

THE PEOPLE'S VOICE

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UCSD TEAM WORKS TO BREAK SICKLE CELL MYSTERY

Most of us as Black students are aware of the existence of a disease called Sickle Cell Anemia and know that it afflicts Blacks much more so than it does the rest of the population here in the United States. But for many this is where the knowledge ends. The purpose of this article is to explain the disease and its ramifications. The article is written on a simple level so as to be understandable to those with little science background.

Sickle cell anemia is a hemolytic anemia, which means that there is a reduced red blood cell count seen in persons having the disease. However, it is the other clinical symptoms of the disease that lead to its high rate of mortality; many children born with the disease will die before age ten, most often from a serious infection such as pneumonia. Besides the decreased resistance to infection

such as pneumonia, the afflicted person is subject to severe and painful crises, which are caused by interrupted blood flow to some area of the body, very often the limbs. The elongated sickled cells get involved in a "log jam" type situation in the small arterioles and this cuts off the nutrients and oxygen to that part of the body those arterioles service, causing severe

pain as well as damage to the tissue.

The disease gets its name because normally round deoxygenated blood cells in the afflicted person become deformed. In 1949, this disease became the first "molecular disease" as it was discovered that the problem was due to a rare form of the oxygen carrying protein, hemoglobin (Hb). This

discovery was made by Dr. Linus Pauling, Dr. Harvey Itano, Dr. Jon Singer and Dr. I. C. Wells. Pauling was a professor at UCSD in the late sixties and Dr. Itano and Dr. Singer are presently at UCSD. The sickle cell hemoglobin is one of several rare hemoglobins that have been identified to this date. Hemoglobin is a protein made up of four

chains, two alpha and two beta chains, each chain being made up of building blocks called amino acids. It is remarkable that the sickle cell hemoglobin (HbS) is different from a normal hemoglobin by only two amino acids of the 574 total.

One very important distinction should be made at this time between the disease of sickle cell anemia and the trait of sickle cell anemia. We all possess two copies of chromosomes, one from the father and one from the mother. If a person has one gene for sickle cell Hb and one for the normal adult Hb, this person is regarded as a carrier of the trait. While this person has half HbS, he or she is in every way normal in that he or she is no more prone to infection than the average person and will never have a sickle cell crisis. The only reason

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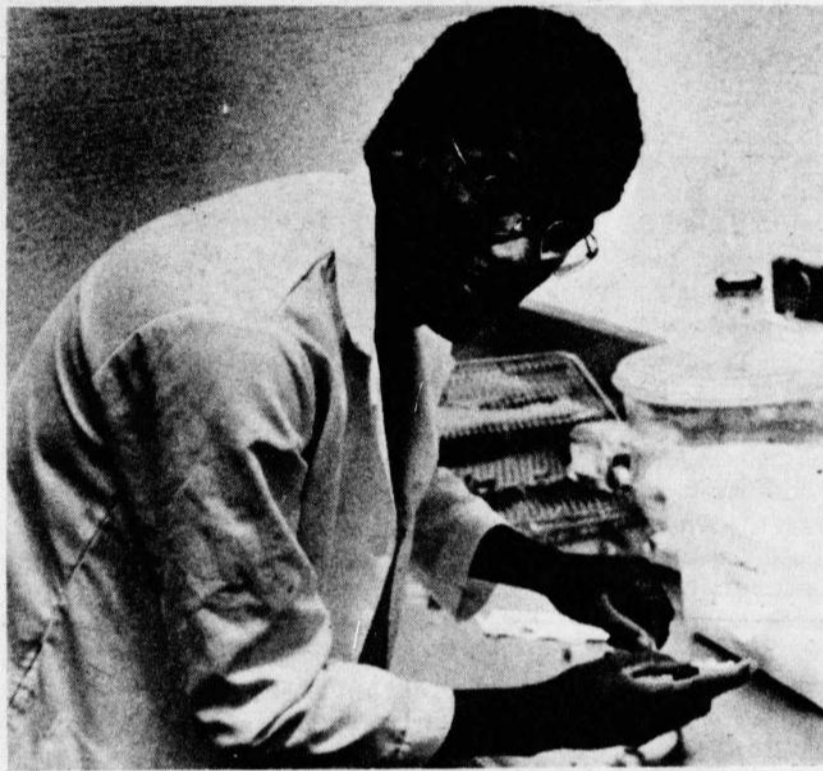


Photo by Leonard K. Edwards Jr.

The following article was written by Jay Edmonds, a member to the team researching the role of fetal hemoglobin in the prevention and treatment in sickle cell crisis. Jay, pictured above is a Third College senior who has recently been accepted into Johns Hopkins Medical School.

Gospel Choir Joins Students In Tribute To Dr. Martin Luther King, Jr.

About two hundred people crowded into TLH 104, January 15, to help the Gospel Choir and the Black Student Union of UCSD commemorate the fifty-first birthday of Dr. Martin Luther King, Jr. The tribute featured the soulful Gospel Choir, under the direction of Dr. Joseph Slade, singing a variety of inspired gospel songs. Student speakers also contributed to the tribute by giving insight into Dr. King's past and into the meaning of his message, both today and in the future.

Dr. Phil Raphael, Third College Psychological Counselor and Black Student

Union Advisor, started off the evening with a brief introduction, as only Dr. Rapael can do. The Gospel Choir then spirited the tribute with the first of its songs which were sung between each speakers presentation.

The history of Dr. King was recounted by Revelle senior, Dail St. Clair-Bacon. She told how King had been destined to become a leader of his people, how his strong will and loving manner won him the respect of both friends and enemies.

An educational aspect of Dr. King's legacy was addressed by Third College

student, Ken Overton. He spoke about how King used his formal education to further the struggle for Black people in America and why it is important for us here at UCSD to do the same. He said we must use our education with the "idea of a unified and collective struggle."

Speaking on Martin Luther King's message in the future of Black America, Jules Bagneris, another Third College student, delivered a fiery, inspired speech. In the moving style of a country preacher, he made it clear that although Dr. King's message was of years ago, it is today

and in the future that we need it most.

Giving the keynote address was Black Student Union Chair, Alma Key. She, too, delivered some strong words and made her point clear and in no uncertain terms. Alma spoke on the separation of the university and the community which tends to make students unaccessible to the community and vice versa. Our success as students, she noted, depends on bridging that gap that separates the student from the community.

The Gospel Choir then led the crowd in singing joyously, *Amen*. The tribute brought together many brothers and

sisters from across the campus in commemoration of a man who lived for the brotherhood and sisterhood of all people. In paying tribute to a man such as Dr. Martin Luther King, Jr., we are all reminded of our own role in the struggle and our need for unity for which Dr. King strove. We salute Dr. Martin Luther King and all people struggling for unity in this fifty first year after his birth.

by Ken Overton

Editorials

The Editor would like to thank Alma for the cheeseburger.

ALI, ALI INCOME FREE

Muhammad Ali has recently returned from his trip to Africa as the United States' official diplomatic representative in an attempt to persuade various African nations to withdraw from the summer Olympics in Moscow. His trip brings with it a number of disturbing aspects which need to be examined.

First among these disturbing aspects is the motivation of Ali himself. Alternately considered a buffoon and a Black man who knows how to use the system for the good of his people as well as his own good, Ali has without a doubt been a consistently visible person in this country and throughout the world. While neither characterization holds absolutely, in the past few

years Ali seems to be leaning toward the former. Ali, in between exhorting Black youth to stay in school and get an education (certainly a laudable effort) and spouting doggerel verse, has been shamelessly fronting for monopoly capital in this country and abroad, endorsing any number of products from razor blades to redwood hot tubs (a must for every inner city household). Now, he has taken his shucking and jiving on the road in a shameless endorsement of Jimmy Carter as a friend of Moslems and Blacks, characterizing the Americans and the Soviets as "bad dudes" who, if they engage in a nuclear conflict will wind up hurting all us "poor little Black folk." I seriously doubt the value of a "hero" who characterizes his entire race as poor little people tally at the mercy of the bad dudes. Further, Ali as a Moslem

holding this nation up as an ideal is absurd, America being the antithesis of the Islamic state. Actions such as these make one wonder how much Ali faked the failing of the mental examination for induction into the military. Secondly, the sending of Ali by the State Department, reportedly at Carter's behest, gives good insight into the attitudes taken by those who run this country. While Ali represents a vast improvement over Shirley Temple, diplomacy is the work of diplomats not entertainers and sports figures. The thinking of Carter is evident, send someone who is Black and well liked and we (the United States government) will get what we want. The African nations to which Ali was sent seem to have been perceived as devoid of the ability to make sound political decisions, otherwise a diplomat would have been

sent. Instead, these nations were to have succumbed to what the Westerner supposes is a natural proclivity among "primitive" people to follow the big chief. If that's what Ali says we should do, then we boycott the Olympics, it's as simple as that, was supposed to have been the African response. Well, it was not that simple as Tanzania demonstrated so well. The third factor to be considered in this matter is Carter and his drive for the Black vote. Carter knows full well that he rode a Black wave to Pennsylvania Avenue and knows that without the Black vote he will be just Plains Jimmy Carter, peanut farmer again, thus his orchestration of the trip sending the revered Ali and making sure that his aids who primed Ali as to what to say provided lots of lip service to Jimmy Earl. Carter has done little for

Black Americans, little but help make life worse and continually lie and try to use us. He hopes to confuse and use the Black population in general as he did Muhammad Ali. It remains for us not to allow it to happen. The most disturbing factor about this whole affair, in a way is Muhammad Ali himself. In his position as a highly visible and world renowned figure and as a Black American, he should be using his visibility and power in a revolutionary manner rather than fronting for Jimmy Carter and reactionary American foreign policy. For all his faults, I believe that Ali is sincere in his desire to do what is best for Black people and because of that sincerity we may hope that he will see the error of his ways and truly become a leader of his people rather than a puffed up follower of American capital.

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by Leonard Kenneth Edwards, Jr.

PLACE YOUR BETS (BUT NOT ON BLACK!)

President James Carter (Jimmy to his friends) is presently clearing the way to re-instate the draft in preparation for the traditional "United-States-Shows-it's-force-to-the-Communist-World" demonstration which occurs at least once a decade. Now, whether or not the U.S. will have to get physical in order to drive it's truth-and-justice-for-all point home to "those commies" as it did last decade in Viet-Nam, is yet to be seen. (Bets may be placed at your friendly neighborhood Army, Navy, Airforce, or Marine recruiters office. Rules for betting: You must be at least 18 years of age and all bets must be placed in multiples of human lives. It is interesting to note that the U.S. armed forces have been receiving an ever increasing number of bets from young Black males. In fact, according to the U.S. Department of Defense, well over 50% of military enlisted personnel are Black...If that surprised you, you should check out what it did to the

Department of Defense when they found out. You know all those advertisements through magazine, radio, and television that we were bombarded with talkin' 'bout "See the World". At one time, not too long ago, they were literally everywhere. More to the point though, is the significance of a war involving the U.S. to Black people in the U.S. If we examine a few statistics from the last "Truth-and-Justice-for-all" campaign, we will find that of the thousands of young Americans who placed bets on the U.S. with the required stakes, nearly 20% lost. More than 1/3 of those who bet and lost were Black. This number represents 1/7 of the total unencarcerated Black male population in the U.S. Are these simply statistics which represent a random outcome or are they the result of a pre-meditated methodology? Further to be considered are the widespread stories among Black Veterans of Viet

