATHERS AT UCLA

by Kathryn Nevels

SAN DIEGO - February 23, 1980 marks a special day for Black students in newspaper and journalism statewide. At the University of California, Los Angeles, the first Black Student Newspaper Conference was held and convinces us once again of our stamina and regard for the Black community as we relate to and communicate with each other.

Representatives from Black student newspapers at five southern California universities, University of Southern California, U.C. Irvine, Loyola Marymount, U.C. Los Angeles and U.C. San Diego, met with each other to discuss possibilities and avenues for news exchange. The meeting began at 10:30 a.m. in UCLA's Kerckhoff Hall and lasted until approximately 2:30 p.m.

USC's editor of "All-Us-We", Lionel Ball was present along with staff members Ingrid Williams, Cheryl Kelly and Reyna Gaar. U.C. Irvine's editor of "The Blade", Sheral Kelly attended and Loyola Marymount's editor of "Ujima", Lauri-Ann Jones was there. Representatives from UCLA's Black student publication, "Nommo", were editor, Arvli Ward and staff members Michael Harris, Kwaku Lynn, and Alfreda

Harris. From home there were representatives from UCSD's "The People's Voice", editor-in-chief, Leonard K. Edwards, layout editor, Allison C. Nevels, and secretary, Kathryn Nevels.

The criteria discussed was firstly, a medium for exchange of news and events. Those present committed themselves to prepare a regular monthly report to be submitted to each campus paper. An understanding was made that the information contained in the report is to be made available for the addressees' utilization and is subject to republication.

Secondly, we discussed the possibility for making a base for permanent training for journalists and exchanging our actual knowledge with novice newspapers. In the future, we hope to solicit knowledgeable and professional journalists to supplement and enrich our existing talents by means of seminars and/or workshops. These workshops would either complement our bi-monthly conference or necessarily be held in addition at a designated date and time.

Eventually, the Black Student News Conference intends to deal with

reconstruction of Black Student Newspapers that have been eradicated because of lack of funding, benign neglect or any other reason.

We plan to recruit statewide cooperation in order to offer the Black community the fullest possible advantage on information concerning us and those items and persons affecting us. At year's end, which isn't too far, we will prepare a conglomerate report on the conference's activities for purposes of information and record for our posterior journalists.

I would like to note the special effort of Sheral Kelly, editor of U.C. Irvine's "The Blade", who initiated the long needed idea and saw it through. All those persons who participated and are making communication work for us all also need to be commended.

We actively encourage your support and participation in the Black student newspaper on your campus. Your attitudes toward our efforts and comments are always welcome. The next Black Student Newspaper Conference is scheduled for April 19, 1980 at U.C. Irvine. Please watch for an update on our activities in the publication following the conference.

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## GARVEY & STUDENTS

schools generally pursued a policy that included a deliberate curtailment of the ambitions of students by humiliation and insults; the dismissal of Black teachers in favor of mediocre Whites; obstruction of creative activities; use of fear to govern student life; and the general failure to attribute to Black students the mental capacity beyond that of a child. It was these conditions that prompted Alain Locke, professor at Howard and one of the leading Black intellectuals to emerge during the era- to write in 1925:

And if we assess the success of the "vocational program" as due largely to the public demonstration of its ability to develop its own leaders and effect a marked racial awakening, we can readily see that the non-success of the Negro college . . . to hold public attention and favor and elicit general support is in part due to the coddling and emasculating missionarism which still controls it. The Negro college represents too largely a reactionary, old fashioned program . . . second-hand in aim and effect. In short, it has not produced its own leadership to give it a vital and distinctive program to justify it according to its true relation to racial development.

Thus, it was in this context that the ideas of Black control of schools, independent Black institutions with a "Black" curriculum, more Black faculty, were first formulated. In an article in *School and Society*, November 20, 1926, J Morton-Finney writes:

. . . those who advocate White faculties for Negro schools are in the same position as those who advocate the manning of public schools with private school idealists or with foreign educators . . .

Conclusions drawn from these propositions would seem to favor racial segregation in education. Such an inference is correct on the plane of segregation as a form of functional specialization in the division of labor rather than a form of postscript for satisfaction of racial greed, lust, exploitation and diabolical selfishness. Thus segregation in education is the anvil on which can be hammered into being a powerful Negro nation. Not, however, so long as the Negro's teachers, curricula and educational philosophy are mere uncritical adoptions of foreign imitations.

Thus, the struggle, led by Black students against capital's domination of the colleges, found its most immediate expression in the demands for Black college presidents at the Black schools, a reformed (Black oriented) board of trustees, recomposition of the faculty and greater social and academic freedom. In addition, colleges such as Howard, Fisk and Lincoln embarked on ambitious projects to develop Afro-American and African studies programs. By World War II, these Black colleges and universities would become the center of research for African and Afro-American life.

The social basis for the Black college had to undergo some profound changes. The editor of the *Hampton Student*, provided keen insight as to why Black students were forced to attack the very basis of Black education in the institutions of higher learning; in doing so students were risking possibilities of ever obtaining an advanced education. Heretofore, Black institutions had been viewed as a refuge from the racially hostile policies of the White colleges. The editor would charge that, "Schools are monarchies; they should be democracies"; demanding that there be greater student participation in the management of the schools. He would continue, maintaining that the schools held "traditions and customs which have so long made ideal Uncle Tom graduates." The nature of White control at the college was, as the editor charged, an elaborate plan to mold "hat-in-hand and me-too-Boss Negroes."

