



Death, one half of the cycle. An end to life on this material plane. The end (?). How a person or a society relates to this death factor has a profound effect on how that person or society relates to this other half of life. If you have put most of your faith in this materialistic Amerikian society, chances are that you will fear death. For death to you means the end of making that almighty dollar which Amerikans have a particular love for, or perhaps it means the end of your career, your climb for status which people in this country cannot seem to do without. Death to those with Amerikian thought patterns means the end of all those wonderful material trinkets that they have learned to surround themselves with. As far as life in all its forms goes, death is it for the average Amerikian. Sure there are religions for those Amerikans who choose to follow, but somehow these western religious ideas just do not seem to hold the key. They do not offer a way to cope with and understand death because these religions themselves are not only reflections of the limitations of materialistic, finite amerikan society.

This particular hang-up that Amerikans have concerning death is extremely visible when they encounter other cultures who hold different views of the life-death cycle. An example that comes to mind is the reactions of the Amerikian war machine to the Viet Cong, North Vietnamese and others fighting in the Indochinese War.

According to the Amerikans the North Vietnamese were barbarians, they were said to have no regard for human life. Life was cheap to those people, said the U.S. They would attack in waves (the Viet Cong-NVA), do all kinds of suicidal things. They were, if we let the Amerikans tell the story, a fanatical enemy that was stone crazy. Or take the "fanatics" of the Black September organization. They too were labeled as blood-thirsty savages because they did, seemingly by Amerikian standards, impossible, irrational things.

But now I refer to an article in the L.A. Times, titled, "Total Human Involvement — Is This What Makes the North Vietnamese Hang On?" In this particular article, the author, (A. Kadarkay) spoke of how the North Vietnamese, while not having the material technological resources of the Amerikans, instead, fell back upon the only thing they had — a technology of people — where people were what counted. The North Vietnamese, channeled all their individual drives and feelings into a massive love and feeling for all of themselves taken together as a whole. It became one for all, and all for one. Having a life view like that altered the other half of the cycle — death. The whole life-death cycle took on African style animistic overtones. For now, death was only a change, something to be looked forward to, to be welcomed. Because, if you sacrificed your life for the good advancement of the whole, the essence of you would still live on, (in the energy sense), embodied within that whole.

But this is basically the African animism view which states that everything is embodied with an indwelling spirit or soul. In other words, everything is everything. The material world is seen as a transitory, ever-changing thing, a reflection of that which is real — that which lies just below the surface. So you live your life to the fullest, but you're also always aware of the fact of your part by your existence, in the greater, greater, whole.

Now as contrasted by the Amerikian fetish for worship of the ever-changing material world, we have peoples of color putting their stock and trust in building energy ties, building human relations. Death becomes a high honor in the realization of these goals. For, who wants to die furthering the unnatural conquest of machines over men? For, if one is to die, what better way than helping those you love or furthering the ideas of brotherhood and friendship on the earth?

Of course, human ideas are alien to the greedy, successful, and materialistic Amerikans. But within the pit called Amerika, there does lie a gleam of light — Black people. For when Brothers and Sisters step forth into the light of true knowledge, the whole earth will sing a new and different song. Black people in this country hold the key, if we would just but realize it. Black folks will write a new page in the book of unselfish love between human and human. This love will transform the world. This is why it is important for niggas to get on the job. The world waits, Black men and women! Let us together, unite and redefine life — and in the same sense, overcome, death.

## NBSSO — Getting Down with the People

Many of us came to UCSD, Third College in particular, with the idea that we would gain an education for ourselves and then possibly after we are finished, help someone else do the same. "On your way up, take someone with you." But we need not wait until we are through with four years of college and four years of graduate school before we go back to the Community and lend a hand. We can start now.

On this campus there is an organization of Black students who are working with people of the San Diego Black communities. These are not professors, doctors, or graduate students; they are undergraduates who are concerned with giving back, to the Community, what knowledge they presently possess instead of waiting eighty years.

The best introduction to the National Black Science Students Organization (NBSSO) and their function is a description of two of its major programs.

1) The Sickle Cell Anemia Testing and Genetic Counseling — In this program members are taught and given the opportunity to test the members of San Diego's Black communities for sickle cell trait and disease. They are also given enough information on sickle cell to counsel others.



2) High School Visitation and Tutoring — In this program, members of the NBSSO go to community high schools to set up science clubs and help students in their efforts to enter college. This includes helping them choose the right school for their intended field of study, showing them what courses they will need, and helping them get in touch with someone who could tutor them in courses in which they are having difficulties.

NBSSO has some money and some dedicated people behind it, people who want to learn to cope with real world situations before they leave the isolated and sometimes abstract UCSD colleges. What they don't have is manpower, people willing to devote their time to the programs.

Attend a NBSSO meeting 6:00 Thursdays, 11th floor Tioga Hall. Check out the programs, and if you care, see what you can accomplish during your stay at UCSD.

