THE PEOPLE'S VOICE

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EOP ELIMINATED AT UCSD

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.

consequences for the efforts to recruit Third World students to this

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



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.

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 This may have severe they not be more sensitively and efficiently served with a separate office?

The merger of EOP under campus. First of all, the the Office of Academic ************

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 commit-ment of concern for recruitment and retention of students of color, the merger UCSD administration has Services causes major 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 philoso-phy of each proposed unit, nor of the primary responsibilities of these

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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OCEANSIDE REVOKES KLAN PERMIT TO MEET

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 Right 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. 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

MUGABE AND ZANU WIN ELECTION IN ZIMBABWE

by Lennie Edwards

Ousmane Sembene's novel, God's Bits of Wood, to the role Saturday, March 8 was International Women's Day. The of the women of Zimbabwe in the struggle for liberation day and its significance probably passed most of us by without which is now beginning to bear fruit. notice. It remains, however, a day full of significance to us as Black people. The role of women in the struggle of Blacks, not Beyond these examples of struggle which are exemplary yet only in this country but in others as well is one which is somewhat removed from most of us, there is the role which 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

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.

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 yourselves in private.

At this meeting, I students were putting too our time to talk to much emphasis on just one prospective Black students aspect of a problem, the about coming to UCSD. resignation of Mr. Bill Byrd. Sisters and brothers, this is a The problem was not the time for uniting with each resignation of our present other, not fighting among EOP director, but the low each other. Without us, Mr. enrollment of Black students Byrd is powerless, he is only at the UCSD (Lumumba- one Black face within the Zapata/Third College). Realistically. Black enroll- Mr. Byrd we are totally ment 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

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 education-

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

al system which oppress 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 contructive criticism to help him get more Black students onto this campus. Again, I suggest that we place demands on the U.C. system they are trying to lead. to give Mr. Byrd "the power" "Dissolve those petty little that he needs to do his job. I emotional conflicts among think that more than anything else, Mr. Byrd needs our support and we personally felt that Black need to volunteer some of

U.C. system, but without powerless.

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

trying to literally brainwash legitimize the name Third Lumumba-Zapata." Or, us into thinking that Mr. College in place of the real "Lions, Tigers And Other 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 over-

whelmingly voted for Lumumba-Zapata. I find these power trips which were of international students. played last year much more These students possess a

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 pe 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- advantage. Support Lumumba-Zapata.

We could also have, "Yes

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 Witheld By Request-

Dear Editor:

The purpose of this letter is to inform students of an unique opportunity. no text book can provide. Then how come this knowledge is not being utilized? Part of the reason is that ther 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

Jules Bagneris

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The People's Voice is an U.C.S.D. is fortunate to have official UCSD print a small but educated supply medium and serves the local community. We are an independent organizadisturbing than the naming of a limb mimeographed newsletter.

knowledge about their tion working in conjunction with the UCSD Black to international affairs like Student Union. 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 The People's Voice

La Jolla, California 92093

B-023

UCSD

the former Prime Minister of Rhodesia who unilaterally declared independence from saw Mugabe chosen as the Great Britain in 1965 over Prime Minister of Zimbabwe the proposed elimination of was held during the last three days of February. While it colony status for Rhodesia which would have involved was thought even before the the implementation of election that Mugabe and his party would emerge as did not sit well with Smith Minister as well as the 80 and fellow White Rhodesiparliamentary seats reserved ans who were outnumbered for Blacks in the constitution 22 to 1 by Blacks. Smith's hammered out at the end of Rhodesian Front was in last year in London, it was power for all the fifteen years electorate voted in that not believed that ZANU since the Unilateral would be able to muster the Declaration of Independence 51 seats needed to assure a (UDI) and instituted a majority in the 100 seat segregation policy little that did occur was as a result Parliament. Thus, his party's different from the apartheid of the Rhodesian Army winning of 57 seats came as a policy of Zimbabwe's rounding up rural Zimbabsurprise to observers of the neighbor to the south, South election. The party of his co- Africa. The racial separation leader in the Patriotic Front, policy was altered somewhat Joshua Nkomo, ZAPU last year in an effort to stem garnered 20 seats and the adherence in the world party of Bishop Abel community to economic Muzorewa, the former Prime sanctions against Rhodesia Minister of Zimbabwe- and to buy off moderate Rhodesia got only three Blacks who were chaffing under the policies of the seats. While there were some

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 com-

prised 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

what the cost.

triumph of the determination

The election which

eleven parties contesting for

seats in the Parliament, only Front. the three front running parties, those of Nkomo, The elections held at the luzorewa and Mugabe were end of February were the able to capture any seats. second set of elections held zimbabwe in which Blacks The Whites of Zimbabwe were permitted to vote. The held their election two weeks first elections in which the prior to the election for people of Zimbabwe were the polls in the first eight noted. Mugabe stated that if Blacks. All of the 20 seats permitted to vote was held hours a figure that represents ZANU were banned in any reserved for Whites went to last April in a sham held by 30,000 more than the number area by Soames, then he

Smith government and were

turning to the Patriotic

of the people of Zimbabwe to the Rhodesian Front Party, the Rhodesian government that turned out in the first achieve freedom, no matter the party led by Ian Smith, of Ian Smith in which he day of voting in the April 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. election in response to the boycott of the Patriotic Front and much of the voting "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 of the auxiliaries as helping the three day election period out of 2.9 million elegible that any political party can voters. In the first day of come in and campaign"as a voting 886,000 voters went to spokesman to the governor

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 various independent as 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 ZANU's cadres. Mugabe charged that Soames was one sided in his recognition of violations citing the actions of the uniformed Army auxilary 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 to "stabilize the country so 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 beem 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 intimidation of voters by political program has been 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



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.

MARCUS GARVEY AND THE **BLACK STUDENT MOVEMENT**



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 cofounder 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 he 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 the Black Student Movement and

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

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 ghettoes 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 ghettoes, 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 newspaperbrought 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

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 occuring 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

cont. on p. 6

HAKI SPEAKS UCSD AT 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 extention 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 selfconcept 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 severelylimited 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 "Its traditional response has been one of turning the cheek 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

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. Black student newpapers submitted to each at five southern Califor- campus paper. An nia universities, University of Southern Califor- that the information nia, U.C. Irvine, Loyola contained in the report is 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 "AllUs-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 Student News Confer- in the publication

Harris. From home there were representatives from UCSD's "The People's Voice", editorin-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 Representatives from monthly report to be understanding was made 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 your support and partienrich our existing talents by means of seminars and/or work-

shops. These workshops would either complement our bi-monthly (once every two months) conference or necessarily be held in addition at a is scheduled for April 19, designated date and 1980 at U.C. Irvine.

Eyentually, the Black Lynn, and Alfreda ence intends to deal with following the conference.