Students demanded that Black schools were more than refuges from White hostility in the realm of education; or mechanisms for individual, upward mobility. Black schools were to be viewed within the context of racial advancement, with graduates having a responsibility to challenge racism in the society and lead their talents to the Black movement. This was the spirit of the "New

cont. on p. 14

## COSMETIC WOMAN

Cosmetic woman  
With  
Cosmetic mind  
Sits back  
In her loneliness  
Contemplating time  
On how to catch  
Commercials  
Advertisements  
Keeping up  
With the Joneses  
Give her instructions  
How to manufacture  
Beauty  
On her face  
Body  
Committing the crime  
The cover up  
Gone  
Her natural beauty  
Pureness  
Clear self  
Putting on  
Her face  
Other body  
She goes out  
To catch  
The man  
With the identical  
False image  
Unintentionally  
Making a mistake  
Meeting a  
Real man  
He admired  
Her gentleness  
Her warmth  
The caress  
Of her soul  
The love  
He so  
Dearly wanted  
He said

Beautiful woman  
I see through you  
Not  
In you  
She says  
You must  
Let me be  
He replies  
I love  
What I see  
Feel  
But your image  
You steal  
To avoid  
What is real  
Cannot live  
With a  
Made up  
Cleopatra  
Disguising  
Godzilla  
Your mind performs  
The third act  
Of the  
Twilight zone  
One step beyond  
Missing the point  
Your beauty  
Is you  
Your image  
You steal  
To avoid  
What is real  
Cosmetic woman  
With  
Cosmetic mind  
Sits back  
In her loneliness  
Contemplating time  
On how to catch  
Losing  
With every  
Step

-Kwaku Lynn-

## SOAP BOX OPERA

See the honkies . . .  
watch them search for tomorrow.  
But where are your tomorrows?  
They ain't on the edge of night.  
Appease yourselves, all my children,  
wait for the secret storm.  
The thunder will be gunfire,  
general hospital's not in sight.  
Weeks, months, years on end,  
we watch this imitation of life.  
Can you help the doctors deal  
with their suburban strife?  
The faces that dance across the screen  
strike me as just too white.  
Will the lessons learned  
as the world turns  
help our liberation fight?

\*\*\*\*\* -Perry Brown- \*\*\*\*\*

# P O E T R Y

You taught me to love  
At one point in my life  
I feared giving love.  
I could give time, patience, and special  
Care but not totally of myself.  
The deep feelings associated with love were  
Foreign to me and most Black males.  
We, because of our socialization and a  
False sense of maleness react with  
Callous and insensitive feelings towards  
Black women.  
My sisters of many hues this is not  
To give credence to the treatment you  
Are subjected to, but we relate to you  
In this manner out of ignorance of  
Love.  
Not realizing the need to be attentive  
To your desires.  
Not realizing the need to be caring.  
Not realizing the need to be sensitive to  
Your feelings.  
Not realizing you need to be caressed and told  
That our love is like a seed planted in fertile  
Soil which has grown and is growing into  
Something most beautiful and profound.  
Not realizing the need to reassure you of  
Your worth in an environment which  
Constantly emphasizes your lack of competence  
And beauty. Yes, you are beautiful in your  
Own right.  
As the ignorance of love passed.  
My emotions start to run deep  
To depths they had not journeyed to before.  
Now I can give love without any reservations  
Without the fear of being hurt or manipulated.  
Because being secure in my newly defined  
Maleness to know and understand, that  
To give you ALL my love is symbolic of  
Strength.  
It is you Black women - woman of many  
hues, who has enabled me to grow and  
View our reality through new eyes. I do not  
Want to inflict pain on you. I've come to know  
The deep crevices where hurt settles and dwells.  
You have awakened intense feelings once  
Dormant. Allow me to share growing and  
Unrestricted love.  
So Black women - woman of many hues let  
Me share the love I've found with you.

-Kasimu Thabiti-

## Exaggeration or Reality

Talking with some Black university students About some Black things The conversation Died Asked them About the Top forty Disco records Was told Instantly What they were Who played on them The artist's Love lives What stations	To listen to Where the Parties were When asking them What Black people Have done historically About the struggle Of today Who was doing what What contribution They were making Toward the welfare Of Black people What I heard Was What you talkin' 'bout
---	---

-Kwaku Lynn-

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# SAMBO MIGHT BE DEAD BUT GEORGE JEFFERSON AIN'T NO DISTANT COUSIN

Brother Farrell, from Philadelphia is a graduate student in the

*Dream sequence. Cut to Hollywood producer's office. Opulent surroundings. The producer is White, the writer is Black.*

Producer: Well Sam I want you to know that this last script is excellent . . . but . . .

Sam: But . . . What's the but?

Producer: Well, (getting up and walking around his desk and leaning toward the Black writer) . . . the piece is good, really good, but it's just not well . . . you know . . .

Sam: No I don't know. I'm waiting for you to tell me.

Producer: It's just not Black enough.

Sam: What!!!!

Producer: Look it's time we brought Black characters to the screen that were real people. Black people fall in love. I mean everyday, average Black people, not just doctors and princesses. Black people, not everyday, ordinary people. People who work in steel mills, farms, schools; janitors, trashmen.

Sam: Oh you mean like Claudine.

Producer: Yeah, but more . . . MORE . . . you see, Sam there have been some great films made in this country. I think we can repeat that history by using real Black people as the subject matter and then promoting the hell out of it. I also want the kind of script that will allow me to pair people like Steve McQueen and James Earl Jones and Paul Newman and Moses Gunn and Ron O'Neal and Robert Redford. That's what I want. You got it?

Sam: Yeah, I got it.

Producer: Then go get 'em tiger.

I have this dream a lot. I have this dream at night, during the day, while shopping in the supermarket, (when I can do this at all) in the bathroom, in the shower, while cooking, everywhere. The problem is that it's a dream, but boy, oh boy what a nice one!