## Black Music Comes Here

The Music Department of Third College, is sponsoring, this quarter, an upper division music class, entitled, Introduction to Black Music, 125.

The Instructor, Mr. E. Meadows, (who also teaches at Stae full time), has taken on the task of presenting an exploration into the evolution of Black Music, as it relates from Africa to the present time.

The first lecture, dealt, in its entirety, on African Music. The class was able to listen to contemporary, as well as old sounds, from the different parts of Africa. In addition, numerous pictures were shown which illustrated the various classifications of African instruments.

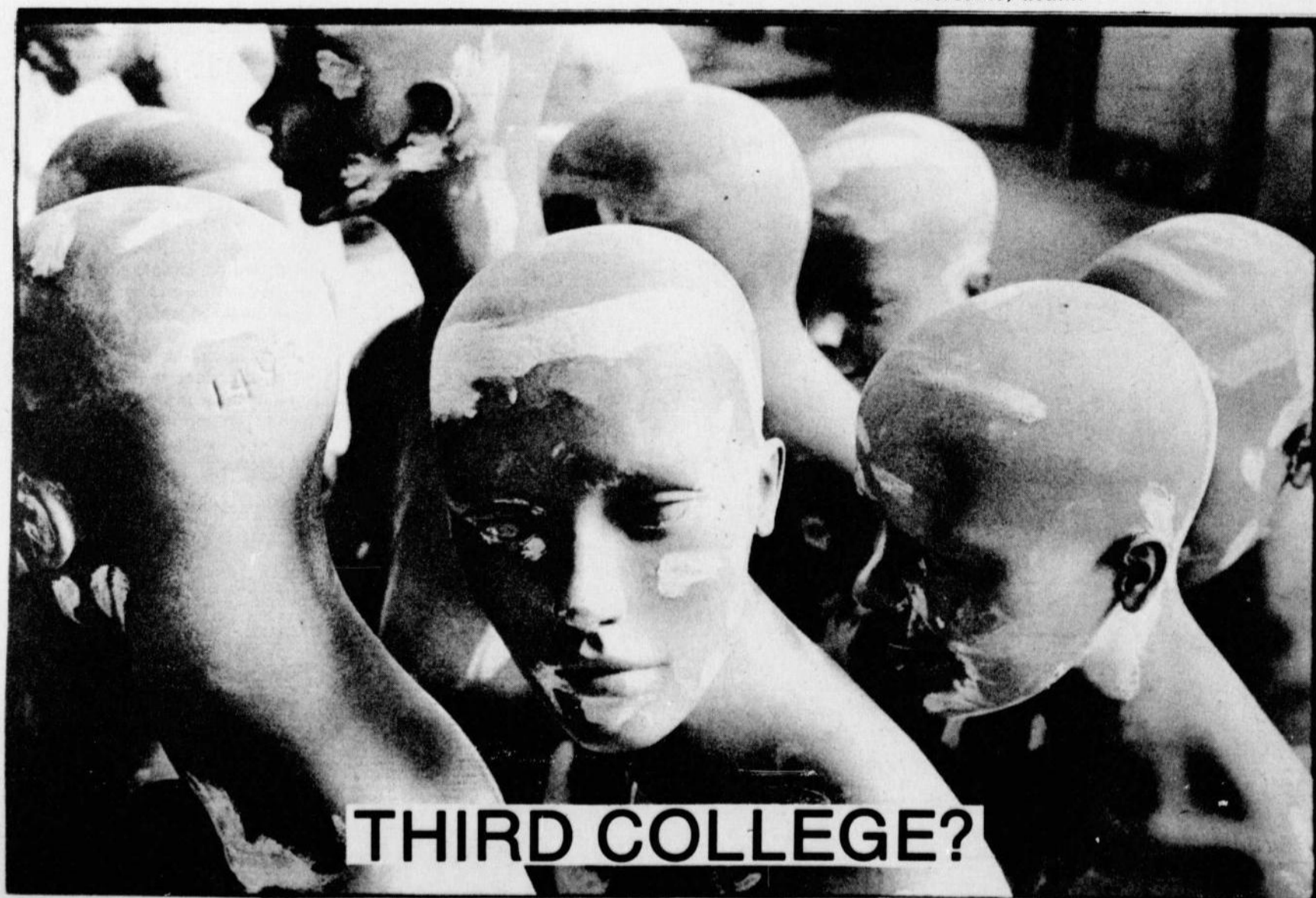
Meadows' opening question, "What is Black Music?", immediately launched a class discussion which dialectically led to the distinction of Black Music and the music of so-called Black Americans. Other questions posed by the instructor stimulated strong discussion and healthy mental thought.

The goal of the class as described by Meadows' is as follows: "The student will be able to discuss the musical contributions of Black Americans, based on his ability to identify people, discuss musical styles and events, and to relate these facts to the life of the times."

It is quite obvious, simply from the description of the goals, that any person who enrolls, or simply attends the lectures will gain added knowledge of their "Black Self".