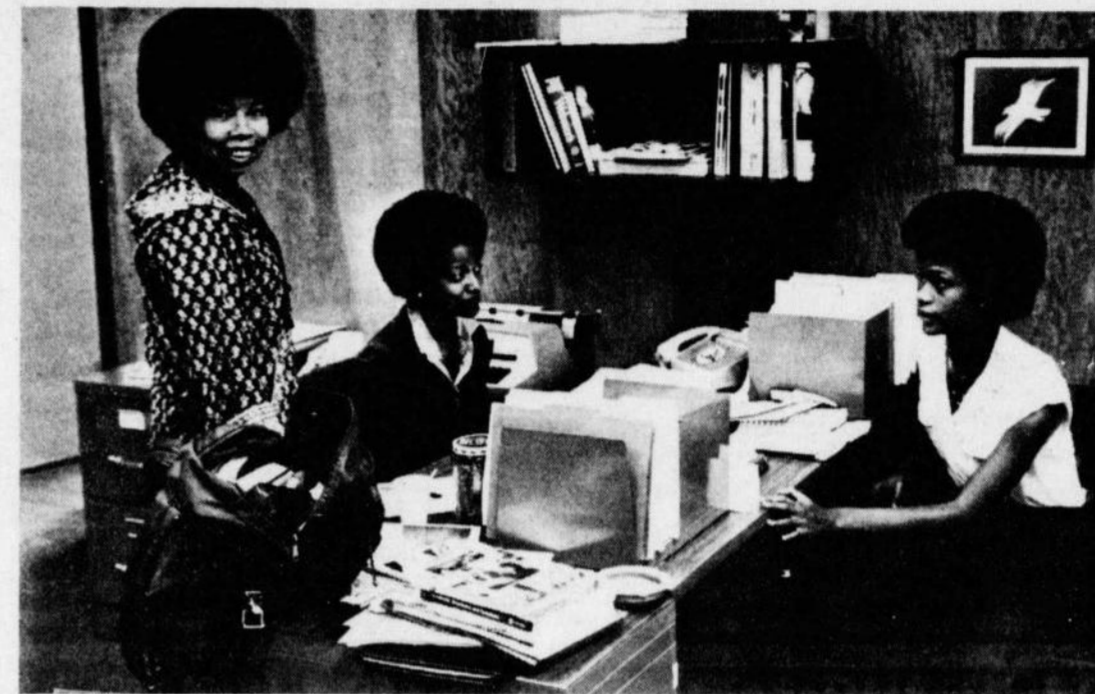
Nam which tell of how Black platoons were sent out on "suicide" missions while their platoon leaders stayed behind. One Black G.I. recounted his experience on one such mission thusly.... "man, I knew the mission was suicide as we went on it. (Three) brotha's got killed in booby traps before we even got there. One of 'em stepped on some spikes buried under some grass...they cut right through his boot...and he was dead!!! 'Bout five minutes later they hit us. My best partner got hit...I carried him back on my shoulders. The rest of the squad except for me and another brotha', was wiped out...When I got back to camp, I almost killed the Lt...and would have if I hadn't got pulled off him. That's the closest I ever came to feelin' like an animal..." (It is interesting to note that the rank of Lieutenant chalked up the highest mortality rate in the U.S. Army during the war, and most of them were killed by their own men.) The horrors of Vietnam did

not end there, however. The tragedies suffered in the field manifested themselves both as physical and mental battle scars when the Veterans returned to the "Land of the Free and Home of the Brave". Ray, a veteran of Vietnam, stepped on a personnel mine while on patrol and as a result, lost half of his foot. Two months after returning to the U.S., he was hospitalized for the removal of what remained of his foot. Not long after that, his leg was amputated at the knee. Now Ray wears an artificial limb which attaches at his hip. He also suffers from addiction to the drugs that he once took in order to alleviate his pain. Although these are aspects of a war that has past, there are very real and threatening issues of a future war that must be dealt with by Black people, both young and old. That is, of course, who will be on the front lines if the U.S. decides to go to war the next time? Black involvement in U.S. wars

annihilate, with certain efficiency, the Black race through genocide. Even those who return from war often times must face lives that would be more painful than the swift death of an enemy machine gun. Our reasoning, though certainly not the same as the majority of the two thousand who marched on our campus a few days ago in opposition of the draft, must never-the-less lead us to a similar conclusion. Will those on the front line be the several thousand middle class and upper class White boys who are currently protesting the draft throughout the state and the country? Will the sons of Rockefeller, Kennedy, or Carter fight along side you, our younger brothers, or I when our bellies are in the dirt and machine guns are in our hands? Or will they be the lieutenants?

by James Edward Curtis, III

SAAC IS MOVING And Needs Movers



Salimu Logan & Faye Brooks of SAAC pose while assisting student

by Robert Tambuzi

The confrontation with racism continues unabated with the Student Affirmative Action Committee (SAAC) leading the struggle against the racist and sexist contradictions that exist on our campus. As you may already know, SAAC's charge as a committee is to struggle consistently and dynamically for the equitable recruitment and retention of Third World Students.

On November 14, 1979, SAAC sponsored the "Rally Against Racism" and in its capacity as an advocacy and advisory committee to the Vice-Chancellor of Student Affairs formulated six demands that were overwhelmingly accepted by those Black, Chicano, Native American, and Asian students in attendance. The six demands are as follows: 1. That the administration support actively the formation of a student advisory committee. 2. That the administration support numerical goals for the entire University (the only numerical goals seriously proposed have been those of Third College: 100 Blacks, 100 Chicanos, 85 Asians and 15 Native Americans.) 3. That the Student Affirmative Action Committee (SAAC) be supported in the effort to widen the scope of its advisory capacity. 4. The resignation of Bill Byrd, and the reopening of his personnel file to reveal his obvious incompetence!!! 5. That the staff of the Educational Opportunity Program (EOP) be reflective of the Third World constituency here on

campus. This would necessarily include a Native American and Asian American recruiter on staff. 6. That this university open itself to a university wide investigation of Affirmative Action practices and inadequacies via the Civil Rights Department.

We (SAAC) feel these demands form the "moral and political minimum" of what we as an organization will settle for. Vice-Chancellor Armitage is quoted as saying, "You (SAAC leaders) have not made any demand that is unreasonable and ought not to be addressed." Since the rally, SAAC has been making its presence felt on the campus. A current look at SAAC's involvements would include the first meeting of the Student EOP Advisory Committee which was held recently. (Regular meetings will be held every Monday at 3:00 p.m. in the Lumumba-Zapata Provost's Conference Room.) The Educational Opportunity Program (EOP) Student Advisory Committee will advise the Vice-Chancellor on the development of the program, i.e., clarification of goals and objectives, priorities and programmatic means. It will: 1. be responsible for providing crucial student input into EOP activities; 2. participate in all formal evaluations centered around the EOP office; 3. review and propose changes in policies and procedures in the areas of recruitment, retention, admissions, financial aid, counseling, and academic support for EOP students.

Meetings with Assemblyman Peter Chacon (D-Coronado) and Vice-Chancellor of Admissions, Harold Temmer, have been set up to discuss the establishment of campus-wide numerical goals for Third World, disabled and female students. A grievance procedure is in the process of being established with SAAC acting in the capacity of ombudsman for students who feel they have been the victims of racist and sexist practices by a faculty or staff member.

Additionally, in the area of academics, SAAC is working hand in hand with Lorena Vazquez, coordinator of the Third World Research Library, to maintain and develop "library services that can provide literary and historical resources for research on Afro-American, Mexican-American, Asian-American, Native-American and people of Third World countries." These materials are not easily available in other UCSD libraries. Because of the enormous amount of work involved in doing something, "for ourselves and history," SAAC needs all the assistance it can get. We have regular weekly meetings on Wednesdays at 4:00 p.m. in the Vice-Chancellor of Student Affairs' Conference Room (located above EDNA in the Student Center). The campus community is warmly welcome to attend and contribute your consciousness, competence and commitment to our committee's "labor of love."

Black Women Achiever's Group Formed

Is there a need for a Black Woman's group on U.C.S.D. campus? The majority of Black Women asked this question, replied "yes", even in the presence of the Black Student Union (B.S.U.) and the U.C.S.D.'s own Women's Center as resources for the "sisters" on this campus. The reason for this can be summed up in one word - UNITY. Black women feel that there is a definite need for them to come together and seek an identity that has been lacking on this campus.

As a result of their observations, and the insights of Black women who cared, the Black Women Achiever's (B.W.A.) was conceptualized as of January 31, 1980 (date of first meeting) became a reality. The facilitators of this organization are Alfreda Curry, Allison C. Nevels, and Kathryn P. Nevels. Together these women are a forceful yet beautiful team. Although

Taking into consideration that these are the choices of the women that did attend (23 total), I think this shows promise.

The purpose of B.W.A. is, "To promote unity and communication among Black females of the U.C.S.D. community and stress the pertinence of the Black female's role in the 1980's." The objectives are: 1) To make a stronger voice for Black women. 2) To inform and motivate action on U.C.S.D. campus and the surrounding community. 3) To tap leadership and make use of creative resources in the Black female population.

The B.W.A. intends to work in conjunction with the B.S.U. and the Black Forum in order to promote Black unity. The Organization invites Black men and other interested parties to participate in their twice a month business meetings, although, there is a condition

A woman must work twice as hard and be twice as good as a man to get just as much recognition. Thank God that's not hard to do.

they have already established, that all people except the B.W.A. members be excluded from the informal rap session following each business meeting. The next meeting will be this Thursday, February 14, 1980 (and every other Thursday that B.S.U. does not meet) in Center for the People (Lumumba-Zapata College). Therein lies the crux of the B.W.A. commitment to the U.C.S.D. community. B.W.A. is asking that Black women of U.C.S.D. come together and be one in the struggle to minimize the pressure, as well as create an active contingent of people brought together under a common idea.

Christian Washington

Black Women Achiever's Group

NEW CROP OF MED SCHOOL STUDENTS



Photo by Salima Logan

A small victory has been achieved here at the UCSD School of Medicine. There are seven Black students in the entering class this year, two sisters and five brothers. We are: Donna Bell, Amilcar Exumé, Robert Fitzhugh, Rodney Gabriel, Joe Higgins, Jerome McQueen and Geri Peak. Our primary goal as a group is to get that M.D. and become practicing health professionals. We all have our specific reasons for being here and our ideas on what we can do while we are here.

Black enrollment at UCSD has been low in the past few years. At this time there are two Black students in the fourth year, one in the third year and two in the second year. The members of the first year class, thus make up 68% of the Black medical students here at UCSD.

The number of Black students is not as much related to the numbers of Black students which the medical school accepts as it is the numbers of Black students that decide to attend UCSD. The number of Black students who do decide to attend is determined by a number of factors, of which the attractive-

ness of the medical school is a major one. Mary Bush, the minority recruiter on campus, organizes and does a lot of recruiting so that students will want to apply to UCSD. The ultimate decision, however, rests with the student.

One of the chief complaints about the school of medicine by Black applicants in the past has been the lack of a Black community in the student body. This is the one complaint that we have the power to do a lot about. Interviewing students really only have contact with the first and second year medical students. The third and fourth year students are already out in the hospitals and are not visible. We, in the first year class can aid in recruiting by just being around for prospective Black students to talk to, offering them places to stay and sharing other aspects of the community that we are building here at the UCSD School of Medicine.

One of the first things we did was to get an organized support system going - study groups and help sessions. We are all very concerned with establishing

a family atmosphere among ourselves in the class as well as in the medical school as a whole. We also have a good relationship with the other third world students in the class. We have been in contact with the people in the other classes, especially second and third year students. We try, as well, to talk with Black students comming here to be interviewed and make ourselves available to them whenever we can.

As far as the undergraduate campuses are concerned, we don't have close contact yet and our time is quite limited, but we want to be aware of the brothers and sisters "over there" and participate in what activities we can. We don't want to be isolated on this side of the campus. As for any of the happenings at the medical school, we have to wait and see. We haven't been here very long so we have yet to find a direction for exactly what needs to be done and how to do it. Right now I think most of us are adjusting to the medical school routine and are trying to make sure that we are on top of our work.