This past weekend I went to see *All That Jazz* in Los Angeles. First of all it cost five bucks, which shocked the le\*5%!! out of me. To make matters worse, after I had purchased the tickets, the attendant said the theatre entrance was around the corner. It was and there was a line that extended from the door through the parking lot and back to the door again. *By then a man slowly simmering.* Then I got to thinking about *Sambo* and how I had to get to a typewriter and say something about the images of Blacks in films. I was boiling because the outlook at present, while not as bad as let's say the 20's, ain't that good. At least folks got some work. Now getting work is like winning the Nobel Prize . . . rare . . . dig it! The only thing worse is being a Black playwright and I don't want to get into that now. *All That Jazz* wasn't all that bad and it wasn't all that good either. There was one Black face other than Ben Vereen that said something, a film editor, and he mostly laughed at the work of Roy Scheider as Bob Fosse. The film was an account of the road to Bob Fosse's heart attack. He recovered in real life. He dies in the film. Kind of a reverse nightmare. Nightmare might be the right word when describing the image of Blacks on the screen. Yeah nightmare!

To be a slave, to stay a slave, to break free, maybe, and then to get caught. . . Sound a little depressing doesn't it? This seems to characterize for me the Black odyssey in films. One should understand though, that the screen merely served as a mirror for the society much the same way that the theatre does. One of my instructors stated in class that possibly White filmmakers depiction of Blacks as coons, toms, shuffling lazy and stupid was only a reflection of what Whites saw and feared in themselves. That probably is true but would take a dissertation to adequately address. What I'm interested in is the effect of these images on our lives, all Americans lives and whether or not we'll ever see the end of *Sambo* or is he destined to lurk and jeer and grin in our livingrooms forever? I'll ask George Jefferson.

The coon, the tom, and the pickaninny were all early depictions of Blacks in films. Ofcourse we need to remember that these characterizations were rendered by Whites in black face for a primarily White audience. These were the images that White folks had of Blacks and

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## Sexism and Racial Equality

Finally, the Black male is also a loser when Black women are the victims of sexual discrimination. Even though he generally receives certain privileges by default as a result of his maleness in comparison to Black women, he is also burdened by the discrimination that is meted out against her because of her sex. For example, that his wife's labor is not rewarded equitably makes it necessary for his income to stretch further. That his wife is less likely to get good health insurance means that he cannot afford to get sick while unemployed, or to quit his job. This forces many Black men to hold the alienating jobs that are endemic to a capitalist order. The fact that her Social Security income will be lower than the male norm means that there will be less coming in their senior years; it also means that she will be in dire hardship when he dies and she is forced to live almost solely on her income. Thus contrary to the popular view, institutional sexism as it impacts on Blacks, disadvantages both Black men,



Science and technology are fields which traditionally exclude Blacks and women from participation.

Black women, and Black children, and is therefore detrimental to the progress of the entire race. Hence, in acquiescing to the sexist nature of American societal institutions and public policy, Blacks are in effect buttressing the power of the white males who control the power levels of the society, and allowing them to implement their distorted meaning of racial equality.

### FOOTNOTES

- \*Examples of literature supporting this perspective are Mae King, "Oppression and Power: The Unique Status of the Black Woman in the American Political System," *Social Science Quarterly*, 56 (1975), 116-28; Linda La Rue, "The Black Movement and Women's Liberation," *Black Scholar*, (May 1970), 36-42; and Julia Mayo, "The New Black Feminism: A Minority Report," in *Contemporary Sexual Behavior: Critical Issues in the 1970's*, Joseph Zubin and John Money, eds. (Baltimore: The Johns Hopkins Press, 1973), pp. 175-86.
- \*U.S. Bureau of the Census, *Current Population Reports*, Series P-20, No. 314, "Educational Attainment in the United States: March 1977 and 1976," U.S. Government Printing Office, Washington, D.C., 1977, p. 32.
- \*E. Wilbur Bock, "Farmer's Daughter Effect: The Case of the Negro Female Professionals," *Phylon* 30 (Spring 1969): 19.
- \*For example, in the 25 to 34 age grouping, the median number of years of school completed by white males was 13.1 years compared to 12.8 years for white females. U.S. Bureau of the Cen-

cont. on page 11

## Jimmy Cheatham, Music Professor Who Plays Jazz On The Slide (Trombone)



One of the best things to ever happen to the UCSD Music Department was the Cheatham, a visiting Associate Professor and the director of the U.C.S.D. Jazz Ensemble, has a personal style that is just as improvisational as the music he produces. To see the Jazz Ensemble with him directing is to witness an extension of the man. All the vigor and enthusiasm, that Jimmy Cheatham displays in performance or teaching is indicative of his way of life. Always candid, he shares views or topics, from music to Black people.

Professor Cheatham believes that Black students today are not as aware of their musical heritage as they should be. He spoke of the times from World War II to the 60's, when Blacks struggle for freedom and search for identity had a tremendous impact on the awakening of Black consciousness. And that the music was an integral part of those times signifies the importance of understanding it. "We can't separate our history from our musical history," Cheatham says, "we are dealing with a continuation so it is all relative." He said that students have to seek out, to inquire and participate; we have to improvise and be responsible in our learning to become more aware.

Cheatham is a professional musician, right now he performs at the Sheraton Inn on Friday and Saturday evenings from 9 P.M. to 1:30 A.M. and also on Sundays from 6 P.M. to 10:30 P.M. with his wife, Jeannie, who is a fine blues and jazz vocalist and pianist. He also performs with the Grover Mitchell, Big Jazz Band. They made an album entitled *Meet Grover Mitchell*. They were nominated for a Grammy award. Jimmy Cheatham also coordinated the Count Basie concert earlier this year. Be looking for him and the U.C.S.D. Jazz Ensemble to be performing at the Third College Quad, Friday March the 14th.

by Ken Overton

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## Haki Speaks on UCSD Umoja Day

most crucial crisis is that of culture and we as a people are more and more accepting the negative aspects of Euro-American culture. Because of these negative developments, we live in a survival culture rather than one that affords us as a people maximum development, stated Brother Haki.