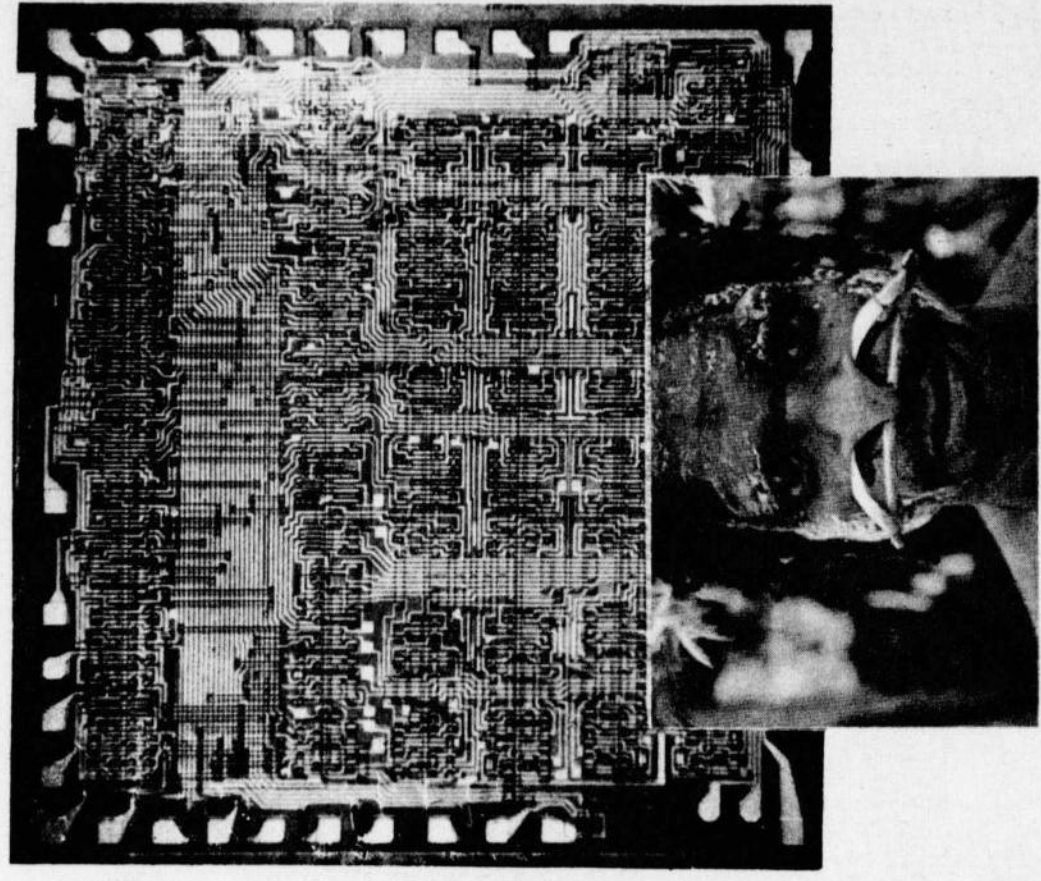
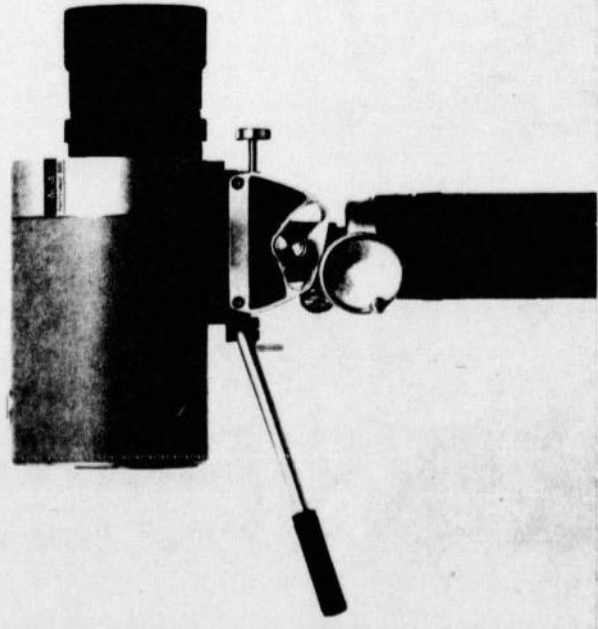


# Editorial



# Cable Television: a Panacea for Blacks

by oscar h. gandy, jr.



It wasn't long ago that it was against the law in South Carolina and most other southern states to teach black people to read. "Might makem dissatisfied and rebellious", it was said. As recently as 1956, a bill was introduced into the Louisiana legislature that would have made it a felony "to transmit or receive any television program that portrayed negroes and white together in a sympathetic situation." This last was a feeble attempt to reinforce the barrier of ignorance that kept southern blacks in a stupor of complacency about their "places" in the scheme of things. If they had no idea of what the world was like beyond the next field, then they could be expected to make the best of what they had.