-Geri Peak-

AN INTELLIGENT RULING ON IQ

The following article was taken from the February 2 issue of People's World newspaper and was written by Dr. Alan Schreiber.

California was once again, as in the Bakke case, the battleground for a struggle about racial discrimination in the field of education. The California Department of Education willfully discriminated against Black children, according to a Federal District Court, by forcing local school districts to utilize standard intelligence measures (IQ tests) in diagnosing mental retardation.

In a 131 page decision, rendered in October 1979, Judge Robert Peckham found that the Department of Education was guilty of "an intent to assign a grossly disproportionate number of Black children to the special Educably Mentally Retarded (EMR) classes." The judge ruled that there was sufficient evidence as to the racially biased nature of IQ testing that the California educational authorities, in mandating statewide testing, must have "desired to perpetuate the segregation of minorities in the inferior, dead-end and stigmatizing classes for the retarded."

This is a devastating indictment indeed, convincing some education experts that the California revelation is merely the tip of an iceberg, one among a vast array of manifestations that constitutes a pattern of calculated racism in education. The state of California in particular seems to be spearheading this attack on schooling for minorities (Black Liberation Journal, Jan., 1980).

In the case under discussion here (known as Larry P.), parents of six Black children assigned to EMR classes filed suit, in 1971, over the state's use of IQ testing. The parents and their lawyers maintained that these children were "normal", intellectually, when assessed by methods other than standard intelligence testing. The children, many of whom are now doing quite well in their regular high schools, seemed even then to be as socially adept as their peers, to exercise judgment which was equally sound, and to possess comparable facility in the adaptive employment of both verbal and performance skills (the usual bases of IQ measures). How is it, then, that they scored so low on the tests as to be assigned to classes for the retarded?

Much ado has been made about intelligence, and a famous British psychologist, Cyril Burt, appeared to have

It is quite well-known and accepted by authorities in the field of testing that IQ tests possess a distinctly middle-class character. In one of the standard test items, for example, the child is asked to tell what is missing from a picture, which turns out to be snow from the tops of logs that have been cut for the fireplace. Is the failure of the inner city child to recognize this a reflection of lack of intelligence, or simply inexperience with this type of setting. Or, again, a standard IQ question asks: "Why do we pay taxes?" and the "correct" answer has to do with the government being enabled to afford various social services. Is it low intelligence, or perhaps justified cynicism to answer this question with "I'm not really sure," or "So the rich can keep getting richer"?

IQ tests have a long history of controversy. The origins of such testing, by Francis Galton in 1869, already had to do with "proving" the intellectual superiority of the upper classes (an attempt, by the way, which failed). Intelligence testing has been used repeatedly to demonstrate the alleged inherited intellectual advantage or disadvantage of this or that group. In 1912, for instance, Henry Goddard of the U.S. Public Health Service stated definitively that 79% of Italians, and 83% of Jews were "feeble-minded", that era's version of retarded. What has been overlooked, deliberately or otherwise, in all these kinds of 'studies' is that tests will measure just about anything you want them to measure, so that Black children, particularly those from inner city environments, will do poorly on tests designed by and for White, middle-class individuals. This point was made perfectly clear when a Black psychologist designed a test utilizing the vocabulary and concepts of ghetto life as he understood it, and Black children performed significantly better than Whites on this 'measure of intelligence'.

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THE KLAN IS NOT DEAD (IT JUST SHOULD BE!)



Klan at San Pasqual Monument; cite of major American loss during Mexican-American War

by Darrell Ellis

The Ku Klux Klan is an organization which has been practicing violent forms of racism and bigotry for over one hundred years. Everybody knows of the lynchings, beatings, gang rapes, and terrorism which this organization has been guilty of in the past. But how many of you know of what the KKK is up to now. Yes, now, 1980, the KKK is alive and well. Their numbers aren't as great as they once were but they're growing rapidly. They call themselves 'The New Klan', but they still practice the same type of violent racism which they have been known for over the years. They have expanded their scope of operation over the years, now they have members in city councils, governments, and there are high ranking officers in the armed forces who are Klan members.

For the last year or so, the Klan has been attempting to spread its hate into the Oceanside area. They have made several attempts to hold recruitment rallies in Balderama Park in Oceanside. Balderama Park sits in the heart of Oceanside's Black and Chicano community. The Klan's request for use of this park were denied several times due to strong protest by couple of months, however Klan out. Within the last couple of months, however, the KKK was given permission by the Oceanside City Council to hold their rally in John Landes Park on the other side of town.

There is a movement on now, headed by the National Alliance Against Racist and Political Repression (NAARPR), to have an ordinance passed stating it illegal for groups which

preach racism and bigotry to use public facilities (i.e. parks, meeting halls, etc.). On Saturday, February 16, at holding a mass meeting and press conference in Balderama Park protesting against the Oceanside City Council for granting the KKK permission to use John Landes Park to spread its hate. People interested in attending this meeting who need a ride can meet Klan out. Saturday, February 16, at the parking lot at the corner of La Jolla Village Drive and Villa La Jolla Drive at 10:00 a.m.

I ask you to help them out. We can not allow the KKK to grow back into its old form. We must stop it now, and it's up to you and me to do our part and help these organizations like the NAARPR and the NAACP to fight the KKK.



Doofus (far left) joins the Klan—But don't be fooled, even idiots can kill

AASA FILLS ASIAN-AMERICAN WEEK WITH ACTIVITIES

February 19th marks the day when President Roosevelt signed Executive Order 9066, forcing more than 120,000 Japanese-Americans whose only crimes were their Japanese ancestry; it also launches Asian American Awareness Week here at UCSD. Because of the symbolic historical events that fall during this week, such as Chinese New Year on the 16th, and the passage of the Chinese Exclusion Act on the 18th, the Asian American Student Alliance will sponsor educational and cultural activities throughout the week of February 19th to the 22nd. Through films, guest speakers, a play, slide presentations and workshops we hope for a better understanding and appreciation of struggles and gains of Asian-Americans in this country.

February 21, THURSDAY, NORTH CONFERENCE ROOM, 12:00-2:00

A workshop entitled "Women Hold Up Half the Sky" will consist of a slide presentation and discussion on the triple oppression Asian women have historically suffered, as immigrants, workers, and national oppression.

4:00-6:00, CENTER FOR THE PEOPLE, THIRD COLLEGE

An educational forum on the Chol Soo Lee case presented by the committee to free Chol Soo Lee is a 27 year old Korean immigrant who is presently on death row, falsely convicted of first degree murder in Chinatown-he was and is a victim of injustice and racism.(for more info see Free Chol Soo Lee).

We encourage members of the Black Student Union and other Third World people who share a common history in our struggles to battle racism and national oppression to participate in our activities.

ASIAN-AMERICAN AWARENESS WEEK CALENDAR OF EVENTS February 19, TUESDAY, TLH 107, 7:00-9:00 p.m.

Happy Araneta

A cultural and historical program featuring "Shitamachi", a play on post-war Japan, performed by the Asian/Pacific Actors Ensemble; a documentary film entitled "Manzanar" which depicts a Japanese-American's memories of boyhood spent in a U.S. concentration camp; and a slide presentation on the Asian Pacific Student Movement.

February 20, WEDNESDAY, TLH 104, 7:00-9:00 p.m.

AASA FILM FESTIVAL featuring "WONG SIN-SAANG", a documentary film that examines the Chinese laundryman stereotype. It is a sensitive portrait of one man's resistance to a dehumanized role; "PIECES OF A DREAM", an overview of the struggles of Asian farm laborers in the Sacramento River Delta; "CRUISIN' J-TOWN", a film on 'Hiroshima', a jazz band that blend jazz, Latin music and traditional Asian instruments to express their multi-cultural identity.

February 22, FRIDAY, NORTH CONFERENCE ROOM, 12:00-1:30

Jim Matsuoka, who taught Asian Studies at UCLA and CSULB, and is currently working with the EOP program at CSU Long Beach will speak on Affirmative Action and Asian/Pacific Students.

YOUR WORK!

Call 452-2152 for more information on getting involved.

cont. from p.7

I think it very bizarre that the man who presumes to be our president suddenly begins to talk about human rights. And if you know anything about Brzezinski, who is basically the architect of the foreign policy of this country, you know that things are a little bit more complex in Afghanistan than they appear to be. With Iran now no longer in the hands of those who represent the interest of the economically ascendant class in this country, with Iran now undergoing some very important changes, Afghanistan would perhaps be the very spot where the United States would attempt to create -what does Brzezinski call it Arc of Stability? Well anyway, I think that what's happening around the world is very much related to what we're experiencing today.

All over the globe, peoples are rising up and they are demanding the right to control their destinies. They are saying to the United States government, which speaks on behalf of the corporations that control our lives, "No," they're saying "we no longer want to be exploited, we no longer want our labor, our blood, our sweat, our tears to be consumed by this voracious desire for profit" that the executives of the major multinational corporations in



Now why is it that we find it so much more difficult to live today. All of us, I'm not just talking about people of color, I'm talking about White people as well. It's a lot harder to live today than it was twenty years ago, than it was ten years ago. Just go into a supermarket and listen, just stand and listen to all of the comments. I mean, it's really tragic. Inflation is tearing holes in the meager income that the people are receiving. But then, of course, we're all human beings, we can't be expected to take this kind of treatment sitting down. It's only natural that we would struggle, that we would resist, that we would defend our rights. And those who pull the strings of power understand that. Therefore, they must seek ways to prevent these struggles from maturing.

Historically in this country, racism has always been the

for all people who want to study medicine. I saw an article the other day about the fact that in Cuba, which had practically no system of public medicine in 1960, when the revolution triumphed, has a system that far outstrips the public health care system in this country. And so Bakke was convinced and I know he was convinced -not even convinced, the man was just used- by the dean of admissions, because apparently when Bakke was refused admission, he received a letter from the dean of admissions saying that, unfortunately he had to be turned down because the space that he ordinarily would be able to have, had to be reserved for students of color. So the dean told him that if he really felt he was a victim of discrimination, he should go to court and challenge this.

only people of color, but it has been a benefit to the masses of people in the United States. What I'd like to do for a moment is read a couple of passages from a book which I am going to be publishing as soon as I finish the final revision, that deals with the historical relationship between racism and sexism. Now I want to start with a passage from a very important book written by W.E.B. Du Bois called *Black Reconstruction*. In that book, of course, he talks about what happened in the aftermath of the Civil War. He said that Black people were certain when the Emancipation Proclamation was issued -and we know, of course, that that document was really not a freedom document, that Lincoln didn't give a damn about Black people's freedom- Black people felt certain, of course, that this was the coming of the Lord. This was the fulfillment of prophecy and legend. It was the golden dawn after chains of a thousand years. It was something miraculous, perfect and promising. There was joy in the South. It rose like perfume, like a prayer. Men stood quivering, slim dark girls, wild and beautiful, with wrinkled hair wept silently. Young women, black, tawny, white and golden lifted shivering hands

thundered on the world's ears with a message seldom voiced by man. It swelled and blossomed like incense, improvised and born anew out of an age long past and weaving into its texture the old and new melodies in word and thought.