More explicitly, we have a popular culture - a fluid, everyday, reactionary culture, instead of a national culture - a collective, self-conscious practice and thought which we create ourselves. Madhubuti points out that, "we are the most educated Africans in the world but without educated and effective leadership; without competent and sensitive role models; without safe or secure cultural institutions; without financial resources, without key resources needed for regeneration, we are in serious trouble." He went on to say there are two types of cultural mentalities - the riot mentality is bred directly out of the survival culture which produces people who merely exist and are accommodationist, people who are more destructive than instructive and want immediate gratification for the things they do. The revolutionary mentality of the other hand is one that produces people who strive for maximum cultural development, who build, create and work for the long term.

It is our fundamental task as a people to create a new culture which will give rise to a new people. According to Brother Haki, there are several things necessary for this type of growth and development. First, we must become study oriented and have knowledge of self, society and the world and be perpetual students, so we can lead instead of follow.

Secondly, we must be principled and strive to maintain certain values. Values are important because they tell us what we put first in our lives - our priorities, what we hold dear - our commitments, and commitments dictate our possibilities. Third, we must be strong and have the internal capacity to withstand all tests. Fourth, we must discipline ourselves by having self-imposed order and practice delayed gratification rather than immediate gratification and "again think and flow in generations". This calls for sacrifice; giving up what you have to get what we as a people need and always putting the collective before the personal. Fifth, we must become achievement oriented and look for ways to actively work for ourselves so we can dare to create what ought to be. For we are what

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## George Jefferson

Although Micheaux could and did ignore his critics in the Black press he could not disregard his company's deteriorating financial condition. The return on even the most successful Black film was relatively small. There were about 20,000 movie theatres in the United States in 1926 but only a few hundred of these would play an all Black production, and theatres that catered to ghetto audiences reduced admission prices. Even if one includes the southern theatres that had special midnight showings for Blacks, the potential earnings were severely limited. And rarely did a Black producer reach all the possible exhibitors, given his necessarily makeshift distribution. Micheaux was a clever businessman but he was no exception. The sad fact was that the White film industry had made it impossible for Blacks like Micheaux to acquire the necessary technical distribution fundamentals.

Oscar Micheaux wasn't the only one having problems making and distributing Black films. Noble and George Johnson formed the Lincoln Motion Picture Company. Noble Johnson was already establishing himself as a rising, young, handsome, matinee idol. Noble was a handsome Black man and the fact that he was light skinned and not dark did not hurt either. Hollywood felt the country wasn't yet ready for the Black buck and the supernigger was a long way off. Anyway, Noble made a number of pictures with his own company and still continued to work for Universal. Well it didn't take Universal long to figure out Noble and George had a good thing going. The Universal folks suggested to Noble that if he continued to make pictures on the side for Lincoln he might find one morning that he didn't have a job with them. Meanwhile Lincoln's revenues were not exactly staggering . . . so we had one of those damned if you do, damned if you don't situations. Noble decided to go with the money and Universal and the rest is history. Lincoln faded into the archives of the Shomberg collection.

It seemed for a long time that Black films were doomed, at least Black films produced, acted in and directed by Blacks. Just think a second, if it was difficult in the 20's and 30's when the dollar was worth more, but still the kind of money to do a film was not anywhere near what it is today, then with the kind of capital requirements that are needed today (millions), it's got to be damn near impossible for Blacks to produce their own films. Not so folks. Look at it this way. In the 1920's we didn't have nearly as many Blacks. We surely didn't have as many Black millionaires as we do now. The money is there. We just haven't figured a way to pry it loose yet . . . and pry is a good word. Many of the good brothers and sisters have just reached the ranks of the "millionaire club" and they're not about to part with their cash in such a speculative market as movie making. Give 'em time though, they'll give it up. They'll begin to give it up the same way the J.P. Morgans and the Du Ponts, the Rockefellers, the Carnegies and the Drexels gave their money, their time and their names to the arts. It will happen when they realize that film is an art form and it only makes good sense to put your money into the propagation of your culture in an art that can be a positive tool for entertainment and instruction.

You shouldn't get the idea that money ensures an excellent piece of work. There's enough trash, expensive trash I might add, on the screen to knock that theory out cold. In fact, my favorite Black film was low budget and shot on location in the South and New Jersey. You guessed it, *Nothing But a Man*. The film is a veritable Who's Who of great Black talent. Such folks as Ivan Dixon, who these days when he isn't directing for television, is usually telling folks that they need to get their stuff together when it comes to Black's images on television and in films; Gloria Foster, a great Black actress who I last saw on TV's *White Shadow* playing a very together art teacher at Cerver High; Yaphet Kotto, whose list of film credits would fill this page; Julius W. Harris; Moses Gun of Othello, Bumpy, Sty of the Blind Pig, The Poison Tree; Abbey Lincoln, singer and also star of *For the Love of Ivy*; and the list goes on.

The film shows a young Black man seduced by the call of the big city but not falling under its spell. Instead he decides to go the family route with a wife and try the clean, hard life. He doesn't win. He endures. The film's appeal for me is its stark realism. As it's shot in black and white, I really got the feel of the contrast between city and urban streets and the life working on the railroad gang. Thomas Cripps in his book *Black Film as Genre* spends considerable time discussing *Nothing But a Man*.