Well, we all know that blacks did learn to read. They read of Frederick Douglass, and read Dubois, and those that couldn't read created their own consciousness from the bits and pieces of rationality broadcast daily from the liberal establishments of the north. This knowledge, together with the determination of men like the Reverend Martin Luther King, provided the spark for an American Revolution whose end is not in sight.

Today, control of the mass media is not so blatantly obvious. Southern states still try to keep progressive black programs like *Black Journal* off the air, but other messages about blacks come through loud and clear... Alter some not so subtle prodding by a black entrepreneur, Madison Avenue began tooling up its commercial factory to tap into the billion dollar resources of minority consumers.

The number of commercials showing blacks, and occasionally other people of color, partaking happily of the fruits of american exploitation have risen steadily over the last five years. Little Rodney, freshly polished up for his hurculean assault on a *Jumbo Jack* is just one of the current examples... The commercial is so well done, and Rodney is so damned cute... that you forget for a minute that a mass of overdone, composite "hamburger" and lifeless shreds of lettuce is the last thing he needs if he is to grow strong in mind and body.

Black advertisers aren't above the same kind of counter-productive foolishness... that's where the idea came from in the first place. The commercials produced for *JOHNSON PRODUCTS* provide some of the most glaring examples. Fashion models with "Internalexploding, superexploding fro's" are reminded of their commitment to Frederick Douglas to "Keep their naturals together". How? With an assortment of picks, combs, wipes, sprays and potions, instead of a regular application of soap, water and elbow grease.

The end result of this new media barrage is not a new revolution like the one in the South, but something quite different... the growth of a class of Black Capitalists with an arym of mindless consumers, whose only interest is getting enough money to buy a new car, stereo cassette, and a pair of glow in the dark shoes with five inch stacked heels.

The efforts blacks in the last few years to change the treatment of the black image in the media have had some frightening results. The demands were for positive black images that would serve as models for the youth. What we got was a series of new super heroes, usually cops, or modern versions of The Lone Ranger's faithful servant, Tonto. If the movies are any predictor of the future of television series, we can expect the networks next "positive" efforts to be shot through with black vampires and dope peddlers.

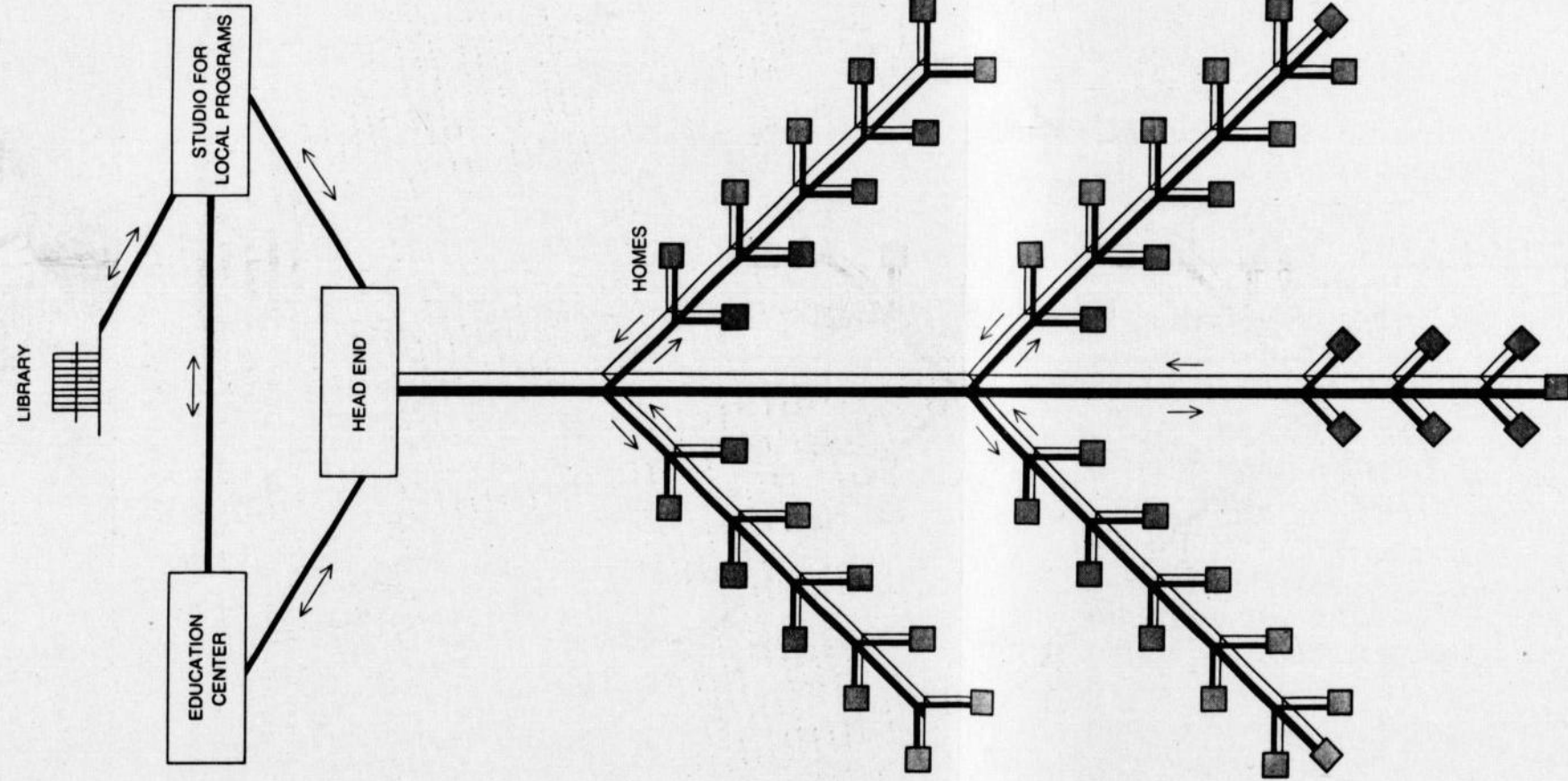
What was being sought was a change from the degrading image of the subservient suffering sadness of the Stephen Fetchits, and the ridicule of the Amos and Andy's... we got a change, but certainly not for the better. Occasionally, community pressure saw the creation of a monthly half-hour somewhere in the "Broadcast Ghetto" on Sunday afternoon... A program that filled in the lag between the sports season. Many black organizations are turning their efforts away from the traditional media, giving them up as lost. They are looking to a new medium, cable television, to provide them access and control over their image.