This wasn't an abstract freedom which Black people were celebrating when the Emancipation Proclamation was proclaimed, because men and women alike knew that after slavery was abolished what they needed was land. They knew that they needed political power and in the words of Du Bois, "They were consumed with the desire for schools." Like Frederick Douglass, the young slave child, so many of the four million newly freed from bondage had already realized that -and this is in Frederick Douglass' words -knowledge unfits a child to be a slave. Knowledge unfits a child to be a slave. And of course during that period it was a punishable crime for a slave to learn how to read and write. Frederick Douglass says, quoting the words of his master, he said that his master, Master Hughes said that "If you give a nigger an inch, he will take an ell. Learning will spoil the best nigger in the world." Frederick Douglass said that as soon as he heard that, he knew exactly what he had to

"The vast majority of White people in this country do not have any more power than we do, to tell the truth . . . It's important to recognize that when victories have been won in the struggle against racism, those victories have benefitted not only people of color, but White people as well."

this country express. They're saying, "We want to use our labour, we want to use our resources, our people in order to satisfy our needs." And unfortunately, there are some people in this country who don't think that people's labor should be used to realize some of their dreams. I think that if we organize ourselves we may be able to, very soon, to stand together with our sisters all over the world, who are standing up for their rights, with our sisters and brothers in Africa, in Asia, in the Middle East, in Latin America. I think that's what we have to do. But meanwhile, because of the fact that the influence, the United States' influence, the influence of the corporations and the influence of the government is waning because of the fact that they're losing- they're losing, they're really losing- at this moment in history they can no longer go to Angola, or Guinea-Bissau, or Mozambique, or Viet Nam or Nicaragua. I could go on and on and on and talk about the new upsurge in revolutionary victories, national liberation victories- and they're turning on us, they're really turning on us.

most effective weapon in the arsenal of those who control the economy of the country. When they have been able to convince White workers that their interests, the interest of White workers lie with their White oppressors as opposed to with their Black, Chicano or Asian co-workers, they've had it made. They've had it made, divide and rule, it's very simple of course. That's what's happening today. If we look specifically at affirmative action, the assault on affirmative action that reached it's peak with the Bakke decision, that's precisely what that was all about, trying to convince White people in this country that if Black people, if Chicanos, if Native Americans, if Asians achieve a few victories, then that is going to hurt White people -that whole reverse discrimination thing- so that we are no longer able to stand together.

Now the Bakke decision. Let me say one word about that because I really feel kind of sorry for Alan Bakke, because he's not even the enemy. Alan Bakke needs to be working with the Student Affirmative Action Committee demanding more places

Now let's talk for a moment about the role which -I want to talk specifically about Black people because I know their history somewhat- the role that Black people have played in the struggle for education and the way that has benefitted the masses of people in this country, not only Black people and not

and old and broken mothers, black and grey raised great voices and shouted to God across the fields and up to the rocks and the mountains. A great song arose, the loveliest thing born this side of the seas. It was a new song and its deep and plaintive beauty, its great cadences and wild appeal wailed, throbbed and



Photo by Daniel Rottman

do. What he did was, he took Webster's spelling book and he would ask some of the White kids, "Can you tell me what this spells?" and he learned secretly, clandestinely. He became a brilliant orator, a brilliant writer, a brilliant thinker, but his desire for education was not exceptional. It was deep-seated among the entire slave population. There's an interview that was conducted during the thirties with a woman who was quite old then, who had been a slave and this is what she said. "None of us was allowed to see a book or try to learn," this was during slavery "they say we got smarter the minute we was to learn anything. But we slips around and gets hold of that Webster's old blue backed speller and we hide it and until way into the night we light a little pine torch and study that spelling book. We learned it too. I can read some now and write a little too."

If emancipation meant nothing else for Black people, if there was no land -the forty acres and a mule turned out not to be there- there was a moment when Black people had some degree of political power in the South, which

was just for a couple of years until Radical Reconstruction was overturned. But Black people knew that even if they didn't have the land, even if they didn't have the ballot, they had to achieve the right to learn. They needed knowledge desperately, as they needed a lamp unto their feet and a light unto their path. In the immediate aftermath of emancipation Black people came together in assemblies all over the South, in Georgia, in Alabama, in Tennessee. For example, in Memphis when the Black people assembled, they were called colored people's assemblies and what they would do was pass resolutions and compose a letter which they sent to Washington. This is what a letter which was sent by the Black people of Memphis to Washington said. They urged the government to send the teachers to Memphis, to tell the teachers to make haste and "to bring their tents with them ready for erection in the field, by the roadside or in the fort and not to wait for magnificent houses to be erected." They could not wait to begin to learn.

Racism is often topsy-turvyhood incarnate. It is for that reason that it can so easily mystify. Black people, according to the then and now prevailing ideology, were considered to be incapable of intellectual advancement. After all, they were supposed to be animals. They were beasts who were supposed to be naturally inferior to White people and, of course, if they really were inferior they would not have had this amazing desire to learn. But

then if they really were inferior and they didn't have the capability to learn and they didn't have the desire to learn as inferior people certainly wouldn't, then why would it be necessary to prohibit learning? Why was it necessary of so long to have laws outlawing Black people's right to learn to read and to write? If the biological inferiority thesis were correct, how could all the furious impatience for schools be explained? The answer, of course, was not at all difficult to uncover as Master Hughes, Frederick Douglass' master had said, "Give a nigger an inch and he will take an ell." Both the newly liberated slave and their former owners knew that knowledge can illuminate the road to land, the ballot -to liberation.

"I'd like to dedicate these remarks to Herbert Marcuse's memory because he was a great man, a great teacher and a great defender of human rights."

I must point out that in terms of Black people, there has always been this incredible yearning for education. In 1781, Black people petitioned the State of Massachusetts for the right to attend the free schools of Boston. The petition was rejected. It was presented by a man named Prince Hall. After that petition was rejected, Prince Hall established a school in his own home. Perhaps the most stunning episode in the demand for education in the immediate aftermath of the Revolutionary War was the work of a Black woman who was born in Africa, an ex-

slave who later became the first woman -believe it or not- according to surviving records to speak before the Supreme Court of the United States, a woman named Lucy Terry Prince. In 1793, Williams College for men had been established. She had a son and she travelled to meet with the Board of Trustees and demanded that, that institution admit her son into the university. Unfortunately, the racist prejudices were so strong in 1793 that her logic and eloquence were not able to sway the trustees. But there are numerous examples, numerous examples. There was Katie Ferguson, for example, another woman who escaped slavery. She established in the late eighteenth century in New

people and their White allies successfully fought for public education in the South. As a result of that, all the White kids whose parents were not former slave owners, who had no means of paying for an education were able to get an education too. I mention this because if we look at the history, we look at the history of the struggle for education in this country as it has been waged by Black people, we see that where victories have been won, those victories have benefitted the population at large.

That's why I get very disturbed when I see that it is demagogically possible to convince some White people that if Black people or Chicanos or Puerto Ricans Native Americans or Asians make some progress in the

area of education or in terms of affirmative action on the job, that somehow is accepted as an assault on White people. Well, it may be an assault on some White people -you know- but the vast majority of White people in this country do not have any more power than we do, to tell the truth -maybe a little bit more, maybe an inch more. And it's important to recognize that when victories have been won in the struggle against racism, those victories have benefitted not only people of color but White people as well.

I want to talk for a moment

about the historical background of what is now occurring in Oceanside, California. (Editor's Note: *The Oceanside City Council has recently granted permission to the Ku Klux Klan to hold a recruiting rally in a public park in Oceanside. Groups and individuals in the area are engaged in a struggle to get the City Council to revoke this permission*) You heard some very eloquent appeals to become involved in the effort to prevent the Ku Klux Klan from spewing its racist poison. The Ku Klux Klan was founded in 1866 and some of the earliest targets of the Klan were some of those Black and White people who were fighting for the right to education. Because people were struggling all over the South to create some kind of humane environment and there were forces that did not want to see this happen, the emergence of an organization whose main business was terror and violence was encouraged. In 1866 in a place called Pulaski, Tennessee the Ku Klux Klan was apparently born. We hear all this talk about how you can't deny the Klan their First Amendment rights, how can you talk about outlawing the Ku Klux Klan. But I have news for you. The Ku Klux Klan was outlawed in the early 1870's. Check it out, check it out. As soon as the period of Radical Reconstruction was underway, people understood that something had to be done to prevent these racist wielders of weapons which brought violence to Black people and their White allies -group

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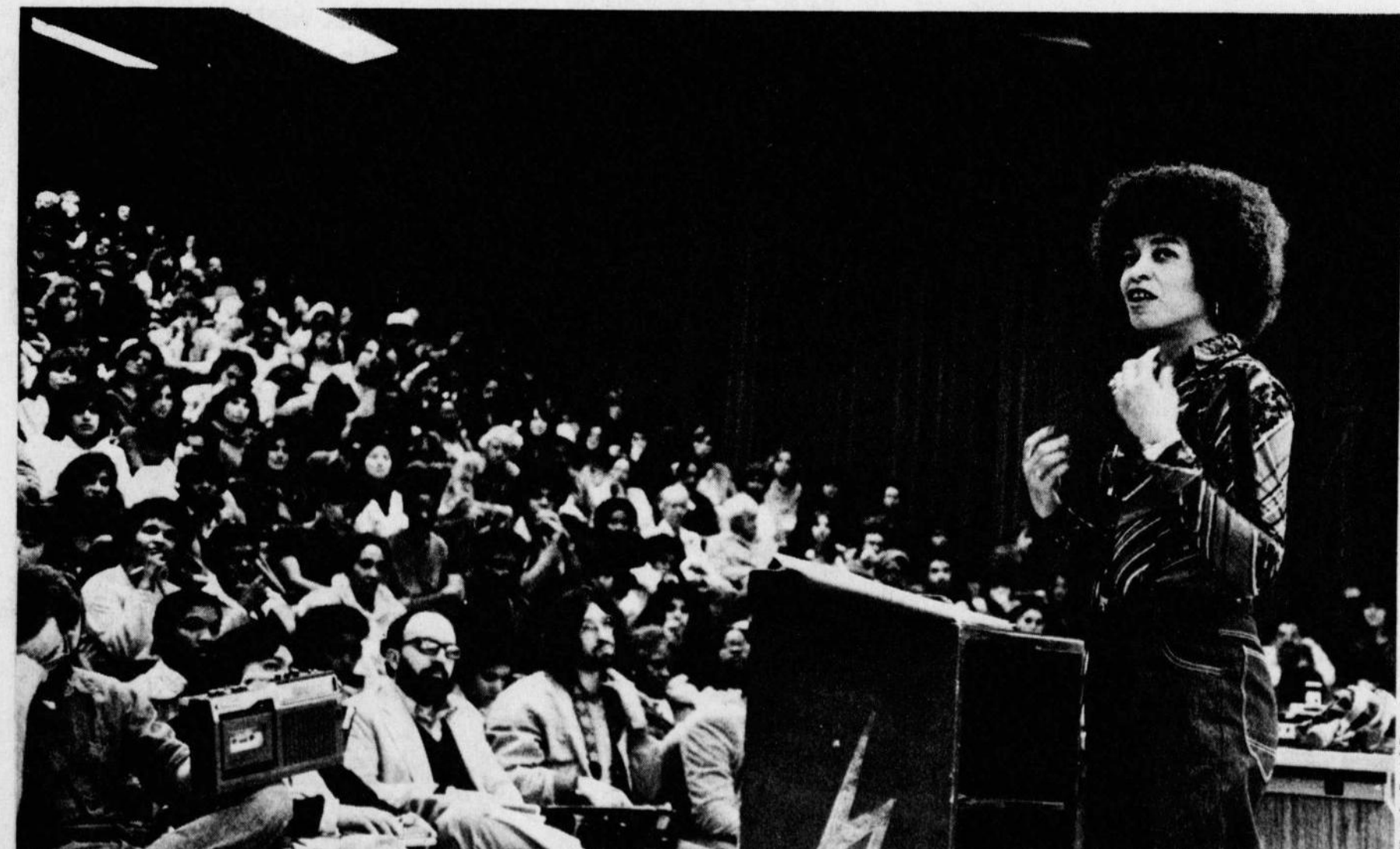


Photo by Daniel Rottman



rapes, brutalization, maimings, lynchings- that something had to be done about this. Hearings were held in the South in various cities such as Memphis, for example, where riots had been carried out by the Ku Klux Klan against Black people and against their White allies. Hearings were held which eventually led to the passage of a bill in Congress outlawing the Ku Klux Klan.