From its opening titles to its quiet ending, *Nothing But a Man* unfolds in harmony with this pastoral generic tradition. Like the myth of the eternal return, the narrative carries the hero from familiar life into the . . . inferno (the city), and then to eventual rebirth back home . . . We are in a Black movie not

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cont. from p. 6  
**GARVEY & STUDENTS**

Negro" during the era of the 1920's. While many tried, neither Black students nor Black schools could isolate themselves from the militance of the "New Negro," whose vision Marcus Garvey articulated and whose existence was given ideological and organizational expression by the activities of the Universal Negro Improvement Association. When students raised the demand for an end to White dominance of the university, it was only because the Black masses had already developed their own forms of organization to struggle against White domination of society as a whole.

**BWA HOLDS FIRST ACTIVITY**



Conscientious brothers Jeff Moore, Jules Bagneris and Stephen Diggs aid Black Women Achievers member, Kathryn Nevels.

On February 28, 1980, the Black Women Achievers (BWA) held its first, and I might add, very successful, function since its establishment just 28 days earlier. The BWA decided to give a dinner because it was the most economical means of bringing our Black student body together. Kathryn Nevels, Alfreda Curry, and myself, Allison Nevels collected \$1.00 donations from as many Black students, faculty and staff that we could interest. Our menu consisted of a large pot of New Orleans gumbo, southern style black-eyed peas, corn bread, salad and good friends to share it with.

Somehow, without money or help from the Associated Students or the Black Student Union, BWA managed to raise the money for the food for the fifty-five (55) people that attended as well as the rental of the International Center, where it was given. The night before the dinner some BWA members got together in the new Lumumba-Zapata College apartments and

cooked the meal. I would like to extend my true appreciation to all of the men on campus that assisted us in preparation of this dinner. Though I didn't count, I'd say more men showed up to help than did BWA members. (And they didn't just show up as tasters either!) They can really cook! The dinner began on Thursday at 5:00 p.m. and ended at approximately 7:00 p.m. as scheduled. After dinner the students gathered around the fireplace and listened to some warm, mellow tunes from the International Center's stereo. The Black Women Achievers dinner will be an annual function for Black History Month.

Kathy, Freda, and I would like to extend our warm gratitude to the Delta Sigma Theta Sorority for their generous contribution, especially since it was granted on our last minute request. Please keep posted for BWA's next function in April.

ALLISON NEVELS

**GEORGE JEFFERSON**

cont. from p. 13

*Dream sequence. Cut to producer's office. The producer is Black, the writer is Black, the director is Black, the actors and actresses are Black, everyone in the office is Black... and most importantly, everyone in the room is positive, beautiful and powerful about and in what they do.*

Producer: Now that our last film has been completed and is doing well, let's talk about what our next ten projects are gonna be.

Writer: How 'bout a film for Black children?

Actress: We need to do something that deals with a very strong, positive relationship between a Black man and woman. I don't mean they're perfect, I mean they're struggling, working, livin' and tryin'.

Actor: I don't see why not. And I don't want it about super folks. How 'bout workin', tryin' to make it folks in Chicago?

Distributor: Ya'll just get me the product. As you have already seen I can get you the financial returns.

Producer: Let's do it.

1 Daniel J. Leab, *From Sambo to Superspade*, Houghton Mifflin, 1976, p. 80.

2 Thomas Cripps, *Black Film as Genre*, Indiana University Press, 1978, p. 118.

**FANNIE LOU HAMER**



A heroic figure in Black American history died in Mississippi on March 14, 1977. The relative lack of notice given to her passing reveals how little we honor our saints, reveals, in fact, how little we know and appreciate them when they are among us. To the majority of Black Americans, the name of Fannie Lou Hamer was not a familiar one. She was a devoted Civil Rights worker, but there are still few who know what she had done to advance the cause of freedom and justice for all of us.

She was born the last of twenty children in a family of sharecroppers, one generation removed from slavery and still confined under the oppressive grip of White supremacy. She was allowed six abbreviated years of education in a segregated school before she was compelled to work full time on the land, even though she had been crippled by polio. In 1962, she was thrown off

the farm where she lived and worked because she had tried to register to vote. She was harassed and threatened repeatedly. In 1963, in the town of Winona, Mississippi, she was arrested with five other persons and jailed for three days, during which time she was viciously whipped and beaten.

Mrs. Hamer survived to tell that tale of horror at the Democratic Convention in Atlantic City the following year. Nonetheless, the Democrats could not bring themselves to unseat the White delegation from Mississippi which restricted voter registration and political participation by Blacks. The FBI and the Justice Department investigated the Winona assault, and the Whites responsible were tried but acquitted.

Mrs. Hamer and others who formed with her the Mississippi Freedom Democratic Party tried again to stir the conscience of the nation's leaders, taking their

challenge to the floor of the U.S. House of Representatives, but again they were rebuffed. "I don't want no equal rights anymore," Mrs. Hamer said. "It's America's problem."

She stayed, and with serene self-assurance she persisted in her nonviolent struggle for simple justice. She continued the fight until the day she died, at the age of sixty, of cancer, heart problems, and diabetes.

Not enough honor ever came to the life of Fannie Lou Hamer, but if that bothered her, she gave no indication of it. Honor and praise were not what she was about. What she was about was bringing justice to Black people. Mrs. Fannie Lou Hamer's famous words "Don't stop the struggle now. Discrimination is still alive. Racism and poverty still exist. People are sick, hungry, uneducated, out of work. We are still waiting for justice."

by Rachelle Fisher

cont. from p. 1

**KLAN STOPPED**

in an Anti Klan Coalition and hold a counter demonstration at the same time as the Klan rally on March 15 if the permit was not revoked. The San Diego Anti Klan Coalition was formed at this time. Subsequent political differences between the Committee to Avenge the CWP 5 (CACWP 5) and the NAARPR caused the coalition to break apart, however, both groups continued in their efforts to stop the Klan.