So, what is this cable television, and what makes blacks think it is going to be any different from the other media?

Let me begin by describing how it works. Back in the hills of Pennsylvania, some folks were dissatisfied with television coverage in their area. The Mountains blocked off the signals from Philadelphia and New York and Folks had no reason to buy television sets. A local entrepreneur got the idea that he could put an antenna on the peak of one of those mountains, capture those signals at their strongest, and then share the signals via cable with others in the community... for a fee of course. Initially this was no more than anyone could do if they wanted to go to the expense of erecting their own antenna, and running a wire down the mountain into their homes.

Cable television began to grow rapidly when it moved into the cities. Because of the tall buildings, acting much like the mountains, in blocking and bending the local television signals, city residents were generally dissatisfied with the quality of their television reception. Cable operators began linking up their systems via microwave transmitters and delivering good strong signals to the hungry television addicts. If cable stopped there, it would not significantly change the traditional broadcast media... it would only provide you with a greater number of clear examples of the "same old same old".

It is because with cable television, all homes in the system are connected to a central point, called a headend, by a network of wires (Coaxial Cable) capable of carrying hundreds of signals in all directions.



BROAD-BAND COMMUNICATION NETWORK is envisioned as an evolution of present cable-television systems. Its main task would be distributing information in bulk from central facilities to homes and offices. The network would also have limited facilities for information and queries going the other way and so could be used for polling and for various inquiries from subscribers. "Head end" is the operating center of the cable system.

DIAGRAM OF CATV SYSTEM



Because the cable operator doesn't have to worry about interference or loss of signal strength caused by the terrain, he doesn't have to invest in expensive transmission towers in order to send a signal to his customers. The cost of television production equipment suitable for cable production is about 1/10th of the cost of comparable broadcast equipment. Color studio cameras like these cost anywhere from \$80 to \$100,000.00. Miniature color cameras are being used in cable systems today that cost less than \$9,000.00, and they expect the cost to come down as the demand increases. Similarly, because there is not a history of union control over the technical staff... few cable stations have anything comparable to the high priced technical teams that man broadcast operations.

Many small cable systems rely on the volunteer labor of local high school students, or impress their salesmen and secretaries into service at production time.

This then is the first thing that makes cable attractive to blacks. It represents a possibility of entrance on the ground level, into a medium that has historically excluded blacks by reporting that "we couldn't find enough who were qualified for the jobs". There are no qualifications for most of the production jobs tied to cable origination. Skilled technicians are needed, but their basic task is maintenance.

The low production cost, when compared to broadcast television is another attraction. It might be possible to produce quality programs for budgets of \$1,000.00, that would compare favorably with the broadcast effort costing anywhere from \$10 to 20,000.

These attractive possibilities barely scratch the surface of cable's potential. Because of the nature of the technical system, it is possible to subdivide the network and do some real local programming. It will be possible for a cable operator to subdivide his community into areas as small as a city block and to send a different signal system to interconnect all the black communities around the nation, and send special programming just to them, whether it originated in Detroit, Chicago or Newark.