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 journal-

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 cipation in the Black student newspaper on your campus. Your attitudes toward our efforts and comments are always welcome. The next Black Student Newspaper Conference Please watch for an update on our activities

GARVEY & STUDENTS

schools generally pursued a policy that included a deliberate curtailment of the ambitions of students by humiliation and insults; the dismisal 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 intellecutals to emerge during the era- to write in

And if we assess the success of the "vocational program" as due largely to the public demonstration if 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 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 that a form of postscription 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 -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-inhand 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 Beautiful woman With I see through you Cosmetic mind Not Sits back In you She says In her lonliness Contemplating time You must On how to catch Let me be He replys Commercials Advertisements I love Keeping up What I see With the Joneses Feel Give her instructions But your image How to manufacture You steal To avoid Beauty What is real On her face Cannot live Body With a Committing the crime Made up The cover up Gone Cleopatra Her natural beauty Disguising Godzilla Pureness Your mind performs Clear self Putting on The third act Of the Her face Twilight zone Other body One step beyond She goes out Missing the point To catch Your beauty The man With the identical Is you False image Your image Unintentionally You steal To avoid Making a mistake Meeting a What is real Cosmetic woman Real man With depositing He admired Cosmetic mind Her gentleness Sits back Her warmth In her lonliness The caress Contemplating time Of her soul On how to catch The love Losing He so With every Dearly wanted

-Kwaku Lynn-

Step

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 fellings 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 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.

> 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.

Because being secure in my newly defined

Maleness to know and understand, that

To give you ALL my love is symbolic of

So Black women - woman of many hues let Me share the love I've found with you.

-Kasimu Thabiti-

Exageration or Reality

SOAP BOX OPERA

He said

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-

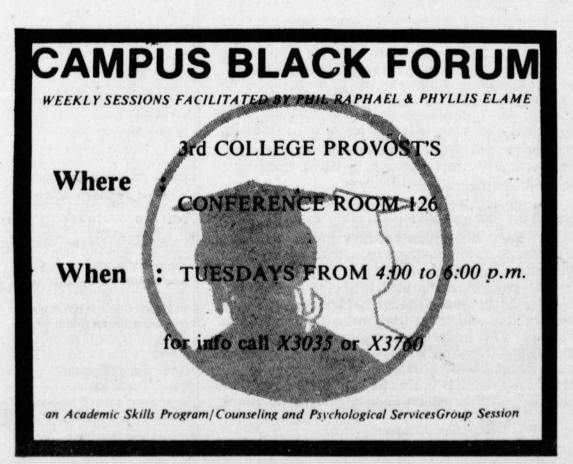
Black university students

Talking with some

About some **Black things** The conversation Died Asked them About the Top fourty 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-



Institutional Sexism and The Ouest for Racial Equality

by Pauline Terrelonge Stone

The following article was taken from the May/June 79 issue of The Black Collegian magazine. It outlines the two fronted struggle waged by Sisters in this culture which castigates them because of their sex as well as their race.

I was sitting in my campus office one day last semester when a young Black coed came in with tears streaming down her face. She had just been to see her academic advisor and had been disconcerted to discover that he did not support her career plans. but rather was vehemently opposed to them. A major in Phy sics, with a GPA of 3.8, she had made up her mind to enroll for graduate school in an aeronautics program in hopes of one day becoming a part of the NASA space program. This, advised her counselor, was not only a dream, but a totally ludicrous plan for, he said, it would be years before a Black would ever play a major role in the U.S. space program, and for a Black woman, probably never. His proposal for her was that she enter the teaching profession.

This incident brought to the fore once more a general pattern that appears increasingly in American life, namely the emergence of institutional sexism as a force to stymie and abort Black pressures toward racial equality. It seems that as the Black movement for racial equality strives to achieve its goals, it is running smack against another reality of American life, namely, institutional sexism.

Institutional Sexism

The institutionalization of different social roles for the sexes gives rise to the allocation of social goods on the basis of the ascriptive criteria of sex. This differentiation in the delivery of societal resources is implemented in more than just a separate but equal fashion. To the contrary; this form of societallevel and institutionally- supported sexism not only rewards men and women differently but does so in a way that is generally beneficial to men and deleterious to women.

Institutional sexism should be differentiated from interpersonal sexism. The latter involves the relationship of individuals with each other, while the former is systemic and built into the structure of the social order. While different, both types of sexism are interrelated in that the interpersonal is rooted in the institutional. Eradication of the latter must therefore precede the former since individual behavior is ultimately a product of the arrangement and ordering of societal opportunities and resources.

Institutional sexism has always existed in American society. However, its impact on Blacks is becoming more apparent with the demise of racial segregation and the concomitant development of new and more complex societal responses to the Black quest for social equality. The nature of racial oppression prior to the last twenty years rightfully made the task of eliminating "de jure" racism the first priority for Blacks. Segregationist laws affected all Blacks - the trained and the untrained, the affluent and the poor, men and women.

The only attribute which allowed one to completely escape their effects was white skin, and from time to time, some lighter skinned Blacks were able to take this route. But they were the only ones who could. No other achieved or ascribed characteristic could obviate this genre of racial discrimination.

Like Jim Crowism, institutional sexism is also a barrier to Black progress, if only because the goal of racial equality has been usually viewed as the goal of equality for all Blacks. The general expectation among Blacks is that every member of the race should benefit from the lowering of barriers to equal opportunity - not just a select group: the millionaire expects to be able to gain entry to any club or golf course he chooses, the worker to any union, and similarly, women to all the opportunities that the society affords men.

The pervasiveness of institutional sexism has gained increasing national attention in the last decade with the dramatic resurgence of white female activism for equal rights and opportunities. Through the panoply of organizations which they have formed to articulate their interest, white women have placed the issue of sexual inequality squarely on the nation's agenda at practically all levels of government and in the private sector and it has remained in the public domain for a relatively long time, which is surprising in light of the customarily short attention span of the American populace.

Unlike the situation in white society, recognition of the fact that Black women and Black men have not made equal progress in the fight for socioeconomic equality because of sexually discriminatory social policy, is frequently evaded, if not denied, by Blacks. A common view within the Black community is that sexual oppression is a "white people's problem." Indeed, it is surprising the extent to which educated and enlightened Blacks - both male and female - are reluctant to admit that there is some validity to the proposition that Blacks are affected by institutional sexism, or that the Black movement has accommodated itself to rather than challenged - the sexual inequalities of the larger

How Institutional Sexism Affects Black Women

Before we focus on the factors which have caused Blacks to ignore the way in which institutional sexism is functioning to limit their life chances, let us first explore the extent to which it actually does so, through an examination of recent Black gains in education, employment and income, since these are areas which are conventionally used as barometers of Black progress.

Education. Educational gains are an especially propitious measure with which to begin because the conventional wisdom views Black females as being educationally privileged vis-a-vis Black men. While this notion is somewhat simplistic, it does contain a kernel of truth. Historically, Black female attainments have exceeded those of Black men; for instance, in 1960 the average years of school completed was 8.6 years and 7.7 years for Black women and Black men, respectively. This advantage in educational attainment, although small, has persisted to the present. In 1976, the figure was 11.4 years and 10.8 years for each of the foregoing groups.