Both the CACWP 5 and the NAARPR decided they would go to picket the City Council meeting in Oceanside on March 12 and demand that the Klan permit be revoked. It was announced on the afternoon of March 11 that the City Council had met in a special session and had voted unanimously to revoke the Klan's permit. They further commented that the revocation had come due to the lack of sufficient police to assure the safety of the people of Oceanside. Klan leader Tom Metzger announced that the Klan would meet at Landes Park in any event.

Both the NAARPR and the CACWP 5 went to Oceanside as planned to

picket the March 12 meeting. The two groups protested that the Council had not cancelled the rally for the proper reasons. The NAARPR reintroduced the proposal that groups that espouse anti-semitic or racist ideologies not be granted permission to use public facilities. The mayor and the City Council refused to even consider such an action. The council adjourned its meeting early in order to not be present for the arrival of the CACWP 5 although that did not stop the group from protesting the actions of the City Council which had failed to condemn the Klan and had merely said that they feared violence erupting from a clash of Klan and anti-Klan forces.

At this time it remains to be seen what will happen on March 15 when the Klan says that it will hold its meeting regardless of the revocation to the permit. The Oceanside Police should be able to handle the Klansmen who are expected to number less than 200. Over 1,000 anti-Klan demonstrators had been expected to appear Saturday in response to the calls which had gone out from the various groups planning the

counterdemonstrations.

It is reported that letters and telegrams came into the City Council from all over the state and included one from State Attorney General Dukemejan asking the City Council to revoke the Klan's permit to rally. As well, a number of letters, telegrams and phone calls came to protest the council's actions from across the nation due to the efforts of the Anti Klan Network. The Network was formed some time ago as a national group seeking to curb the reemergence of the Klan.

While there is good reason to rejoice in the victory of the people in their fight against the Klan, the victory should not blind us to the fact that the City Council of Oceanside still tacitly condones the Klan by its repeated refusal to ban racist, terrorist groups from using public facilities. Hiding behind the mask of the First Amendment, the council is helping the Klan while punishing those who oppose the Klan. The fight against the Klan is far from over in fact this is but the beginning. *A Luta Continua.* The struggle continues.

cont. from p. 1

**EOP ELIMINATED**

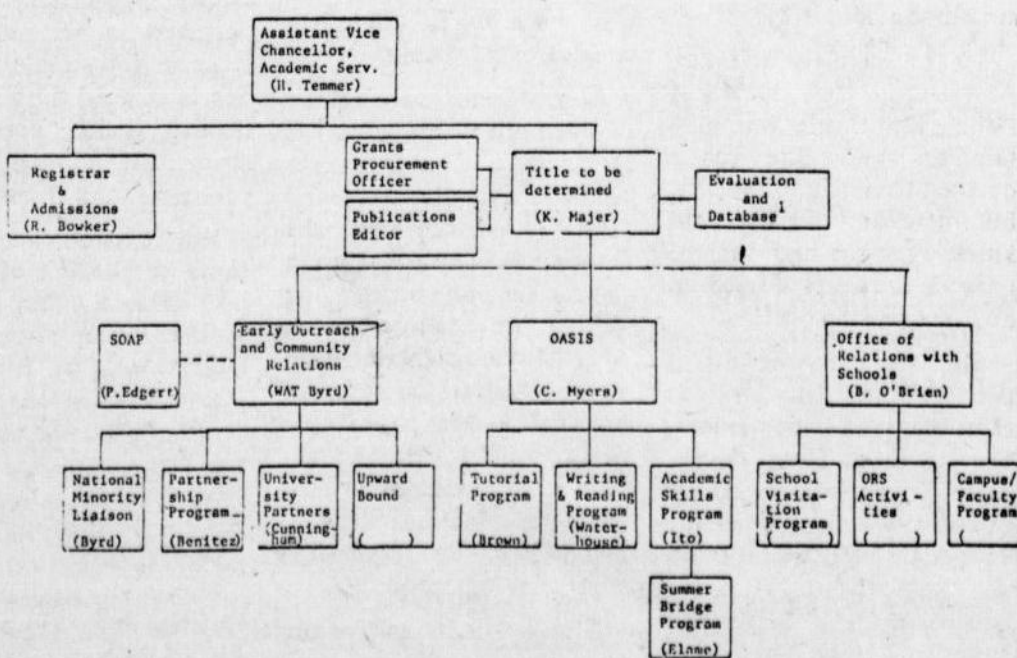
This issue is one of recruitment of Third World people to this school, as was and other Third World made for us by the struggles students. If no insurance is made for the continuing

not have the opportunity for higher education. This would be a big step backwards in the struggle for liberation of our peoples.

by Ken Overton & Jules Bagneris

This is the plan for the reorganization which eliminates EOP.