Additionally, the capacity of the coaxial cable to handle signals in both directions could allow for real feedback. Broadcast television and the other mass media are essentially one way systems... The man talks and you listen... Occasionally you may be driven to write a letter, or call on the phone but few people make the effort. With two way cable, you might have a response terminal in your home and you can communicate your feelings instantly. Town meetings can be planned with you participating from your homes, with your arguments supported by research materials you demanded from the central library computer... All of these things are technologically possible, but there is no guarantee that any of it will happen... In fact, if cable development continues to follow the path of economic determination, these things will never happen in a way that will be meaningful to blacks and other oppressed peoples.

The primary issue is one of ownership and control. When cable developed initially, the systems were owned and operated by local townsfold. Their small investments brought them enough money and power however to attract the corporate wolves. Currently there are no large cable systems with over 3000 subscribers owned and controlled fully by blacks. The trend is toward multiple system operators, large conglomerates like Hughes/Teleprompter that own not only the systems, but the satellites necessary to hook them up. In those few cases when blacks did get into the business early in the game, like San Diego's Chuck Johnson, they were either bought out or pushed out when they demonstrated that there was some money to be made.

Unless black communities are informed about the potential of cable, and are convinced that it is worth some investment on their part, the most we can expect from the system are the crumbs left over after the diommercial vendors have had their fill.

Some black groups have been trying to organize the wealthy black capitalists into cable corporations in order to overcome the resistance of the banks toward financing black cable ventures. They may succeed, but I personally feel that a black capitalist is no different from any other capitalist... the end result is the same. Unless this medium is approached with a positive attitude of community service, rather than profit as the primary goal... than most of us might as well wait another fifty years for the next technological revolution and try again.

# Questions and Answers

Newsweek Magazine runs a cover story titled, "What ever happened to Black America?" The Institute of the Black World says in it's November 1972 monthly report that: "Individualism is undermining the race... the 'movement' doesn't exist anymore... we have lost our sense of purpose. At UCSD, at Third College at most major colleges or places where Black people gather there seems to be this sense of apathy, of do-nothingness, of general listlessness. Is this feeling real?? In view of what transpired during the sixties, of all the action and movement of Black people in that period, just what does the current doldrum state mean? Have Black people started to regress, to fall back into a state of chaos? Have we really indeed lost our sense of direction and purpose?? Are we stalled? I believe some answers to these questions will be found in viewing or making observations about the basic nature of cycles, and applying that information to the cycle that Black people currently find themselves within.

As we all know from day to day life, our earth/physical existence is made up of cycles. Some are large, some only last for the briefest of instants. All of the cycles that we are aware of here and now have a beginning, a midpoint and an end. Some examples of cycles that we all know of are: a woman's monthly menstrual cycle; the cycle of puberty; day and night; sleeping and wakingness; the cycle of civilizations (their rise and falls); the cycle of your heart beat; the cycle of music (the beat-space structure) and the list could go on and on.

The two interrelated ideas of the cycle nature of day and night and sleepingness and wakingness will be useful in attempting to answer the question about just what is happening to Black people. First let us go into a little more detail about these two cyclic ideas mentioned above. Take your normal day-night activity process — you arise in the day, with your waking consciousness go about your tasks and at night review and sort the waking consciousness events (day events) with your sub-consciousness (night-dreams). In a sense you take the days events (the outer) and go within yourself to assimilate them and at dawn arise from yourself (awaken) armed with the assimilated knowledge to begin the cycle again. The idea of the day-night relationship can be considered in much the same way — in the day period life is awake, birds fly, insects hum, things are alive. At night, the other half of the cycle, a whole new tone appears, things become quiet, things rest, there's a cooling of the earth, unless you are a night person and have your're cycle's reversed, motion cools out.

So now continuing in this same vein of thought consider the recent history of Black folks. If we look upon the late fifties and the whole sixties as one gigantic "day" with the "noon period" occurring in the late sixties then we are in the waking stages of the cycle and preparing to begin anew. We then can say that if this is the "night" period then this is the time of introspection, a time of assimilating and digesting all the experiences of the day period (the 60's) and preparing to be reawakened. The important thing is that you can either use the "night" period for meaningful learning or slip off into the chaos of useless dreams. This is where Black people I feel, find themselves today. Can this lull that is occurring now be put to good use?? Can the forward progress of the active 60's be carried forth over this temporary "flat spot" we are in today?? For as sure as day once again follows night the action will begin again — only this time at a much higher rate of speed. Those who stalled out will be unable to regain the lost momentum quickly enough to catch those who were steadily maintaining the pace. And those who are too slow will fall by the wayside. We stand on the beginnings of a vast new age. An age in which the Black man (those of you who rise up to the challenge) will take his true place on the world stage. An age of spirituality, of the triumph of the higher part of man's mind, his best thoughts and desires over those lower ideas that seek to keep people trapped down in a hole or pit.

But in order to do this you must undergo an initiation (meaning: a psychological and spiritual re-birth) and this is where we are today, waiting to enter into a new state of consciousness (the number nine, by the way represents initiation). So take advantage of this lull, use all these energies coursing thru our beings in useful ways. Harness the powers — don't let them harness you.