TABLE 1 Median Years of School Completed

Source: U.S. Bureau of	the Census.
Female	11.4
1976: Male	10.0
Female	10.2
1970: Male	9.6
Female	8.6
1960: Male	7.7
Year and Sex	Median School Years Completed
by Black Mell and Wollien.	

Statistical Abstract of the United Ington, D.C., 1977, p. 136.

The preceding statistics refer to the total Black population. However, the educational distribution of persons aged 25 to 34 is a better measure of recent policies of allocation of educational resources than statistics based on the Black population as a whole as persons in this particular age bracket have recently completed their formal education. When we focus on the educational level of this age grouping, we see that 74.1% of Black men have graduated from high-school compared to 69.0% of Black women revealing that Black women are not especially favored by recent educational policy.2 Further evidence in support of this conclusion is supplied by looking at median years of school completed - 12.6 years and 12.4 years respectively - for Black men and women in this age bracket.

If Black women are no longer receiving educational rewards disproportionate to those that accrue to Black men, we mu address the factors that might have caused the disappearance of this pattern. How can we explain the emergence of greater sexual parity among recent Black male and female graduates? A major factor has to do with the shift of the Black population from an overwhelmingly rural and southern location to an almost solidly urban and highly northern industrial one within the last fifty years. Prior to the northward migration, and significant levels of urbanization, it was common for Black male children to abandon formal schooling earlier than female children in order to work the farms or enter other types of employment. Their early labor force participation was necessary since their families relied primarily on their male children to supplement the precarious familial earnings; female children were more likely to be exempt primarily because most of

the farming chores and other

available work was defined as male, and moreover, because the wages paid for female jobs - for example, laundering and household work - were even lower than that paid for Black male work, which itself was never highly remunerated.

The result was that Black females tended to remain in school longer than their male counterparts; some of them subsequently entered higher status professions than Black men by virtue of their relatively better educational qualifications, but even then the jobs they entered were more prestigious than lucrative because as we shall see at a later point in this article, occupational prestige and financial remuneration for employment are not necessarily closely related, especially when male and female jobs are considered.

While this pattern was engendered by the concentration of Blacks in the agricultural sector it endured for a while in the urban context. Gradually over time, its legacy diminished as the rural heritage of the plantation economy steadily exerted less of an effect on the Black

Table 2

Median Years of School Completed by Black Men and Women in the USA

25 Tears of Older:	March 1971
Age and Sex 25 to 34 Years Old	Median School Years
Male	12.6
Female	12.4
35 to 54 Years Old Male Female11.8	.11.1
55 to 64 Years Old	
Male	8.5
Female	8.9
65 Years Old	
Male	6.2
Female	7.4

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, pp. 32-33.

A good way to get a sense of these changes over time is to examine the educational attainments of various age groupings among the present Black population. As can be seen from Table 2, the greatest sexual discrepancy in educational achievement is found among those 65 and over; for this group the average number of years of schooling was 7.4 years for Black women and 6.2 years for Black men. For all the other age groups, the gap is consistently less than one percentage point, and in most cases it is actually about .2 of one percentage point. The fact that the largest age differential between Black men and women in amount of schooling received is found among older Black corroborates our contention that the historical pattern of Black women being favored in terms of education was derived largely from the peculiar relationship of Blacks to the southern plantation economy in which the previous generation of Blacks were raised.

While there is little difference today in the educational attainments of Black adult males and females who have recently passed through the educational system, nonetheless the Black pattern still diverges from that of the white. Among the latter group, men sharply outdistance women in eudcational achievements.4 The Black departure from this white norm of malefemale educational achievement

was generally below that of Black educated Blacks; it arises bemen, but has been consistently cause compared to white women, Black women are more likely to be socialized to the reality that they will have to work in their adult years - even if in 1955, 7.3% and 8.3% in 1957 they are married (which is increasingly becoming unlikely for many of them). Black men and women's educational attainments correspond more than lower than the Black male rate, those of white men and women and at certain points it has been then primarily because unlike much higher. The unemploywhite women - who generally ment data therefore buttresses do not expect to be involved in our argument about the differenfull-time, continuous labor actitial results that the recently vity throughout their lifetime levied Black pressure for racial equality has brought to Black the Black woman is socialized to assume extrafamilial adult emmen and women.

Income. The marked differproportion of them eventually do Employment. Whatever the past educational advantages which she enjoyed, and the point is important, the Black woman rarely aspires for, and enters the same occupations as Black men.7 The critical factor underlying this pattern is that the American occupatinal force is segregated on the basis of both sex* and race* so that there have actually been four categories of jobs in the American occupational market: white jobs and Black jobs, male jobs and female jobs. 10 This stratification of the labor market arises because the ascriptive factors of race and sex are used by American corporate power to manipulate both sexes in income. the American lobor force in such

Among Blacks	, 1975	
	PERCENT	
ANINGS	WOMEN	MEN
nder \$2,000	4.2	1.8
2,000 to \$4,999	21.4	10.8
i,000 to \$9,999	53.2	40.0
0,000 to \$14,999	18.4	32.9
5,000 to \$24,999	2.8	13.5
5,000 or more	0.1	0.9
75 Median Annual	\$7,223	\$9,098

Source: U.S. Working Women: A Databook Bureau of Labor Statistics, U.S. Department of Labor, Bulletin, 1977, p. 52.



Black women who achieve high positions in government are few and far between. Patricia Harris was the first Black woman to hold a Cabinet position.

The sexual inequalities in Black income show up not only in personal incomes, but also in familial income. If we examine Black families, we find a total of 4,486,000 Black families in the USA in existence in 1975; 2,004,000 of those were headed by women, and 3,352,000 were husbandwife families. A scant 230,000 were headed by men without wives. As can be seen from Table 5, the median family income for families headed by women was \$4,898, which is much lower than \$8,955 for families headed by men without wives. Not surprisingly, the intact families where both husbands and wives worked were the most well-off with a median income of \$14,355. However, the median family income of the intact fami-

are an especially probitious measure will which tell gin bewaund the conventional disdum

higher since the mid-sixties. To illustrate: The unemployment rates for Bi ck women and men were 8.4% at. 5.8%, respectively and 9.4% and 10.7% in 1960. In contrast to these years, in no year since 1961 has the Black

female unemployment rate been

ployment and a relatively high

a way so as to keep wages down

and create a reserve army of

workers to be brought into and

shunted out of the labor market

according to the boom and bust

cycles of the capitalist order.