But, of course, racism can't be wiped out just like that. It runs deep. It is woven in the warp and woof of the social and political fabric of this country. It's been here since the first genocidal assaults took place on the native inhabitants of this land. It has been brought out visibly, violently, openly during periods of a possibility of a coming together of people of all colors in this country. So I think that it's important to realize that although we as people of color are those who are affected most, those who suffer most, those who hurt most, it is also used in order to confuse the masses of White people in this country to prevent them from understanding the circumstances surrounding their own lives.

Around the turn of the century when US imperialism really began to grow and develop, in 1898, for example, is a year in which so many key events took place in terms of the consolidation of the power of US imperialism because they took over Puerto Rico, they annexed Hawaii, and they also went into Cuba and they were also in the Philippines, annexing Mexican land, all of these things were happening in that period. And there was the Rockefellers -all of those- the Carnegies, all of those people really out and out robbed peoples all over the world. It was clear and they robbed people in this country and killed and murdered and maimed. While all this was happening in this hemisphere, elsewhere on Puerto Rico, Cuba, Hawaii etc. they were

coming down on Black people in the South and they were also coming down very heavily on Asian people out in this part of the country - annexing Mexican land etc.

In 1898 there was one of the worst massacres that Black

"As far as struggle goes, I'm willing to struggle as long as it takes."

people suffered, in the town of Wilmington, North Carolina, where Black people were massacred outright, their homes were burned, their businesses -because Black people did have newspapers and a whole number of businesses were destroyed- and those who weren't killed were run out of town. Check out the Wilmington, North Carolina massacre of 1898. This is at a moment when it was really important to set White people against Black people so that it would be easier to exploit all of them and so that they could justify what was happening in Puerto Rico and Cuba. It's all part of the same thing.

Within the next decade or so, the racism became so intense that by 1917, a movie could be released which apparently you said the Ku Klux Klan wanted to show in Oceanside, *Birth of a Nation*, which was directed by a man who is considered the great film maker of this country, one of the greatest in the world, D.W. Griffith, the first feature length film in this country. It was written by a man who was a real propagandist, racist propagandist named Thomas Dixon, based on novel that was called *The Klansman*. The movie was called *Birth of a Nation* because it's supposed to represent the birth of a new nation led by

the Ku Klux Klan. The Ku Klux Klan saved the nation from Black people. That is what that film is all about. And, of course, it became the most widely viewed movie in the world and the Ku Klux Klan used it at that time. The Ku Klux Klan experienced a tremendous resurgence in connection with the showing of that film. They would have premiers all over the country and would use that film to convince people to join the Ku Klux Klan. By 1920, there were millions of members of the Ku Klux Klan, but of course it wasn't entirely on their own. They had some help from presidential quarters, because Woodrow Wilson saw the film - had a special showing in the White House. Then a Supreme Court justice at that time apparently said, "Well, you know I used to be a member of the Ku Klux Klan. We should have a special showing for the Supreme Court."

This was a whole period in which racism was becoming more and more and more intense and one of the extremely unfortunate products of this was that many progressive Whites organizations became inadvertently, perhaps, recruited into this racist drive, even the women's movement. The National American Women's Suffrage Association, which was fighting for women's right to vote refused during that period to allow Black women's organizations to join and would not allow, for example, the Federation of Colored Women's Clubs that wanted to affiliate with the National American Women's Suffrage Association to join. Ida Hustin Harper, who was one of the main leaders apparently wrote a letter -which I've seen- to the leaders of the Black women's organizations saying that they were sorry to turn down their application for admission but they couldn't run the risk of alienating the White women in the South.

I say this because what's happening today, what is going on for the last several years is an effort to create the impression that if people of color continue to win victories, if affirmative action does become the policy of the land, then White people will suffer from it, therefore White people should be fighting against affirmative action. That was the significance of the Bakke decision. What's happening also is that the trends have been established since 1973. If you look at what has happened on the predominantly White campuses of colleges and universities all over this country, there has been a very substantial decline in the number of

students of color, the present of students of color in higher education. I know a little bit about the Berkeley campus because I live in northern California. I live in the San Francisco Bay area, and in 1973, there were something like fourteen hundred Black students attending school at that university. Today there are less than seven hundred, and in some places the decline has been even more radical. So what has happened is that while the fires of racism are being fanned by those who use the watchword, "reverse discrimination," as a matter of fact, people of color are losing. If you look at the situation not only in terms of the circumstances surrounding education, but if you look at the overall economic situation, we're worse off today than we were ten years ago. We are worse off, we are a lot further from liberation today than we were ten years ago. I mentioned that the situation of the population at large is very much tied to what is happening to people of color in this country. Let me give you one example regarding women. As soon as the assault on affirmative action in terms of people of color was unleashed, there occurred a corresponding attack on affirmative action for women. Economically women as workers are a lot worse off today than ten years

"Don't let them tell you that there's no reason for you to struggle... The problems we had back then are the same problems we have today."

ago as well. Today, women earn only fifty-seven per cent of the income of male



workers. That's worse than it was at the end of World War II.

Now it's important in understanding the need to defend affirmative action and to expand it, to place this within a larger context, because of our position in higher education has indeed deteriorated, in terms of legislation has deteriorated, police, political prisoners. There are more political prisoners today than when I was in prison in 1970, 1971, 1972 and there are more people being brutalized and killed on the streets of the major cities of this country than ever before in the history of this country. I must admit, I don't have all the information about what's going on in San Diego, but I hear it's pretty bad. I hear it's pretty bad. I hear that it's really bad. And I know it's bad in Oakland. You're probably reading about what's been going on. They are killing Black people in Oakland -wholesale murder. And they're doing it in Los Angeles as well. You know about the case of sister Eulia Love. That happened about a year ago and I am still, I mean I am angry. I am angry that there can be any effort to justify the actions of any policeman, regardless of what color he might be who would pump -how many was it?- eight bullets into a woman's body that was lying on the sidewalk and then allow her to bleed to death because she did not pay a twenty-five dollar gas bill.

I mean the situation is critical, the situation is critical, it's critical in many respects. Do you know about Senate Bill 1722? Well it used to be Senate Bill 1437. And it used to be Senate Bill 1. Well I'm really sorry to have to expose a man whose going to be a presidential candidate -I guess- a man who is

ANGELA

supposed to be liberal, Kennedy -you know- Ted Kennedy. But he's one of the main sponsors, the main sponsor of a bill that -let me just read you some of the things that bill -Senate Bill 1722- it's filled with laws that prohibit, curb or would aid in the repression of picketing, mass protests, labor union strikes, efforts to stop police brutality, fight the draft. It broadens federal jurisdiction over the people of this country. You should read it. It is an effort to revamp the Federal Code, the Federal Criminal Code.

And this has to be considered in conjunction with this new FBI charter. Do you know about the FBI charter? You better find out what's going on, this is our lives they're messing with, you know. After having gone through the whole experience of Watergate, now they have this FBI charter which they said was supposed to determine what the FBI could do and couldn't do. But what it does is legalizes almost every crime the FBI's ever committed.

The charter states that on an anonymous person -any anonymous person- the FBI can investigate any peaceful organization, including the Student Affirmative Action Committee, including a church organization. We don't even have to talk about groups that are involved in political struggle. An anonymous person- I know the FBI often acts anonymously. All he has to do is call the other. If this charter is ratified they will be able to tap your phones -well they're doing that anyway, but it will be legal- bug your offices, use informers and undercover agents. They'll be able to set up phony businesses and cover operations. They'll be able to seize your tax and credit records, use doctors, lawyers, priests and reporters as stool pigeons. And, according to this charter, the FBI will be able to lie to cover up all these things. That's what's going on in this country. That's what's happening. And I could go on and on and on.

As I said before, I was having some trouble deciding what to talk about because there is so much that needs to be said. We could talk about the death penalty. The death penalty was supposed to be declared -cruel and unusual punishment back in 1972. I know that because the only reason I got out of prison on bail was because of the ruling the California Supreme Court made that the death

penalty was cruel and unusual. I was charged with three capital crimes and in prison without bail and after that happened, at least we could refile our application for bail. But now they're telling us that the death penalty is perfectly all right.

If you look at the death row population today, forty-three per cent of the death row population consists of Black people, forty-three per cent. And historically, of course, Black people and other people of color have been the ones who have been killed over and over again by the government. There've been something like four hundred and fifty-five men executed as a result of being convicted of rape. Four hundred and five of those men were Black men. And if we know anything about the history of this country, the history of racist propaganda, we know the extent to which the fraudulent frame-up rape charge has been used as a weapon against the whole Black liberation struggle.



Photo by Daniel Reinman

I could talk about the fact that the rights of undocumented workers in this part of the country -not only their rights but their very lives- are being spit upon and violated and destroyed. I could talk about the fact that behavior control is being used on prisons and in the schools. Our children are being subjected still to this irrational, fascist-like, so called behavior modification, using drugs and all kinds of other pseudo-scientific methods to create robots of us all.

I could talk about the fact that we have a military budget today that runs in the well over a hundred billion dollars. About a hundred and thirty dollars a year. And what's the point of it all? It's irrational. Then at the same time, we don't have any child care centers. That's our money that's being used to create all those weapons that

can destroy every single person in this world several times. I don't know why they need to do it three or four times, one time ought to be sufficient. It's madness. Perhaps you read back -when was it?- in December, around the beginning of December in the Pentagon they had a computer mixup and so they launched missiles, nuclear missiles and had to call them back and the White House didn't even know about it until it had already happened. (Editor's Note: The incident to which Angela refers involved the scrambling of the nuclear bombing portion of the Air Force, not the actual launching of missiles. The incident was rather like that depicted in *Fail Safe*, but was, fortunately caught in time)

I'm saying this because things look really dismal right now. But one of the reasons they look so dismal, I think, is because of the fact that we have reached a turning point in the history of the world. We're dealing with a

It seems to me that those who work ought to benefit from the products of their labor. Doesn't that sound reasonable? I always say that when you stop and think about it, look at the whole Rockefeller family, I bet not a single one of them has ever done an honest day's work in their lives. That's wrong, that's wrong. It's not right. It's not right by any yardstick. It's not right. And then when you look at Chrysler Corporation -I mean this was a trip. Chrysler Corporation was going bankrupt because if you see how much money those executives got, you would not believe it, the hundreds of thousands of dollars Lee Iacocca was promised in terms of salary and benefits and all that stuff, it almost amounted to a million dollars a year. Then they say that the workers have to sacrifice. The workers have to accept wage cuts. That's not right. It's wrong.

People who work in this country and students ought to realize this, and I really appreciate what you said, Adell, that just because you're a college student doesn't mean you have all the answers. Because our fate -and I was a college student for a long time, so I'm talking about myself too- our fate is linked to the destiny of the working people in this country, those who create the possibility for us to live.

What we were thinking about over a decade ago on this campus when we decided to organize a movement that would fight for the extension of educational rights to people of color and for White students coming from working class backgrounds, what we envisioned was not simply the extension of education, but the creating of an environment where education could be used to benefit us all, where there would not be this artificial separation of the campus and the community, a situation where you would not have students convinced that just because they know a big word or two that they are better off than their sisters and brothers, that they are more intelligent -you know what I mean- they're much better than their sisters and brothers they left behind in the ghetto or the barrio or the reservation or in the factory.

It's important, knowledge is important -knowledge unfits a child to be a slave- but the knowledge and the learning doesn't all take place in these institutions, because a lot of the times you end up being mis-educated more than you've been educated. That's why it's really important to maintain contacts with the community.

That's why it's important to get involved in the struggle to keep the Ku Klux Klan out of Oceanside.