This column is dedicated to the many Brothers and Sisters who are willing to let their tastes expand beyond the everyday hum-drum salt and pepper, meat & potatoes menu. It is an opportunity for me to express my thoughts on kitchen concoctions and also an outlet for those of you who wish to share your gourmet touch with us.

In this issue we will deal with meat and non-meat dishes that use rice as their base.

In our first recipe, the fragrance of curry seasoning takes us on an imaginary trip to hot and dry India. Here we let our taste buds soar as ordinary food transforms into an exotic creation. As we wade through these numerous tangy creations we come upon a tasty meatball dish called Koftas. With a little variation and a personal touch, a new combo submerges. The pungent aroma of sauteed onions, garlic, curry, ginger & seasonings simmering throughout the meat, produces such an intoxicating fragrance. The yogurt and cucumber sauce adds just the flavor to compliment the entire dish.

## KOFTAS

- 1 C cooked brown rice
- 2 tbsp. butter or margarine
- 1 onion, minced
- 1 clove garlic, minced
- 1 tsp. salt
- 1 tsp. pepper
- 2 tsp. curry powder
- dash ground red pepper
- dash ground ginger
- ¼ C minced parsley
- 1 lb. gr. lamb or beef
- 2 tsp. oil
- 2 tsp. chicken or beef broth or bouil.
- 1 cucumber
- 1 C yogurt

Saute onions, garlic, peppers, salt, ginger, curry in butter until tender but not brown. Cook over low heat, stirring often to prevent sticking about 10 minutes or until

mixture is blended to a smooth aromatic paste. Add parsley, then add the seasoning mixture to meat. Mix well. Heat oil in a large skillet and add meat when brown thoroughly. Add broth, cover and simmer 5 minutes. Meanwhile, peel, grate, and drain cucumber. Mix lightly with yogurt. Scoop hot rice on center of plate. On the top lavishly spread the meat mixture over rice. Finally top with sauce of yogurt and cucumber at own discretion. Serves six (6).

Our next flavorful meatless recipe is composed of zucchini & brown rice, with a rich and creamy cheese sauce. This dish makes you crave for more. Looks as good as it tastes, and it is easy but delicious.

## BAKED ZUCCHINI AND RICE

- 2 C thinly sliced zucchini
- ½ C brown rice
- ¼ C onions
- ¼ C parsley flakes
- 1 clove garlic, minced
- 1 tsp. salt
- 1½ C water
- 1 egg
- ½ C milk
- 1 can cream of mushroom soup
- 1 C sharp cheese, shredded
- 1 C sliced mushrooms

Combine uncooked zucchini and rice with onion, parsley, garlic, salt & water, and heat to boiling. Cook and cook slowly 15 minutes. Combine egg, milk, soup, cheese, & mushrooms. Then mix hot zucchini-rice mixture. Turn into buttered 8-inch square baking dish. Bake in moderate oven (350 deg.) for 30 minutes or until set. Serves 6.

We welcome comments, criticisms, suggestions and of course, RECIPES. Write or bring them to NINE, c/o Afro-Bufferet, Third College.

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## "It Takes Leather Balls To Play Rugby"