Sexual and racial stratification

of the labor market therefore has

caused Black women to be sub-

jected to differential and dis-

criminatory treatment in the

As a result of occupational

segregation based on sex. Black

women who have been better ed-

ucated have been largely re-

stricted to female professional

jobs such as nursing, teaching

and social work; few have

achieved entry to male profes-

sional jobs such as law, dentis-

try, medicine,11 or to public lead-

ership roles.12 These are just as

much male jobs among Blacks

as among whites. Hence Kilson

showed that in 1970 Black

women comprised "more than

60% of Black nurses, librarians,

social wokkers, and school

teachers; less than 10% of

Black architects, clergy, den-

tists, and engineers; and were

moderately represented among

authors, chemists, college

teachers, designers, editors,

lawyers, musicians, physicians,

and photgraphers."13 The lesser

educated Black woman has

been affected in a similar

fashion; she is overconcen-

trated in service, domestic or

In addition to being locked into

traditionally female jobs, Black

female laborers also suffer

much higher rates unemploy-

ment than Black men because

female jobs are less likely to be

unionized and generally afford

much fewer opportunities for

upward mobility and less security

than male jobs.4 Indeed, the Black

female unemployment rate is

much higher than any of the

Significantly, this pattern is of

recent origin. In the fifties the

Black female unemployment rate

fected all Blacks -- the mained

and the unitained, he arrived

and the poor, med and women

other racial or sexual groups.

low-level clerical work.

iccountants, actors, artists,

resultant dual labor market.

ence in the occupational location of Black men and women has created glaring inequalities in income. This is sometimes hidden by the fact that there are more Black women than Black men in white collar occupations the proportions for 1976 were 42.4% and 21.0%, respectively.15 Nonetheless, as can be seen from Table 4, Black women earn significantly less than Black men. In 1975, for example, one quarter of Black females made less than \$5,000 per annum compared to only about one-tenth of Black men. In the upper income brackets (i.e., those making \$15,000 or more in terms of median annual earnings) there was a gap of roughly \$1,800 between

Table 4 Sex and Median Annual Earnings

Among Black	rs , 1975		
		PERCENT	
ARNINGS	WOMEN	MEN	
nder \$2,000	4.2	1.8	
2,000 to \$4,999	21.4	10.8	
5,000 to \$9,999	53.2	40.0	
10,000 to \$14,999	18.4	32.9	
15,000 to \$24,999	2.8	13.5	
25,000 or more	0.1	0.9	
975 Median Annual	\$7,223	\$9,098	
lefers to Blacks worki	ng year rou	nd, full-	

race as the only factor of oppres-

ly where the wife was absent from the labor force was much lower: \$8,543.

Table 5 Black Families by Type in 1976

and Median Family Income in 1975 Number of Median Families Family Incom All Families 5,586,000 \$ 8,779 3,352,000 \$11,526 Husband-Wife Wife in paid 1,903,000 \$14,355 Wife not in paid 1,449,000 \$ 8,543 labor force

Other Families: 2,004,000 \$ 4,898 Headed by

Headed by men 230,000 \$ 8,955 Source: U.S. Working Women: A Databook, Bureau of Labor Statistics, U.S. Department of Labor, Bulletin 1977, p. 53

Three important factors may be drawn from these data on Black familial income. First, it is apparent that certain income privileges accrue to Black men by virtue of their sex. This is poignantly documented by the fact that families headed by Black men without wives make almost twice as much as families headed by women, and roughly the same as families where the husband works but the wife does not. These data also suggest that children who are raised in homes without both parents present will not all share the same fate; those who live in a father-headed household will probably have a better life-chance than those in motherheaded families because fatherheaded "broken" families are almost twice as prosperous as mother-headed. Lastly, these data on Black family income also reveal that the sexual inequalities in the allocation of the socio-economic benefits to Blacks is particularly hardhitting to Black women who head their families a continuously expanding population. Indeed, this group more than any other is in dire need of a more sexually equalitarian response by the societal institutions to Black demands

ing her resources with that of her husband, they cannot. So far we have attempted to demonstrate the sexual bias in recent social policy towards Blacks. The statistical data we have presented offers incontrovertible evidence that the societal pattern of according differential treatment and privileges to men and women is having a profound impact on Black pursuits for social equality.

for more opportunities, for

unlike the married Black woman

who possibly can offset her in-

come disadvantages by combin-

The Black Response (and Nonresponse) to Sexism

In light of the way in which institutional sexism has impact on Blacks, we must next address the issue of why Blacks are reluctant to deal with societally engendered sexism. Why is it that members of the race, and Black women in particular, have refrained from addressing this societal force of oppression which unremittingly thwarts their ability to survive in this society? There are a number of reasons for this and only a few salient ones can be mentioned here. Probably the most important is white, female racism. Racism is so ingrained in American society and so entrenched among white women, that Black females have been reluctant to admit that anything affecting the white female could also af fect them. This attitudinal stance is quite underwandable given the historical complicity of white women in the racial oppression of Black women. Nonetheless, it is simplistic to view

imp' in manily because must be

is lerming chores and other

sion in the American context While it has undoubtedly been the most entrenched, resilient, and dehumanizing form of exploitation, it is not the sole type. Class domination and sexual oppression have also operated in the society at large and have had impact on the Black population.

Another important reason why Blacks do not focus on the sexist nature of American society is that the Black intellegentsia have abdicated their responsibility to lead the way on this issue and have almost universally refrained from dealing with the subject. The role of sexism as it affects Blacks has not found fertile ground among Black spokespersons largely because it has been viewed as a racially divisive issue. That is, a feminist consciousness has been regarded as a force that could generate internal conflict between Black males and Black females.

It is this writer's firm conviction that far from being a possible source of internecine conflict, a feminist consciousness would contribute to the welfare of the race. It would enable Black men and women to attain a more accurate and deeper level of understanding of many of the social problems that are currently undermining the viability of the race. Such problems as the high Black unemployment rate, the absence of the Black male in the family, the high "illegitimacy" rate in the Black community are just a few of the many social problems afflicting Blacks that are, in part at least, attributable to the operation of institutional sexism in our society. Equally important, elimination of institutional sexism would result in persons of either sex being able to develop their Individual talents and capacities unhindered by societal definitions of appropriate behavior. thus increasing the pool of Black abilities.

In sum, as we call on the

American post-industrial econo-

my to implement our dreams for

racial equality, it is essential to make sure that it does not respond in such a way as to create novel and sophisticated societal arrangements to enchain Blacks and stymie their efforts for racial justice. A sexually biased response to their demands would represent such a response. This article has attempted to show that this is apparently what is happening. This tendency must be confronted head on and repudiated because the enitre race suffers when institutional sexism operates. For one thing, the inequitable patterns engendered by institutional sexism creat the potential of creating interpersonal animosity between Black men and women. This tendency is best exemplified by the recently published work of Michelle Wallace which adopts a "Blaming the victim perspective" toward Black sexual inequality and places culpability for many of the structurally induced and systemic disadvantages suffered by Black women at the feet of Black men, and not on white males who are the main creators and beneficiaries of institutional sexism. Furthermore, the fact that

roughly half of Black children grow up in families headed by women means that almost half of the present population of Black boys and girls will be the indirect though principal bearers of the disadvantages which accrue to their mothers.

cont. on p. 10

cont. on p. 9

page 11

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

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

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

Producer: It's just not Black enough.