ORGANIZATIONAL STRUCTURE - OFFICE OF ASSISTANT VICE CHANCELLOR, ACADEMIC SERVICES



Evaluation and Database Management will be staff support to Major with the responsibility for computer database record-keeping for the units under Major's responsibility.

cont. from p. 16

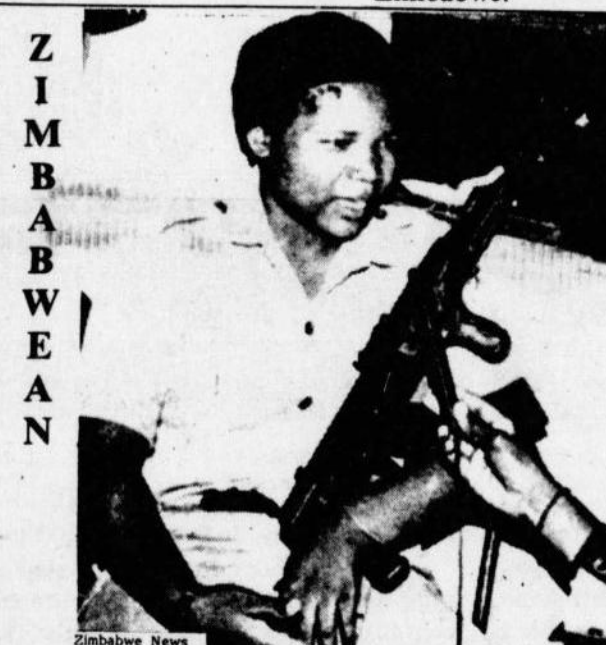


Mugabe & Nkomo cement ties forming Patriotic Front in 1978 while President Samora Machel of Mozambique looks on.

colony and the colonial status restored until after the elections. At the conclusion of the negotiations there was much speculation that the cease-fire and elections would be used by the Patriotic Front to open a new round of fighting. Nkomo dealt with such speculation by stating, "For the future of our country, there must be lasting peace. We have fought for this thing. We do not want to see it crumble."

While the election of Mugabe as the Prime Minister is a start, there is

still a long way to go for the people of Zimbabwe to destroy the legacy of colonialism and build a truly democratic nation. One of the first steps has already been taken to dispel the predictions that after the election Mugabe and Nkomo would begin a bitter fight for supremacy when Mugabe and Nkomo joined forces again in a coalition although as Mugabe's ZANU had a clear majority in the Parliament, there was no reason to do so other than to continue to work together in the interests of the people of Zimbabwe.



Comrade Teurai Ropa, ZANU Secretary for Women's Affairs.

The struggle waged by the people of Zimbabwe to gain freedom from the oppressor government of the European settlers was won primarily on the battlefield. The battle by the soldiers of the Patriotic Front against the armies of Rhodesia and South Africa was only one fought. While fighting was going on against the forces outside the Patriotic Front, a fight was also being waged internally. The fight against outside forces was against imperialism, the internal one against sexism.

The Patriotic Front realized that it could not afford to push aside or minimize the importance of the struggle for social emancipation. Within the framework of this realization, male cadres had to learn to accept the leadership of women cadres. This struggle was directed and waged by the women cadres. The two parties that made up the Patriotic Front recognized that the revolution would be meaningless without the barriers of social emancipation removed from within the Front itself. Mabel Mundondo, succinctly stated in the *Zimbabwe News*, "No revolution can claim to be successful if more than half of the exploited and oppressed people, i.e. women, are not liberated."

This liberation for Zimbabwean women comes not only in theory, but in practice. Many Zimbabwean women took places alongside the men to engage in combat against the enemy. While the United States agonizes over the prospect of women in combat, the women of Zimbabwe have proven themselves equal to the task of fighting for liberation on all fronts. Chimurenga, which is the name of the Zimbabwe people's revolution is a true revolution, seeking the liberation of their society as a whole and turning over the oppressive systems completely.



# WHAT THE HELL IS JARVIS II?

by Allison Nevels

Just what are the implications of Jarvis II? What is Jarvis II? Who the hell is Jarvis? Before I answer these questions, I feel I must answer why I am writing an article about Jarvis II, or Proposition 9. Jarvis II directly affects the students of University of California schools, especially Blacks and other minorities.

Howard Jarvis is the man behind Jarvis II. He was also the main force behind Proposition 13. It would appear that Jarvis likes his name on initiatives. Howard Jarvis, chairman of the American Tax Reduction Movement, is not a politician or so he says. He claims to be the "voice of the people . . . against the establishment." At 76 years of age, he is the establishment.

First, let us examine this initiative. Proposition 9 (the name Jarvis gets to me somehow) is an income tax reduction initiative that will appear on the June 3rd ballot. The initiative has three main components:

1) Require that the legislature reduce personal income tax by 50% from that in effect during 1978. This means that instead of the personal state income tax that takes between 1% to 11% out of paychecks, taxes would be reduced to the range of .5% to 5.5%. This reduction will be distributed unevenly according to the amount of money one makes. According to the proposed legislation, households with an income of \$15,000 would save 70.1%; a household making \$30,000 would save 53.8%; those with an annual income of \$50,000 would save 49.4%. Percentage wise, the lower income taxpayers would benefit most and the higher income taxpayers would benefit least. In terms of total dollar savings, the benefits would go to the higher income taxpayers. A table in the February 10th *Los Angeles Times* put the dollar values saved by taxpayers with adjusted annual incomes (aai's) of \$7,500 at \$63, with \$17,500 aai at \$131 and with \$40,000 aai at \$627 (these figures are for families filing a joint return with two children and itemized deductions of 25%.) Clearly, this does not save the lower income persons much money. A single person making \$10,000 a year would save approximately \$75 while a person making \$40,000-50,000 saves 1,800. Which one buys a weeks worth of groceries and which one finances a skiing trip?

2) Require the legislature to provide for a system of income tax indexing whereby tax brackets are adjusted to reflect annual changes in the California consumer price index.

3) Exempt business inventories.

Sole proprietorships (small businesses) and partnerships (commonly formed by doctors, lawyers and accountants) don't pay corporate taxes. Their income is treated as personal income, so this tax reduction would greatly aid them. Another large amount of this 50% tax cut out of the \$4.85 billion revenue loss would go to the federal government. Because of this cut, taxpayers would have to deduct less from federal income tax. This gives the government a whopping \$1.1 billion from the first year of Proposition 9. When Proposition 13 passed, the federal government received the large amount of 1.9 billion because again, lower property taxes means less to deduct from federal tax.