I'm really looking forward to a decade of struggle. I mean, I feel really good about this meeting. But meetings like this are taking place all over the country. And don't let them tell you that you are apathetic. Haven't you heard that word "apathy", and all that? Don't let them tell you there's no reason for you to struggle.

You see, one of the problems we've confronted over the last several years is that we have been misled by all kinds of propaganda to the point where even though many of us are truly concerned about what's happening to us, to our sisters and brothers, to our families, friends, communities. We are under the impression that nobody else cares. We are under the impression that there's this apathy that pervades the land and that somehow or other all those struggles that took place in -well they say- the sixties, but that was like in the eighteen sixties. Many times journalists have come to me and wanted to talk to me, to talk about what happened back then and I remember not too long ago I spoke on a campus where they had a number of people who were active, like Harry Edwards and a number of other people whose names were well known. And I listened to some of the publicity and they talked about the "old activists" from the sixties who were going to give some lectures -sounded like we were eighty, ninety years old. They want to create the impression that struggle is something that happened back then, that somehow or other, we were these mad, crazy people who were rebels and revolutionaries back in the sixties and that's something that belongs in the history books but that is not going on right now. The same problems we had back then are the same problems we have today.

A lot of people ask me whether I have become less -well you know- militant is what they usually say. Occasionally I cut my hair really short. Whenever it gets too long and I can't deal with it, I just cut it all off. Several times I've gotten comments from journalists, "Well does the fact that you cut your hair mean that you're not as militant as you used to be?" I mean, it's crazy, this kind of propaganda that is pervading the whole country. It's important not to allow yourselves to be misled by that. It's important to

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THE MURDER OF FRED HAMPTON IS ALL THE WAY LIVE

by Lennie Edwards

The Committee for World Democracy started off its presentation of political films for this year with one of the best political films to come to this campus in years. The showing of the film, *The Murder of Fred Hampton*, was marred only by the sparse attendance, which may have amounted to fifteen people, quite a contrast to the hundreds that have turned out for the subsequent films. Nonetheless, those in attendance were treated to a piece of history captured and presented in a crystal clear, straight forward, and at the same time, dramatic and powerful manner.

I must admit that prior to my having attended the film, I was rather leery as to what it would be like. I was expecting the type of film that one often sees that juxtaposes a few home movie clips with a bit of television footage and a number of still shots strung together with film of friends and relatives talking about whomever the film is about. I saw instead, a great deal of film of Fred Hampton and the Panthers of Chicago taken in the late sixties. Indeed, most of the movie consisted of such film.

For those unfamiliar with Fred Hampton and the circumstances of his death: Fred was the Chairman of the Chicago Black Panther Party. In December 1969 at 4:45 a.m., a detail of plainclothes police, under the guise of a weapons search stormed the headquarters of the Panthers and for more than ten minutes, pumped close to one hundred rounds of gunfire into the house, killing Fred Hampton, and Mark Clark and seriously wounding four others.



A good deal of the film is taken up with the people's trial that was staged as a counter to the state's trial on a charge of having robbed an ice cream vendor of his wares and distributing them to the neighborhood kids. While Hampton was acquitted in the people's trial, he did not fare as well against the state of Illinois and was sentenced to five years in one of the state penitentiaries. Hampton testified that his resolve to fight racism, capitalism and imperialism became even stronger as a result of his incarceration.

The police harassment and repression of the Panthers is shown even before the raid that took Brother Fred's life in an attack and burning of the Panthers' headquarters while Hampton was in jail on the robbery charge.

The final portion of the film chronicled the investigation into the attack on the Party headquarters that was to take Hampton's life. The initial reports from the police, printed in the major Chicago newspapers stated that the detail of plainclothes police went to the door and politely knocked and asked

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MINIMUM WAGE -One Man's Opinion

This article was extracted from the January 21, 1980 issue of *Time* magazine by James Curtis. The original article was written by Marshall Loeb.

It has been tradition in the United States to periodically raise the legal minimum for which a person should be allowed to work. But according to Dr. Walter Williams, Ph.D. in economics from UCLA, Black youth suffers most from this supposed favor of government. Williams sights the January 1 increase in the minimum wage from \$2.90 to \$3.10 and hour as a case in point. "The rising minimum wage guarantees maximum unemployment for the young and unskilled, particularly Blacks", says Williams.

Williams, who grew up in the ghettos of Philadelphia, has chosen to specialize in Blacks and the job-market. Williams, now 43, came to California at age 25 and then decided to invest his next ten years in his education after spending the previous four in the Army. "The first time I attempted the written exam for a Ph. D. in economics at UCLA, seventeen people took it, and fifteen flunked.

I was one of the fifteen." Having passed the written exam, Williams is now among the most prominent of his discipline. He remarks that "I'm glad that I got most of my education before it became fashionable for White people to give special treatment to Black people".

Williams, like most economists, agrees that hundreds of thousands of people cannot land jobs because their work is not worth the minimum wage. He calculates that this year's 7% increase in the minimum wage will cause unemployment among low-skilled Black teen-agers to rise from 35% to at least 40%. "How else do you explain the massive change from waiter service to self-service in restaurants? How else do explain the absence of ushers in movies and youngsters at supermarkets to take your bags to the car? We have cut the bottom rungs off the economic ladder, and the consequence is that for the first time in U.S. history, we

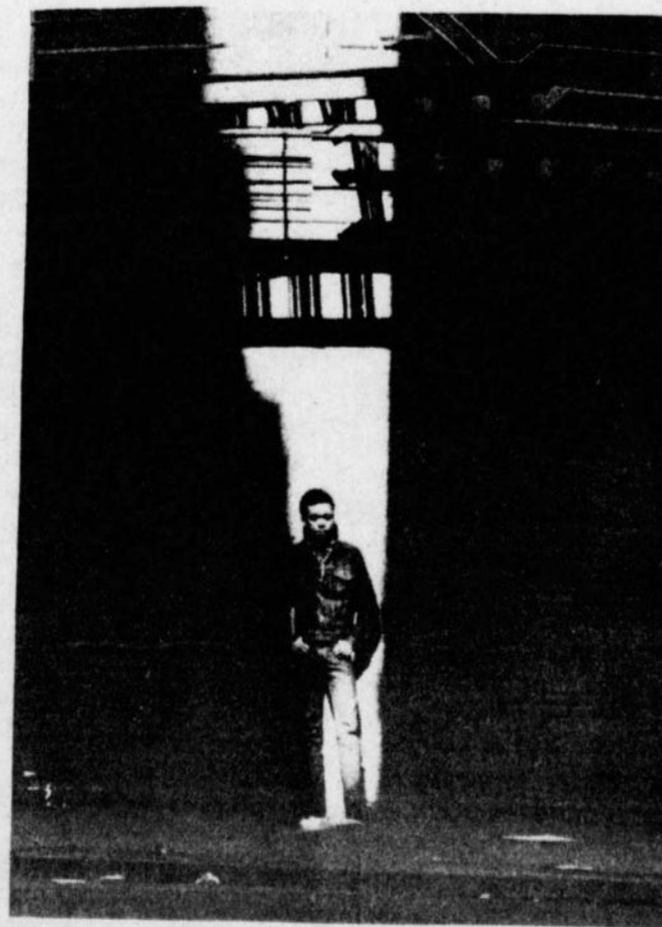
have developed a permanent welfare class."

It seems that the efforts by the government to aid the unskilled, specially the unskilled Black teen-ager will do more harm than good. Williams has also expressed strong concerns with regard to the child labor law and the system of qualification for skilled laborers. "Child labor laws should be re-examined. Back in the 1930s, they protected young people from working in cold and damp or dangerous mines. Today these same laws protect them from working in air-conditioned offices. If a 14-year old is not benefitting from school, perhaps he should be allowed to leave and get work in a car wash. Perhaps then he will discover he cannot get ahead without an education, and that lesson in life will motivate him to return to school." Williams criticizes what he sees as an unnecessarily complicated licensing system in order to receive certification as a

skilled craftsman in the U.S. He proposes instead an apprentice system in which young people would work at relatively low wages for several years as assistants to skilled plumbers, carpenters or other skilled craftsmen.

Williams represents an

upcoming breed of Black intellectual who perceives government assistance for the betterment of Blacks to their detriment. "Black people do not need any special programs....all they need is for government to get off their backs."



L.A. Photo

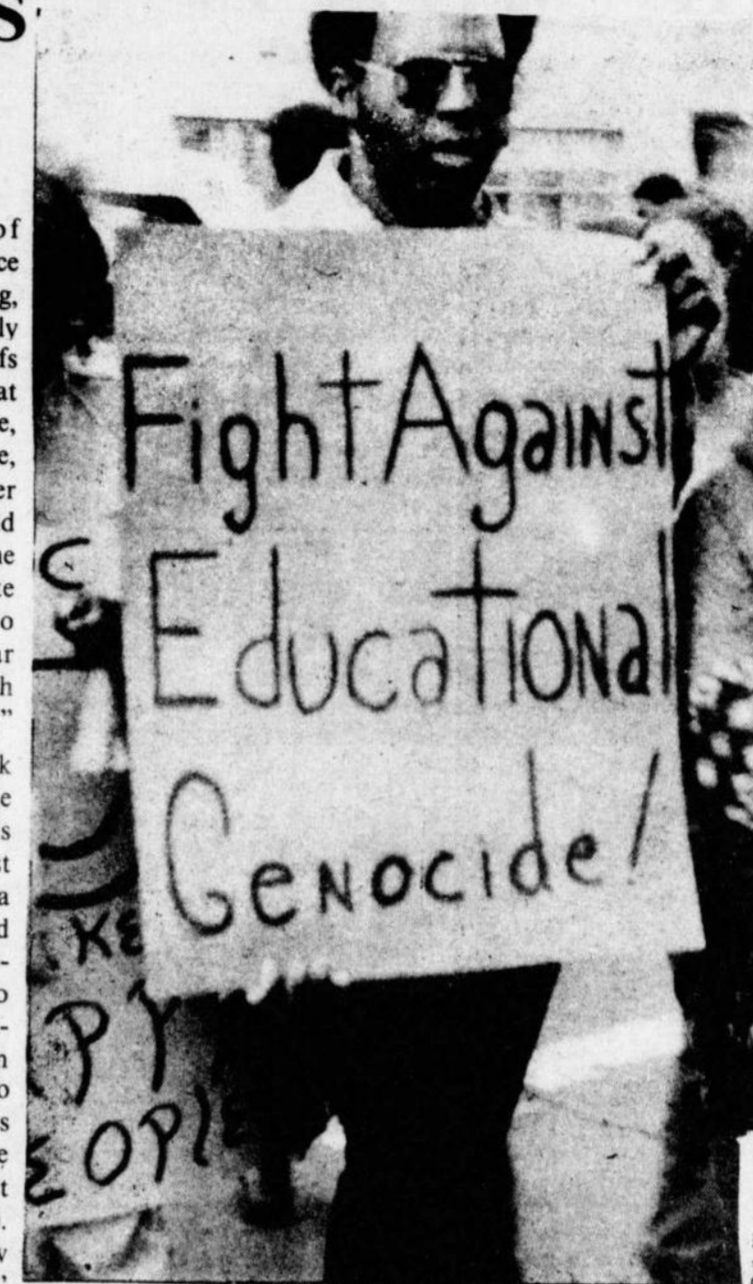
IQ TESTS

Cont. from p. 4

amassed a wealth of data proving that intelligence is a valid, measurable thing, and further, that it is clearly inherited. He made his beliefs known in his statement that "it is the duty of the state, through its school service, first to find out to what order of intelligence each child belongs, then to give him the education most appropriate to his powers, and finally, to place him in the particular type of occupation for which nature has marked him out."