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, everyday, ordinary people. People who work in steel mills, farms, schools; janitors, trashmen.

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?

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 !e*\$%!! 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 the a was slowly simmering. Then I got to thinking about the state and had to get to a typewriter and say something the state and says 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 filmakers 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 equately address. What I'm interested in is the effect of the see 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 drama department as well as a writer and playwright

therefore these would be the images that they most likely feel comfortable paying their money to see on screen. . never mind the few million Black folks hanging around who might peek in every once in a while in the balcony. The film, Black History Lost Strayed or Stolen, narrated by Bill Cosby in his militant, off-handed, non-humorous way, displayed clips of the types that became a nation's staple. I'm not placing the blame for these images squarely on the shoulders of the film industry. No, they've got to share responsibility with the writers, historians, politicians and scholars of the day. You see racism, yes that familiar term, was (and still is) part and parcel of the fabric and network of this society. The film industry only placed a camera on what was already there. D.W. Griffths Birth of a Nation was a great film. Griffth pioneered many camera techniques(I have the suspicion that his cameraman hasn't received all the credit due him) that revolutionized the film industry. More importantly, at least to me, he was responsible for the continuation of the myth of White supremacy as well as the almost setting in stone of Black stereotypes. Here are a couple, just to name a few. Mulattoes are partly White and therefore a lot smarter than darker Blacks. Check out the governess or maid of the Washington politician that decides to push a Black man to the top. The sleazy, sneaky low life people in the film are much darker. . . how about the guy who tries to rape our hero's sister? Makes your skin crawl! If you're not sneaky, and slick, and a carpet bagger, or low and degenerate, then you've got to be a fool. . . right? RIGHT! There are whole groups of Blacks just a singing and dancing away. They was happy. . . I guess.

From this extreme we go to the opposite end of the spectrum. In the late 40's and 50's the nation got a conscience probably because all hell was about to break loose in the 60's anyway. Films like Pinky, Home of the Brave, and Imitation of Life try to right the wrongs. What happens is usually very melodramatic but still it must be recognized as an attempt at the truth?!? A 1950's film Intruder in the Dust deals with a Black man who owns and, ofcourse nobody else in the county is Black. Well, seems there is a murder committed and guess who they think did it? You guessed it. Juan Hernandez. (He was the actor who portrayed the Black man in the film.) Well a lawyer in the town after persistence from a young boy and in older spinster, decides to help and finally discovers the real murderer. There is a really good scene where the old spinster defends the jail against an angry mob by threatening to burn up the whole place with herself in it. Right finally prevails and the Black man is set free. The ending is what pissed me off. I had to sit there and listen to the lawyer tell the young boy about how people really are and how this town had learned something real important and so on and so forth. Chop off that ending and I could have bought it, but I have to remember that this film reflected the feeling of the filmaker and the people involved with picture production at the time. It was a step in the right direction.

It's usually right about here, when I'm arguing these points when somebody says, "Look, if you feel that strongly about this why don't you start your own film company?" The thought has crossed my mind folks, and it has crossed the minds of a few other folks too. There was a Black man named Oscar Micheaux. He got the idea of running his own Black film company and he didn't do too well. Most of his time was spent fighting off creditors and trying to convince theatre owners to show the films that he had made. You see, there is a small thing like distribution, and without it your films will not be played where they need to be played so you can pay your actors and yourself and keep your company going! If you want to read up on this stuff that I'm talking about, just pick up a few books. From Sambo to Superspade, m by Daniel J. Leab, Toms, Coons, Mulattoes, Mammies, and Bucks by Donald Bogle, Black Films and Filmakers edited by Lindsay Patterson, The Negro in Films by Peter Noble Black Film as Genre by Thomas Cripps and a few various and sundry newspaper and magazine articles especially an article that appeared in the Los Angeles Times Wednesday, February 6th, 1980. (I'll get back to this article later on). Micheaux made and produced more than 20 silent pictures and caught hell doing it. It appears that he was a born salesman and promoter but when it came to movies he ran into a snag.

cont. on page 11

cont. from p. 9 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 sion and Power: The Unique Status of the Black Woman in the American Po-litical 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 John 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.

3E. Wilbur Bock, "Farmer's Daughter Effect: The Case of the Negro Female Professionals," Phylon 30 (Spring 1969): 10

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-

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



In the history of Black

every spectrum of our

development," Cheatham

recalled the music from

Africa and slave times.

Telling of how music was

used in the Underground

Railroad for relaying codes.

He mentioned that even

today, researchers are

studying and recording

musical forms in the

hinterlands of the South,

among Black people,

because their music has

many African forms.

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 a improvissational as th 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.

sequence. It takes you

through the development of

Black music from its African

birth, through the history of

Professor Cheatham believes

that you can not separate

music from the context of the

times that they are played in.

"To deal with music and not

deal with it in terms of life

experience is just dealing

with it at a superficial level,"

explains Cheatham. This is

incorporated into his

teaching style. Like jazz,

professor Cheatham's

teaching style is improvissa-

tional, relying on class

interaction and the sharing

of experiences for learning.

This 'you play your trumpet,

I'll play my trombone' style

makes his classes unique and

not just 'fact finding missions' like many other

jazz blues and gospel.

/Professor Cheatham believes that Black students today are not as aware of Jimmy Cheatham started their musical heritage as they his career as a tenor should be. He spoke of the times from World War II to trombonist in the bop era of jazz. The foundation of his the 60's, when Blacks career was laid while struggle for freedom and performing in an Army band search for identity had a during World War II. There tremendous impact on the musicians Jo Jones and awaking of Black conscious-Lester Young "pulled my ness. And that the music was coat", Cheatham says, in an integral part of those helping point him in the right times signifies the impordirection. He played with tance of understanding it. Lionel Hampton, Chico "We can't separate our Hamilton, Eddie Barewell, history from our musical Maynard Ferguson and history," Cheatham says, Duke Ellington. In 1971, he "we are dealing with a started teaching at Beningcontinuation so it is all ton College, an Ivy League relative." He said that school in Vermont. Fromstudents have to seek out, to there, in 1972, he taught at the inquire and participate; we University of Wisconsin until have to improvise and be 1977. Last year, with the help responsible in our learning to of Cecil Lytle, Cheatham came to U.C.S.D. He teaches the 125 Black Music

become more aware. Cheatham is a professional musician, right now he forms 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 bl. es 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

by Ken Overton

cont. from page 10

. . . 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 succesful 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 souther 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

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 thier 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

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

cont. on p. 13

cont. from p. 5 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 o Euro-American culture. Because of these negative developments, we live in a survival culture rather than one that affords us as a peole maximum development, stated Brother Haki.

More explicitly, we have a popular culture - a fluid, everyday, reactionary culture, instead of a national culture - a collective, selfconscious 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 accomodationist, 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

ought to be. For we are what cont. on p. 12

so we can dare to create what

Madhubuti

Black family," states

Madhubuti. He also asserted

that we must take on

nationalistic view, that will

enable us to see ourselves as a

people with a distinct

historical personality and

culture which we should

define, defend and develop.