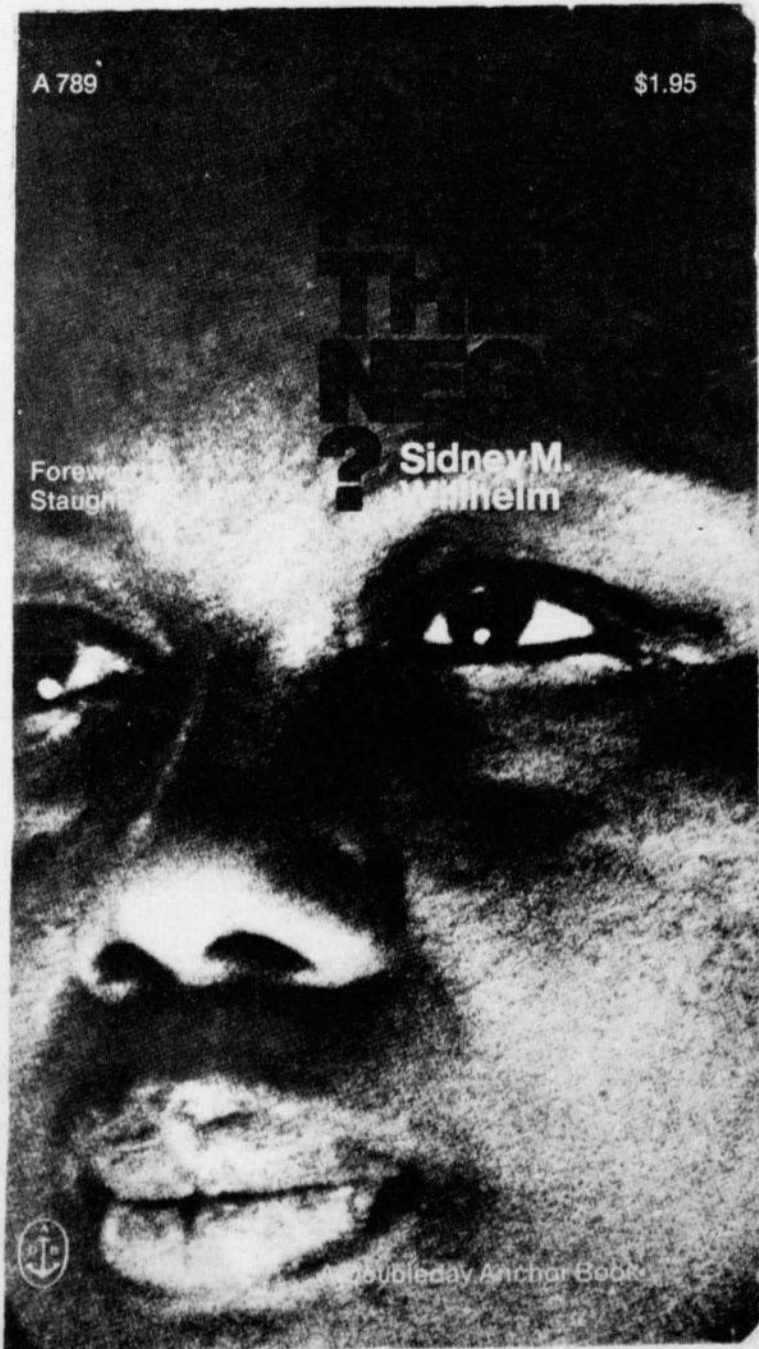
This fact was evidenced in theory as well as in practice by Triton fans who witnessed the 34 to 3 shellacking handed out by the UCLA Bruin ruggers this past Saturday. It was a lesson in technique that Triton ruggers will not soon forget; as Scribner & Co. using a wide open attack forced Triton errors and swiftly capitalized on them.

UCLA, displaying an almost entire line-up of college all-star rugby players, dominated the game from the opening kick-off to the final whistle. Taking advantage of the slightly less experienced Triton ruggers, who occasionally shown through the gloom with good play from John Ringwood and Bill Gates, preventing it from being a complete route.

With already one black mark on the books, and what appears to have been, the biggest obstacle now behind them, we want to wish player coach Peter Sertic and his rugged ruggers better luck against UC Irvine this coming Saturday here at UCSD.

Hoping that these rugged men will not follow the trend of becoming synthetic, like everything else today, by letting those leather balls turn to rubber.

## NEXT ISSUE



## Last Year's Rap

As his custom the Third College Provost, Dr. Joe Watson held a series of "rap sessions" with the dorm residents of his college. However, there was a major difference between this year's meetings and those held previously. Watson met with individual dorm groups instead of all the college residents at once. This seems to represent a trend toward closer relationships between the Provost's office and Third College students.

This year's series of meetings began November 13, with Behring Hall, and continued through November 22. The discussion of problems encountered in the previous weeks of school was the main purpose of these "rap sessions". Again, as with other administration-student discussions, the food situation was brought up. On this subject Dr. Watson was presented with a petition and an additional list of comments and complaints. Dorm noise level, quiet hours, and visitors were some of the other dorm related problems discussed. Academically, problems concerning class conflicts, the probation system, additional ethnic studies courses, and majors requirements were talked over. Many students also expressed their disappointment with the financial aid department and its function. Black dorm residents brought up a few of the problems facing them at Third College, a main one being the social and academic separatism that exists between the blacks of Muir, Revelle, and Third.

How effective were these meetings? What can be expected from them? Although Drake Hall's session was canceled because of the black meeting on the 20th and Odgen's by the Thanksgiving holidays, there is a general feeling, among the blacks of Third, that something was accomplished by the "rap sessions". Older students who have watched the Provost's previous work feel that he is genuinely concerned with student problems and will act on those presented in the meetings. The newer students look forward to changes and improvements in the situations that presently face them.

It appears that already some action has been taken on the complaints and demands of dorm residents. Third College Cafeteria has consented to providing better quality meals and clean silverware. On a trial basis, foods such as dessert and fruit may be taken out without penalty. New additions such as ethnic food nights, carpeting, and background music are also being worked on. These changes will become more evident after Christmas when the cafeteria will be remodeled. There's going to be a general survey that will allow those who want quiet hours to express their opinion without fear of reprisal, depending on the results of this survey quiet hours or one 24-hour quiet dorm will be introduced. Academic changes will come slower, but there are plans to re-organize the Third World and Urban and Rural Studies departments along with improvements in academic and financial counseling.

What these dorm meetings will or won't accomplish depends on the work of both students and administrators, and one way to make sure that the improvements continue is to not to stop at just meetings but to take any opinions or problems you have to those involved whether it is the resident dean, the dean, the provost, or even your dorm representative.

Joyce Boykin