One can imagine the shock and incredulity felt in the scientific world when this eminent, learned psychologist was revealed to be a fraud, when it was discovered that he had fabricated his so-called findings in order to stem the tide of democratization in British education (once again the old effort to prove that the social class hierarchy is what it is because of natural selection, the most "intelligent" rising to the top). Arthur Jensen, in his by now infamous 1969 "study," attempted very much the same thing in supposedly proving white intellectual superiority over Blacks. The state of California demonstrated that it, too — at least its leading educational administrators — believed that Whites were brighter than Blacks when, also in 1969, it ordered the IQ testing and consequent placement of large numbers of Black children in EMR classes.

It is a widely accepted premise in the field of education that teacher expectation of pupil performance significantly affect the pupil's actual learning. In one scary experiment, a group of students with IQ's of around 100 (the supposed norm or average) were assigned to a teacher who was told half of them had IQ's of 120, and half about 80. Over the course of one marking period, the students in the "higher" IQ group did much better on tests and in class, and received significantly higher grades than those in the "lower" group. In other words, children assigned to classes for the retarded have been assumed to be retarded, and have been treated accordingly. Although a ban on IQ testing in the California school system was temporarily enacted in 1977, and Blacks and other minorities are being under-educated. Our socio-economic system is beset with ever-sharpening and deepening crises, and as usual the brunt of the burden



Daily World file photo

children will now have to be re-examined, but tremendous damage has already been done, both to the intellectual growth of the children (EMR classes are notoriously lacking in facilities, such as audiovisual equipment, and there is a serious morale problem amongst teachers of EMR classes), and to their self-esteem.

The reactions to Judge Peckham's ruling, which was widely hailed in progressive circles, illustrates the problem faced by those seeking equality in education. Thomas Griffin, Chief Counsel for the California Education Department, stated that he felt the ruling would present great problems for education officials because there were "no tests which Blacks would not flunk in disproportionate numbers." While the intelligence tests cited above (on which Blacks did much better than Whites) give the lie to this patently racist statement, it does reveal the thinking of many influential educators, who seem to have concluded that it is not worthwhile to try to educate minorities.

It is no coincidence in these times of shrieking job opportunities, when Ph.D.'s are not uncommon on unemployment lines, that Blacks and other minorities are being under-educated. Our socio-economic system is beset with ever-sharpening and deepening crises, and as usual the brunt of the burden

Zimbabweans Build New Society

Some students work in the garden growing vegetables, others have responsibility for cooking the evening meal in big tin drums. Water had to be carried up a steep hill from a nearby river. All the tasks were distributed equally among the inhabitants. There were no full-time cooks or farmers, but everyone took turns so that all could attend class. Teachers were not exempt from manual labor — they were responsible for sanitation in the camp, a task which included keeping the pit latrines clean and building new ones when necessary.

Cultural activities are an essential part to the weekly schedule. Music, dance, and drama give the students an appreciation of their culture and history and provide an art form to convey the present political realities. The melodies are traditional but the words I heard referred to the internal settlement, the massacres in the refugee camps, the sacrifice and courage of the freedom fighters, and the aspirations and hopes of the people.

Mabel Mutasa, the cultural officer with whom I lived, guides the students in their activities, but they form their own groups and create their own songs, dances, and plays. One Sunday I was treated to an all-day masterful performance. Even the small children joined in the dancing. A play, "Black Is Beautiful," was the climax of an unforgettable day — broken by a two-hour intermission to put out a forest fire!

The nights were unforgettable too. As soon as the sun went down the rats appeared. They would jump down from the grass roofs onto the beds and play games on top of the blankets. But after such exhausting days, even the rats couldn't keep us awake. There were many jokes about the growing rat population. The children had names for all the rats — and most of them were named after members of ZANU's Central Committee.

A more serious matter was the constant threat of attack by the Rhodesian security forces. The children had survived raids on schools at Nyazonia, Chimoio and Gondola. For the first few months at Matenje, they lived in fear and would run to hide in the forest at the sound of a plane, cutting and scratching themselves on bushes and

trees and going without food for several days. In almost every conversation I had at the camps, the refugees would mention that the enemy might come to kill them at any time and destroy everything.

Despite the danger, the poverty and lack of facilities and supplies, the refugee camps are places of hope and joy. They are in fact a form of liberated area where the new Zimbabwe is being built. The communal life-style, the policy of self-reliance, the new educational system are models for the type of social transformation needed after independence. The men, women and children who have had this experience may play a vital role in restructuring society — serving as the nucleus of change — when they eventually return home. Their resettlement will be a first — and a major — step in the creation of the new society.

UCSD CAGERS SHOW THEIR STUFF

by Cameron Thomas

This year the UCSD basketball team has quite a few young Black men on the squad. Most of whom are Third College students. The team consisting of Alphonse Winters, Anthony Filer, Kevin Douglas, Sherman Johnson, Gary Hanyes, Johnny Cox, Nate Forte, Steven Clayborne, Cameron Thomas, Kevin Flaig, Stan Hopper, Steven Holland, Dana Bedard, and Howard Grunloh, these men show great promise in making the intercollegiate basketball team here at UCSD the best one ever.

With all this talent, it is still hard to have a first rate program without support. There is only one more game at home against Point Loma College (Thursday, February 14, Main Gym) which is for first place. With your support, we could win the rest of our games and finish the season with 19 wins and 10 losses, in first place, and go to the playoffs. But remember we need your support.

Letter to the Editor

Letters to the Editor are printed as a service to our readers and do not necessarily reflect the opinion of The People's Voice staff. Letters for consideration should be typed, double-spaced and include the authors name which may be deleted upon request.

Editor:

I am writing this letter to express my feeling about the Anti-Draft movement. I am, to be quite frank, anti-Anti-Draft. This is not to say that I am pro-draft, for nothing could be further from the truth. I am indeed anti-military, anti-militarism and anti-imperialist.

The anti-draft movement is primarily a movement among middle class Whites who are so stirred up because it is their asses that will be on the line if there should be a draft. These same people who are and will continue to be spouting moralisms as if their lives depend on it (which they perceive, not entirely incorrectly, do), have not cared a bit about the fact that the military now exists as a sponge to sop up some of the pool of excess labor, a pool that is increasingly Black, Brown and working class. Indeed many of these anti-draft jingoistic gringos like to talk about a strong America that stands up to the Soviet threat, its just that they don't want to be the ones to do the

standing up.

Many may claim this position to be overly cynical and narrow. I will admit to that those who oppose the draft are not all middle and upper class Whites who fear having to do work they perceive best belongs on the shoulders of the darker races and the working class, namely that of making life easier for the bourgeoisie, many anti-draft people are working class and people of color. What I am doing by making this point in the manner I am is to indict the broad base of anti-draft support and its sudden resurgence. For justification and to counter the charge of cynicism I point to the experience of resistance to the Viet Nam imperialist adventure. It is a well documented fact that the grand scale protests on the part of the so called anti-war people severely slowed down when the draft was discontinued, even though at the time thousands of Americans were still being sent to Southeast Asia to kill and be killed for Wall Street. Not only were thousands sent, but a vastly disproportion-

ate number of those sent were young men of color. This is not to say that there was no true humanitarian spirit involved in the anti-war movement, for indeed many of these facts were thrown up before the faces of the powerful who would have us bow and scrape our way to our oblivion and their enrichment. What I am saying however is that Joe College-Six-Pack and his sister Josie were quite content when it was not they who were to go to the front and the expendables of society instead were sent.

Let the Anti-draft people come out as strongly against militarism and imperialism. Let them raise their voices and put their bodies on the line for the men now in the military who are there because the economy of this country is based on gross exploitation and the military is one of the greatest exploiters of those who have already been exploited almost beyond the point of endurance. Let the self-centered ideal turn to altruism and the anti-draft movement shall receive my full and unqualified support.

-Name withheld by request-



APSU Campaign for 1980

Free Chol Soo Lee !

This article has been taken from *asian perspectives*, the newsletter of the Asian American Student Alliance (AASA). The People's Voice salutes the appearance of this newsletter in wholehearted solidarity and urges our readers to check out the activities sponsored by AASA during Asian-American Awareness Week Feb. 19-22 (see calendar on page 12)

The 3rd annual West Coast Asian Pacific Student Union (APSU) Conference was held November 16-18 at Stanford University. Each year the APSU launches a campaign singling out one vital issue to give Asian student organizations a common area of work, and the opportunity for coordinated efforts at accomplishment.

Korean Immigrant who is presently on death row, falsely convicted of first degree murder in Chinatown. While in prison, he is also accused of murdering another inmate who attacked him in the prison yard.

For the year 1980, the West Coast APSU has chosen to educate the public, especially Asian peoples, and raise funds to help free Chol Soo Lee.

Chol Soo Lee is a 27 year old

Hampton

cont. from p. 12

to be let in as they had a search warrant.

Then (according to police report) the occupants of the apartment opened up with gunfire, the officer at the door felt a load from a shotgun as it whizzed over his shoulder past his ear. This officer then managed to kick in the door and miraculously evade being hit by the fusillade being directed at him by the Panthers within, who were armed to the teeth. He and his fellow officers then shot it out with the crazed Panthers for close to fifteen minutes, several times stopping their fire to plead with the Panthers to surrender, only to be met with a hail of bullets. The investigations taken up by a federal commission and one

by the lawyers for the Panthers proved conclusively that there was but one shot out of close to one hundred fired that night that could have possibly come from within the house. Even though the federal commission concluded that the Chicago police had lied about their actions and that at most one bullet had been fired from within the house, there was not sufficient evidence to conclude that the Chicago police had conspired to deprive the victims of their civil rights.

The most poignant portion of the film was the closing clip in which Fred Hampton is addressing a meeting prior to his death and he exhorts the audience: "Why don't you live for the people. Why don't you struggle for the people? Why don't you die for the people?"

CAMPUS BLACK FORUM

WEEKLY SESSIONS FACILITATED BY PHIL RAPHAEL & PHYLLIS ELAME

3rd COLLEGE PROVOST'S
CONFERENCE ROOM 126

Where : TUESDAYS FROM 4:00 to 6:00 p.m.

When : TUESDAYS FROM 4:00 to 6:00 p.m.

for info call X3035 or X3760

an Academic Skills Program/Counseling and Psychological Services Group Session

evidence. As this implies, Chol Soo Lee is not guilty of the Chinatown murder and was not given just treatment.

While in prison, Lee was erroneously linked to the Nuestra Familia, a Latino prison gang. On October 8, 1977, Morris Needham, leader of a rival neo-Nazi gang attacked Lee in the prison yard. Prison guards verified that Lee did not carry a knife into the yard. In the fight he grabbed it in self-defense. Chol Soo Lee was charged with murder in connection with Needham's stabbing death.

During Winter and Spring quarters, educational presentations and information will be presented during Asian Awareness Week. A task force coordinating AASA's efforts with the rest of the Asian Pacific student groups has been established. Pamphlets and petitions will be circulated, giving a run down on the case. During February a week of protest and fundraising is planned through APSU regionals.

Your support is needed now before justice can be delivered. Think about this case...and believe it when we say that it could have been any of us.

Once the outrageous facts surrounding Chol Soo Lee's convictions were published, the Korean community in

SICKLE CELL RESEARCH

cont. from p.1

even to be concerned as to whether one has the trait is the potential effect on one's offspring. If a person with the trait has a child with someone not possessing the trait, there is absolutely no chance of having an afflicted child. However, if two trait carrying people have children, the chances are one in four that a child will have two genes for HbS and thus be afflicted with the disease. This is a very serious risk because of the difficult and most probably short life the child is destined to live. As well, the child will present an emotional and economical burden to the family. It is a very important concern to Black adults to know if they carry the trait as 8% of Black Americans do.