"A people with a vision and

purpose will have eyes that

shine and glow with future,

and since land now at this

time is not the unifying force for us, greater attention must

be given to the cultural,

These nationalistic views

and values are necesary to

develop in order to combat

forces that work against our

development on several

forces are assimilation

than real" and elimination

evels. Namely, two of those

integration more rhetorical

historical base."

Speaks

Indian Students at UCSD Indian Sweatlodge built on University land. The UAIS has gotten the support of the Student Affirmative Action Committee and of Third College in their struggle to civilization over 50,000 years get the sweatlodge built. Luke Madrigal and Bill approached Chancellor sought to ignore the McElroy but they did not get existence of the Indians in any response. They are going order to keep history on their to approach him again with this matter.

The local Indian community is also supporting the Indian student's quest for the sweatlodge. There isn't another sweatlodge in San UAIS activities, stop by the

The sweatlodge is

The United American significant to Indian religious ceremonies. It have been trying to get an serves in the purification ritual of the Indian people. It is important to remember that the land around UCSD and in San Diego was once the home of Indian ago, according to Morrow. This historical fact has been Morrow of UAIS, have ignored or covered up by informed us that they have American historians who

The United American Indian Students are also planning for high school visitation day in April. For more information about SAAC office or call at 452-

by Ken Overton

Black Faculty & Staff **Association Organized**

by Ken Overton

A very important organization is trying to get together here on campus. The UCSD Black Faculty and Staff Association (BFSA) is getting its wheels turning in order to become "a viable force, not only on campus, but in the San Diego community," stated Norman Knight, Director of the EOP Partnership Program and the new president of the BFSA.

In the process of revitalizing itself, the BFSA has revised its constitution and elected an Executive Committee headed by Knight, Paulette Bell, Michael Simpson, Pat Colloms, Dr. Joseph Watson, Dr. Roland Buck. Joyce Justus, Cleo Malone, and ex-officio members Dr. Phillip Rafael and Mary Bush. According to Knight, there are approximately eighty (80) Black faculty and staff on campus and many more at Scripps Hospital and the Medical School.

Their revised constitution outlines the major purposes of the association, among them is a plan to assist the special concerns of Black employees on campus; to foster mutual understanding and support among Black employees and students; to promote an understanding for the ethnic differences among the campus popula-

the systematic destruction of our leaders and the masses tion through certain cultural who refuse to assimilate, said activities; to provide a means Brother Haki. However, "collective culture will forge of communication between collective personality and we membership and community will defy and defeat these and groups, UCSD employees, other forces that threaten our student organizations and development as a people." university administration; to Madhubuti, suggested make for a successful imthat we shold become plementation of the UCSD bicultural, meaning we must affirmative action plan; to be know and practice our resource for campus culture while at the same recruiting agencies in their time be able to manipulate and maneuver in the alien recruiting effort to attract more Third World students; culture. Ending on a positive note, Brother Haki succinctand to foster professional and career opportunities for ly stated, "a people that will be, is, and a people that was, its membership. Through diligent effort, these will rise again. The key to a purposes can be realized, people's greatness is their self-knowledge - past and Knight feels, but first the Black Faculty and Staff Association must establish a ed. We are not a history's have to be a realistic seen similar things of

from. Knight expressed the of history."

necessity for communication

networks to be established

between students and the

BFSA, and share infor-

mation that is needed for

The need for unity is

evident at all levels among

Black people at UCSD and

there is tremendous potential

among Black faculty and

staff. The BFSA needs the

support of all Black faculty

and staff members on

campus in order to become

a strong, unifying force at

UCSD. When the goal of a

strong Black Faculty and

Staff Association is realized,

positive force on campus for

Black people.

will witness a very

mutual benefit.

I must commend Brother Haki Madhubuti for sharing with us at U.C.S.D. such positive and inspiring Black thoughts. As Black students, we now have the responsibility of putting those thoughts into concrete and conscious practice. It is only through constant and continuous work, study and struggle that we will build and develop our people back to their traditional greatness. In unity and struggle keep pushin' in the name of

Sister Salimu Logan

Blackness.

Dr. Shirley Weber **Speaks Here**



Dr. Weber is shown here speaking at last year's Black History Celebration at UCSD

On February 20th, Dr. Shirley Weber came up rain to informally speak on what our role is as Black students now, and for the future.

She started off the discussion by asking us how we felt about the draft from a Black perspective, and also how much exactly did we know about the Afghanistan issue. After what I felt was some good discussion from the floor. Shirley warned us that it was very important for us to get as much information on this issue as we possibly could. Because when, and if the time comes for youths to be drafted, you can believe that we will be of the first lot out of institutes of higher education to go. An that when that time comes each and & /ery one of us is going to have to make a decision that we're gonna have to live with for the rest of our lives. as to whether or not we present, only then can the will go. She went further future even be comtemplat- to say that this is going to on to say that she had solid foundation to work creation, we are the creators decision. If you decide that you're not going, you had better decide where you are going, because it ain't so easy for Black folks to just go across the border into Canada or Mexico, because we just

won't be able to pass. Dr. Weber then went onto a new topic. She asked us how much we knew about Jarvis II (Prop. 9). and how it could affect our people's chances to go to college. Many of the students present, myself included, knew very little if any about it. She explained that this Peroposition would raise tuitions and thereby make it financially impossible for many

been able to attend to U.C.S.D. in the pouring college to now pay expenses. Dr. Weber urged us to collect as much information as possible on this and then to get out into the Black community to tell them what's happenin' "Drive those little old ladies to the polls so they can vote." she urged. She then talked over with us our demands pertaining to the recruitment and retention of third world students. Dr. Weber warned us against the consequences of asking for the resignation of any Black person in any position of power. She said that before we do anything so drastic as that, we should be sure that we have not only investigated all of the alternatives very carefully, but that we should also think of the consequences. "What are you gonna do if this man does resign? Will you have any voice in who will be his predecessor?" she asked. Dr. Weber went this sort happen before on other campuses, and that the results were often disastrous.

Blacks who might have

Throughout our whole discussion with Dr. Weber, she continually conveyed to us that we can't be like all of the other kids at school. We've got a responsibility to the Black community, not only once we graduate, but while we're here also. Dr. Weber said, and I quote "You've made it through a door which has bear opened by those betore you, row it's up to you to make sure that the door doesn't slam shut and lock behind you!"

Black Science Students Get Together and Look to the Future



Science Student Organiza- and others. tion (BSSO) is to inform the undergraduate students about any science oriented

Currently the majority of students involved in the organization are planning futures in the medical or engineering fields.