The main opponent to Proposition 9 is Senator Albert S. Rodda, Chairperson of the Senate Finance Committee. Rodda was also an opponent of Proposition 13. He predicted that if Proposition 13 passed, the surplus that California allotted to cover any bail-out monetary problems that might occur was too small, consequently, government job lay-offs and major cutbacks in health, education and police and fire protection programs would occur. These never materialized Rodda said, because "We didn't realize how rapidly our surplus was accumulating." The surplus increased because personal income increased, revenues increased, sales tax and personal income taxes increased. There was also an increase in business because of the expansion of the economy during that year. This revenue increase overall was never experienced before.

With Proposition 9, Jarvis claims that the surplus will come from the federal government decontrol of oil prices which will result in more taxes being paid by the big oil companies. Rodda says that this is an extremely optimistic approach. Even if a surplus was created by the taxes that the oil companies paid, we would still be at a \$3.3 billion deficit. Rodda and his colleagues also state that "even without Proposition 9, the surplus that existed for Proposition 13 is

now practically nonexistent," the reason being that the legislature accrued a massive financial cost for government that is draining the surplus now. Even without Proposition 9, the losses Proposition 13 created is going to cause massive cuts in the state budget anyway.

Most opponents agree that Proposition 9 will make the California tax burden more regressive than it already is. Jarvis, in an interview with the *Los Angeles Times* comments "It gives the poor people a bigger percentage . . . You take money from a guy who has got \$7 million and he doesn't care whether you take \$3,000 or \$30,000. It doesn't affect him. But you take the guy that has a \$15,000 income and save him \$22 a month. That's the difference whether he eats good sometimes."

Is an extra \$22 worth the probable cutbacks in social programs that will result from the passing of Proposition 9? We definitely must ourselves that question. The ultimate impact that this tax reduction plan will have is the large cut in social programs in California. When it comes to trimming the budget to make up for the deficit in the surplus planned if Proposition 9 passes, the programs used by the lower income workers will be the first to go. Programs such as health and educational funding, programs that affect senior citizens, the disabled, veterans and the list goes on will suffer terribly. Can we afford a cutback in these programs that are now just barely assisting our basic survival needs?

One of the particular interests to us as students is the probable cutback in educational funding. Not only will tuition be exercised throughout California, but there will be less state government grants to assist us in paying for this hike in educational fees! Governor Jerry Brown has already asked the Board of Directors of California State Universities and Colleges to cut back their programs. David Saxon, President of the University of California has asked UCSD to cut back its programs by 30% in preparation for Proposition 9. The recent cutting of the Educational Opportunity Program (EOP), a main source for bringing in minority students, was an indirect result of Proposition 9 and its proposed cutbacks. EOP was funded by the student fees. Now that money is going to be used for University purposes such as campus maintenance and teacher salaries since these were basically funded by the state. How many of us can afford an increase in educational fees at the UC schools? What other programs will be cut back or possibly liquidated that Third World students so greatly need? These cutbacks also affect community colleges and State Universities.

What can be done? I urge you, as a student who is not only interested in herself but with the future of our brothers and sisters to register to vote, then vote NO on Proposition 9 on the June 3rd ballot. Remember, when you vote NO on Proposition 9, you are helping keep the doors open for future Third World students who lack funds to go to college, and you are helping to maintain important social programs.

## BLACK WOMEN ACHIEVERS NEEDS YOU!

*The Black Women Achievers (BWA) is an organization of Black women from the UCSD campus. BWA is not a sorority, does not pledge and does not exclude. The only requirement for membership is interest and sincerity. The BWA meets every other Thursday in the Center For The People at 7:00 p.m. The first meeting for Spring Quarter will be Thursday, April 3, 1980. We hope to see all the Black women of UCSD there, so we'll be looking for YOU!*

cont. from p. 3

## Mugabe Wins Zimbabwean Elections

while a socialist transformation process will be brought underway in many areas of the existing economic sectors, it is recognized that private enterprise will have to continue until circumstances are ripe for socialist change."

The way for the elections was cleared as an outcome of the Commonwealth conference held in Lusaka, Zambia last summer. The agreement called for the main parties in the war, the Rhodesian government, which at that time was prime ministered by Abel Muzorewa, a Black puppet of the Smith regime and the Patriotic Front consisting of ZANU and ZAPU, to meet under the auspices of the British government which had been the colonial power which had never granted independence to the colony as a result of Smith's unilateral Declaration of Independence. The stormy negotiations lasted two and a half months and seemed to break down many times over the heavy handed tactics of Lord Carrington, the British Foreign Secretary.

One of the first points of contention was the order in which the discussions would proceed. The British and the Muzorewa-Smith delegation sought to first discuss the constitution while the Patriotic Front sought to discuss the transition of power, holding that it was ridiculous to discuss a constitution until the conditions which would lead to its implementation had been hammered out. One of the points that was held by Smith to be "absolutely vital" was the guarantees to be afforded Whites. It was finally decided that Whites would be guaranteed 20 to 100 seats in Parliament, these 20 seats would remain unchangeable for 7 years unless by an unanimous vote. Another point of interest for the racist regime was that of compensation for any confiscation of land now owned by Whites. Joshua Nkomo made the statement at that time which summed up the Patriotic Front position, "The African people were removed from their land. Land is what we have fought the war over. How do dispossessed people buy back their land?" In the end it was decided that a fund of some two billion dollars would be set up by the Western nations to compensate landowners for any losses. The final stages of the negotiations saw the British back in control of the former

cont. on p. 15