Understanding the meaning of having the trait is very important. In 1972, Congress passed the Sickle Cell Anemia Control Act which was to provide millions of dollars for the development of screening programs and research. Screening programs to look for the trait were set up in many states. This push to screen Black youngsters for the trait has decreased since the early seventies. One of

the main reasons for this decrease in the programs has been a lack of understanding the meaning of having the trait. Most parents and youngsters had the idea that carrying the trait was itself a disease and that the child with the trait was sick when in fact he was not. There were many psychological problems with the screening of Black children. It is not important that children be diagnosed as trait carriers. It may be better that screening efforts were concentrated on high school students who may better understand the meaning of the difference between carrying the trait and having the disease.

The reason Blacks have much more chance of having the trait is because there has been a tremendous selective advantage for those carrying the trait in the malarial belt of Africa. Malaria is caused by a single celled parasite that invades the red blood cells. This parasite uses up the oxygen in the cell to a far greater extent than oxygen is usually removed from the red blood cell. This oxygen deficiency causes the sickling of cells with

even half HbS. These deformed cells are selectively picked out and eliminated in the liver and the parasites with them. Thus, the person without the trait dies of malaria, the person with sickle cell anemia dies of the disease and the person with the trait lives as the fittest for the environment. We don't need the protection against malaria here, of course, but we still have the sickle cell gene.

At this time there is no cure for sickle cell disease and no real treatment. All that can be done is to try to prevent infection and crisis. Because only deoxygenated cells sickle, it is important that afflicted persons avoid severely oxygen stressful situations such as very high altitudes or strenuous exercise. For the person in crisis the treatment is an oxygen tent and intravenous fluids to dilute the blood enough to allow it to move through the clogged capillaries. Various kinds of drug therapies have been tried to eliminate crisis but none have been successful. Most drugs that bind to hemoglobin will also bind to many other proteins in the body,



Normal red blood cells ... and sickled red blood cells

something that can prove very harmful.

There is, however, a hopeful new direction for research in the study of hemoglobin. Clinically, it has been noted that a few people with sickle cell anemia do not have very high levels of fetal hemoglobin (HbF). We are using hamsters, which have the developmental hemoglobin gene as does man to study the changes in HbF production that accompany birth exists only in small amounts; less than five percent. The people who are protected from crisis have HbF levels of at least twenty percent. The actual mechanism by which the deoxygenated sickled hemoglobins cause the deformation of red blood cells is that some sort of attraction the HbS have for each other causes them to generate elongated strands that push out on the walls of the cells. Apparently HbF blocks the elongation of these strands.

I am currently working with Dr. Harvey Itano and his associate Dr. Tom Vedvick investigating the mechanism for repression of the gene that codes for HbF. The body turns off

the HbF gene sometime around birth and knowledge of the mechanism by which this happens may enable scientists to turn this gene back on, at least enough to get twenty percent HbF. We are using hamsters, which have the developmental hemoglobin gene as does man to study the changes in HbF production that accompany birth exists only in small amounts; less than five percent. The people who are protected from crisis have HbF levels of at least twenty percent. The actual mechanism by which the deoxygenated sickled hemoglobins cause the deformation of red blood cells is that some sort of attraction the HbS have for each other causes them to generate elongated strands that push out on the walls of the cells. Apparently HbF blocks the elongation of these strands.

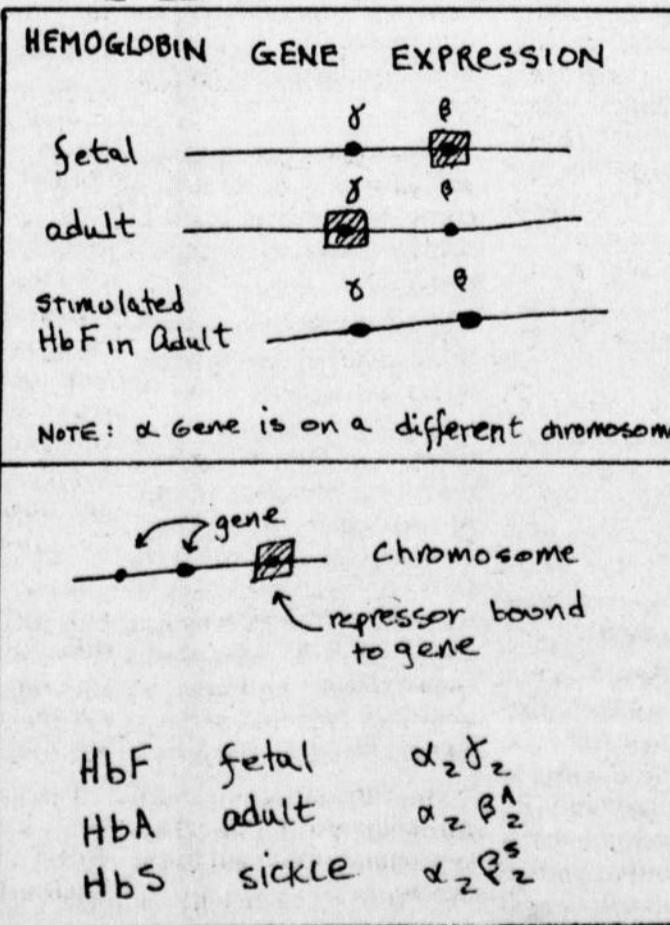


FIGURE 3

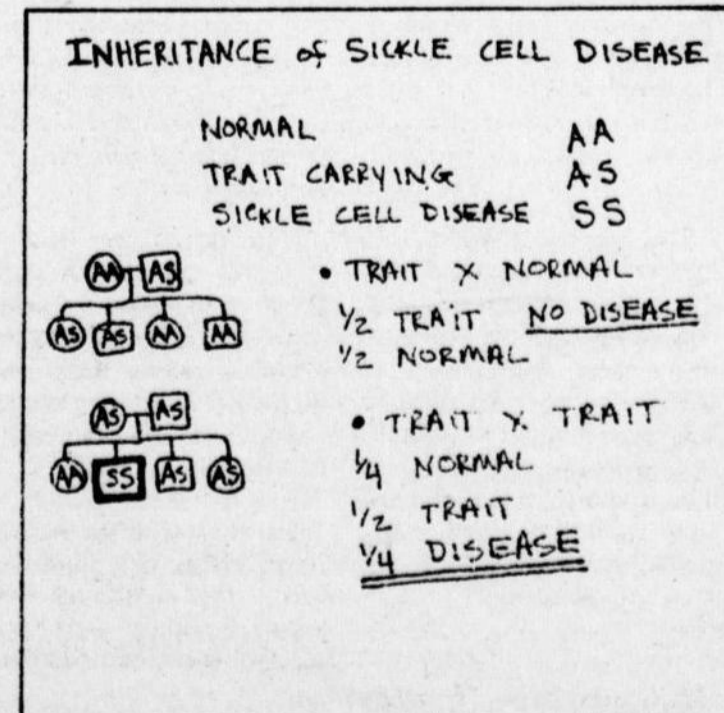


FIGURE 2

THE PEOPLE'S CALENDAR

U.C. SAN DIEGO

- FEB. 17, U.C.S.D. Gospel Choir Performance
7:00p.m., Calvarly Baptist Church, 719 Crosby, San Diego
- FEB. 20, Informal Discussion - Dr. Shirley Weber, Dir. Pan African Studies,
San Diego State Univ., 4:30 - 6:30p.m., Center for the People
- FEB. 21, Poetry Reading - Tribute to Malcolm X
7:00p.m., TLH 104
- FEB. 28, Black Cultural Pot Luck Dinner - sponsored by B.W.A.
5:00p.m., International Center
- For more information, call - (714) 452-4667

OTHER HAPPENINGS ON U.C.S.D. CAMPUS

Campus Black Forum - Informal discussion group where Black people (students, staff, and faculty) have an opportunity to discuss issues, concerns, and other areas of interests in an informal setting. Tuesday, 4:00 - 6:00p.m., Lumumba-Zapata Provost Bldg. Facilitators - Dr. Phillip J. Raphael and Phyllis Elame.

Black Student Union (BSU) meeting has been postponed till March 6, 1980

Black Women Achiever's (BWA) meeting will be this Thursday (and every other Thursday that BSU does not meet), Feb. 14, Center for the People, Lumumba-Zapata College, 7:00p.m. We need all the support of every Black woman on this campus. Please be there!!!

Black Male Rap group forming as a means for Black men on this campus to get together and talk about issues and concerns relevant to Black men. The first meeting will be this Thursday, Feb. 14, Lumumba-Zapata Provost Conference room. Phil Raphael will lead the discussions.

Student Affirmative Action Committee (S.A.A.C.) meets on Wednesdays at 4:00p.m. in the Vice Chancellor of Student Affairs Conference Room. Attention: Look for flyers, listen for the news, S.A.A.C.'s General Assembly is coming soon....

Asian American Week

- FEB. 19, Play - "Shitamachi" (post war Japan), Asian/Pacific Actors Ensemble
Film - "Manzanars" (Japanese-American's memories of time spent in U.S. concentration camps)
Slide Presentation - Asian Pacific Student Movement
7:00p.m. - 9:00p.m., TLH 107
- FEB. 20, AASA Film Festival
"Wong Sinsang", "Pieces of a Dream", and "Cruisin' J-Town"
7:00 - 9:00p.m., TLH 104
- FEB. 21, Workshop - "Women Hold Up Half the Sky", Slide presentation and discussion.
12:00N - 2:00p.m., North Conference Room
- FEB. 21, Educational Forum on the case of Chol Soo Lee
4:00 - 6:00p.m., Center for the People
- FEB. 22, Lecture - Jim Matsuoka (will speak on Affirmative Action and Asian-Pacific students)
12:00N - 1:30p.m., North Conference Room

SAN DIEGO STATE UNIVERSITY

THEME: UMOJA (Unity)

- FEB. 19-21, Media Festival Week
- FEB. 22-24, First Annual State Wide Black Student Conference
Theme: Our Challenge of the 80's - a Student Perspective.
Price for the whole weekend is \$25.00 and this includes a luncheon and dinner. You must purchase tickets in advance.

SAN DIEGO COMMUNITY

- Feb. 16, Anti Klu Klux Klan Conference, sponsored by NAACP
12N, Balderrama Center/Park
709 San Diego Street
Oceanside, Ca.
Take I-5 to Mission exit, go East to San Diego Street.
FOR MORE INFORMATION, CONTACT - EDEL PAUL (714) 757-6898.
- Feb. 16, Black History Celebration, sponsored by People's World and Voz Del Pueblo (Music and dance celebration, refreshments and snacks)
7:30p.m., 6729 Radcliffe Drive
University City
San Diego, Ca.
FOR MORE INFORMATION, CONTACT: (714) 299-4827
- March 1, Lecture (Greensboro issue discussed), sponsored by Anti Klan Coalition
7:00p.m. - 10:00p.m., Women's Civic League
2972 Clay Avenue
San Diego, Ca.
FOR MORE INFORMATION, CONTACT: (714) 233-1500

Angela- cont. from 11

perceive the reality. There is a continuity and you can see it on this very campus between what happened in the late sixties -that was only ten years ago. It was just ten years ago and I consider myself relatively young now. And I know that as far as struggle goes I'm willing to struggle for as long as it takes, as long as it takes.

I want to conclude with an appeal to become involved in organized struggle, because that's what we need today. I don't think we're lacking in energy. I don't think we're lacking in consciousness. I don't think we're lacking in enthusiasm. But what we're lacking in is organization. I want to appeal to every single one of you to get involved with the Student Affirmative Action Committee, to get involved in one of the involved in the organization that I've been active in ever since I got out of prison, when we formed the National Alliance Against Racist and Political Repression. We're active in practically all the areas I've discussed this afternoon. What we always say in the Alliance is that our only hope is unity -organized unity. Unity, unity, unity and more unity. That is our lifeline, that is our hope and I hope that all of you will join us. Thank you.

Staff

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

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

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