BSSO meetings are held as scheduled on Wednesday evening. The organization is very well organized and has many enlightening opportu-

nities to expand your knowledge in the area of your interest. Upcoming Spring quarter, 1980 events will consist of: 1) a symposium, to inform students and residents of the Sout' ast community about major diseases (i.e. hypertension, high blood pressure, cancer and sickle cell anemia) which cause unexpected, as well as unwanted illness, 2) a potluck dinner, in which medically oriented students will be albe to discuss their interests and plans with professional advisors, and 3) a pot-luck dinner on A ril 5, 1980, for those students interested in engineering fields. Professional members of the San Diego Arthur West at 453-5256.

The purpose of the Black (a local engineering firm),

Recently, I was interviewed by Mr. Harold Clayton, Black recruiter for programs offered at the NCR. Mr. Clayton University of California, San expressed his concern about the number of minority students interested in various engineering fields, and he also stated NCR has fifteen summer job positions available for interested students. For those who are interested in summer employment please feel free to call me any reasonable time at 455-7102.

I was able to attend one of the meetings of the San Diego Council of Black Engineers and was over-

whelmed with their interest our organization. personally spoke with their former president, Robert E. Bland, and as a result he will be attending the April 5, 1980 pot-luck dinner already mentioned. I am encouraging minorities interested in engineering to participate in the upcoming pot-luck

dinner and other events!!! For more information concerning the pot-luck dinner for furture engineers, PLEASE contact me, Govan M. Hill at 455-7102 and for

Council of Black Engineers, Thank you for you a representative from NCR cooperation.

ATTENTION BLACK MEN!

Do You Know About The Black Male Rap?

It's held every other Thursday from 5:00 -6:30 p.m. in Conference Room 127 of the Lumumba-Zapata Provost's Office. The sessions are facilitated by Dr. Phillip Rafael as a forum for Black men to get together and talk about mutual concerns. For more information call Dr. Rafael at extention- 3035

cont. from p. 10

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. . George Jefferson cont. from p. 10

only because the themes are Black, but because our point of view is from within Black circles in segregated Alabama. Whites are seen only as manevolent grotesques, omnipotent employers empowered to deny the gift of a job and wages and polite mutes who are powerless prisoners of their racist culture

All in all, Nothing But a Man is a very simple, beautiful film. Everytime I see it (it hasn't been on TV much, but I have had the opportunity to schedule it for a number of Black film festivals. If I was rich I'd buy a print... of course if I was rich I'd be making movies and producing plays that would somehow reach its excellence) I want to see it again. More importantly though, I would like to see more films of its caliber. Films like the critically acclaimed The Harder They Come are exemplary of the kinds of films I would like to see more of. The question is will we see more such Black films. Will we see in the near future Black people on television that don't bring back memories of Sambo?

There seem to be cracks in the wall, but only cracks. Harris and Company, a Black family series stayed on the air at least a hot minute. The Lazarus Syndrome, starring Lou Gossett lasted about thirty seconds. As of this writing it seems that Paris is slowly going down the tubes. Benson continues to hang on in the ratings race. George Jefferson, surely not as bad as Good Times came to be, but not much better, continues to knock 'em dead. There are a couple shows that I didn't mention that have Blacks in featured roles. They are not worth the ink and ribbon it would cost me to mention them. Nuff said!

I do believe that it is important for Black folks to work in TV and in the feature film industry. I am happy that folks can get paid to do what they have been trained to do but if the price is too high and in the case of Black's images on television and in films, it is, then it simply aint worth doing in that way. In recent months we've had articles that discussed such topics as "Does TV Have a Secret Formula for Blacks," by Jack Slater in Ebony Magazine, "Has Television Finally Killed Uncle Tom?," by Walter Jarrett in Players Magazine and an interview of Norbert Simmons, the president of MCA/New Ventures Inc., the first Black entertainment company to get Small Business Administration funds from the federal government to finance new Black companies in film, television, stage and musical productions. I don't mean to be skeptical, but knowing the amount of money it takes to make one film right, I don't know what the odds are on the success for MCA/New Ventures Inc. It seems to be another enterprise funded just enough to fail. I hope you Black millionaires and Arab millionaires are reading this because I would like you to start flooding MCA/New Ventures with requests to sit down and work out the means to finance some Black films and plays. In fact if everybody who was really concerned about this sent a dollar or five or ten, we might be able to start production tomorrow. Yeah, I know, I hear ya, your'e saying, "Dream on fool, dream on!"

Jack Slater, who I previously mentioned as the author of the Ebony article, "Does TV Have a Secret Formula for Blacks" also wrote an article that appeared in the Los Angeles Times which reported a recent meeting in which the chairman of the Federal Communications Commission told information on other a whole bunch of powerful Black folks in the industry what attendants will include scheduled events, contact they had been hearing for the last "99" years. Ferris said in effect that television is ruled by ratings and when Black shows report the kind of ratings that will enable the networks to make gobs of megabucks, then we'll see more Black shows. He didn't say it that way, but that's how it's translated. Oh and he said it politely. Ivan Dixon got up and explained to this same audience that as long as they sat on their tu-tus, that's exactly what they were going to continue hearing. Of course, Ivan was made to look like the MAD, IRRATIONAL, REBEL BLACK! Ivan doesn't care about that talk or he wouldn't have said what he said in the first place. He has been fighting this fight for some time, which is why I suspect he doesn't work a whole lot. To make a long story short, those same Black folks should have been somewhere plotting and planning on how to launch their own television production company. Well so much for my

> We got to get together folks. Then we got to start doing something positive and directive. You see I'm working on a new dream now. It goes like this . . .

> > cont. on p. 14

Sexism and Racial Equality

sus, Current Population Reports Series P-20, No. 314, "Educational At tainment in the United States: March 1977 and 1976," U.S. Government Print ing Office, Washington, D.C., 1977, p

For an excellent review of the literature dealing with Black-white comparisons in attitudes and behavior with re spect to working see Joyce O. Beck ett, "Working Wives: A Racial Compar ison," Social Work 21 (November 1976): 463-471

Patricia Gurin and Carolyn Gaylord, "Educational and Occupational Goals of Men and Women at Black Colleges," Monthly Labor Review 99 (June 1976): 10-16

Elizabeth Almquist, "Untangling the Effects of Race and Sex," Monthly Labor Review 100 (May 1977: 38-41 Stuart Garfinkle, "Occupations of Wo men and Black Workers, 1962-1974. Monthly Labor Review, 98 (November 1975): 23-35; Elizabeth Almquist Women and the Pursuit o Equality" in Women: Feminis Perspectives edited by Jo Freeman (Palo Alto California: Mayfield Pub lishing Co., 1979); Albert Szymanski "Race, Sex, and the U.S. Working Class," Social Problems 21 (June 1974): 706-725.

For a discussion of occupational seg regation based on sex see E. Gross "Plus Change . . . ? The Sexual Structure of Occupations Over Time," So cial Problems 16 (Fall 1969): 198-208: Martha Blaxall and Barbara Reagan (eds.), Women and the Workplace (Chicago: University of Chicago Press,

*For two of the best discussions of occupational segregation by race see Harold Baron, "The Demand for Black Labor: Historical Notes on the Polit cal Economy of Racism," Radical America 5 (March-April 1971): 1-46 Michael Reich, "The Economics o Racism," in Problems of Political Ex onomy: An Urban Perspective, edited by David M. Gordon, (Lexington Mass.: D.C. Heath and Company, Sec ond Edition, 1977), pp. 183-188.

This sexual division of labor is an ou growth of the biological factors which objectively differentiate the sexes and the way those factors are interpreted through the ideology of sexism.

'See footnote 7 ²There has been an unprecedented in crease in the number of Blacks hold ing public office yet very few of these are women. For further discussion se Herrington Bryce and Alan Warrick Black Women in Elective Offices. Black Scholar 6 (October 1974): 17-20 and Marieta Harper, "Black Womer and the Development of Black Poli tics," Journal of Afro-American Issues 5 (Summer 1977): 276-284.

13 Marion Kilson, "Black Women in the Professions, 1890-1970." Monthly Labor Review 100 (May 1977): 38-41. U.S. Department of Labor, Bureau Statistics, U.S. Working Women: A Data book, Bulletin, 1977, p. 49.

lichele Wallace, Black Macho and the Myth of the Super Woman, (Dial Press: New York, New York, 1979).



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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 donates nce 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 cooked the meal. I would Black Women Achievers like to extend my true (BWA) held it's first, and I appreciation to all of the men might add, very successful, on campus that assisted us in function since it's establish- preparation of this dinner. ment just 28 days earlier. Though I didn't count. I'd Nevels, Alfreda Curry, and cook! collected \$1.00 donations Thursday at 5:00 p.m. and

large pot of New Orleans listened to some warm, gumbo, southern style black- mellow tunes from the eyed peas, corn bread, salad International Center's and good friends to share it stereo. The Black Women

Somehow, without money annual function for Black or help from the Associated History Month. Students or the Black Kathy, Freda, and I would Student Union. BWA like to extend our warm managed to raise the money gratitude to the Delta Sigma for the food for the fifty-five Theta Sorority for their (55) people that attended as generous contribution. well as the rental of the especially since it was International Center, where granted on our last minute it was given. The night request. Please keep posted before the dinner some BWA for BWA's next function in members got together in the April. new Lumumba-Zapata

College apartments and APLISON C. 100 NEVELS In 1962, she was thrown off

. . . GEORGE JEFFERSON

. 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.

How 'bout a film for Black children? Writer:

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

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.

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



The BWA decided to give a say more men showed up to dinner because it was the help than did BWA most economical means of members. (And they didn't bringing our Black student just show up as tasters body together. Kathryn either!) They can really

from as many Black ended at approximately 7:00 students, faculty and staff p.m. as scheduled. After that we could interest, dinner the students gathered Our menu consisted of a around the fireplace and Achievers dinner will be an

A heroic figure in Black the farm where she lived and notice given to her passing repeatedly. In 1963, in the reveals how little we honor town of Winona, Mississour saints, reveals, in fact, ippi, she was arrested with how little we know and five other persons and jailed myself, Allison Nevels The dinner began on appreciate them when they for three days, during which 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 wenty children in a family of harecroppers, 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.

American history died in worked because she had tried Mississippi on March 14, to register to vote. She was 1977. The relative lack of harassed and threatened 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 Democrates 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 justice". nations's leaders, taking their

challenge to the floor ot 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

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

by Rachelle Fisher

cont. from p. 1

KLAN STOPPED

in an Anti Klan Coalition picket the March 12 meeting. counterdemonstrations. and hold a counter The two groups protested stop the Klan.

Both the CACWP 5 and the NAARPR decided they would go to picket the City Council meeting in Oceanpermit be revoked. It was announced on the afternoon unanimously to revoke the March 15 when the Klan revocation had come due to revocation to the permit. leader Tom Metzger to number less than 200.

demonstration at the same that the Council had not time as the Klan rally on cancelled the rally for the March 15 if the permit was proper reasons. The not revoked. The San Diego NAARPR reintroduced the Anti Klan Coalition was proposal that groups that formed at this time. espouse anti-semitic or racist Subsequent political ideologies not be granted differences between the permission to use public Committee to Avenge the facilities. The mayor and the CWP 5 (CACWP 5) and the City Council refused to even NAARPR caused the consider such an action. The coalition to break apart, council adjourned its however, both groups meeting early in order to not continued in their efforts to 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 side on March 12 and and had merely said that they demand that the Klan feared violence erupting from a clash of Klan and anti-Klan forces.

of March 11 that the City At this time it remains to Council had met in a special be seen what will happen opn session and had voted be seen what will happen on Klan's permit. They further says that it will hold its commented that the meeting regardless of the the lack of sufficient police to The Oceanside Police assure the saftey of the should be able to handle the people of Oceanside. Klan Klansmen who are expected announced that the Klan Over 1,000 anti-Klan would meet at Landes Park demonstrators had been in any event. expected to appear Saturday Both the NAARPR and in response to the calls which the CACWP 5 went to Oceanside as planned to various groups planning the

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

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

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 still a long way to go for the status restored until after the people of Zimbabwe to elections. At the conclusion destroy the legacy of of the negotiations there was colonialism and build a truly much speculation that the democratic nation. One of cease-fire and elections the first steps has already would be used by the been taken to dispel the Patriotic Front to open a predictions that after the new round of fighting. Nkomo dealt with such speculation by stating, "For the future of our country, and Nkomo joined forces there must be lasting peace. We have fought for this as Mugabe's ZANU had a thing. We do not want to see clear majority in the

While the election of

election Mugabe and Nkomo would begin a bitter fight for supremacy when Mugabe again in a coalition although Parliament, there was no remon to do so other than to Mugabe as the Prime continue to work together in Minister is a start, there is the interests of the people of Zimbabwe.



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 agianst 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.

cont. from p. 1

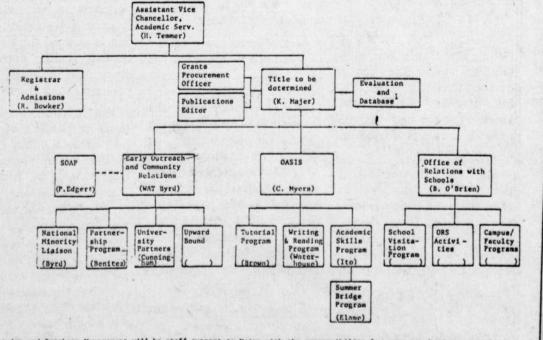
EOP ELIMINATED

This issue is one of recruitment of Third World not have the opportunity for primary concern to Black people to this school, as was higher education. This and other Third World made for us by the struggles would be a big step students. If no insurance is of the 60's, then our brothers backwards in the struggle made for the continuing and sisters that follow might 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



by Rachelle Fisher

nations's leaders, tearing their

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 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?
 - 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 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 nonexistant," 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 Univerc'ty purposes such as campus maintenance and teacher salarit 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 und way in many areas of the existing economic seems, 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