

THE PEOPLE'S VOICE

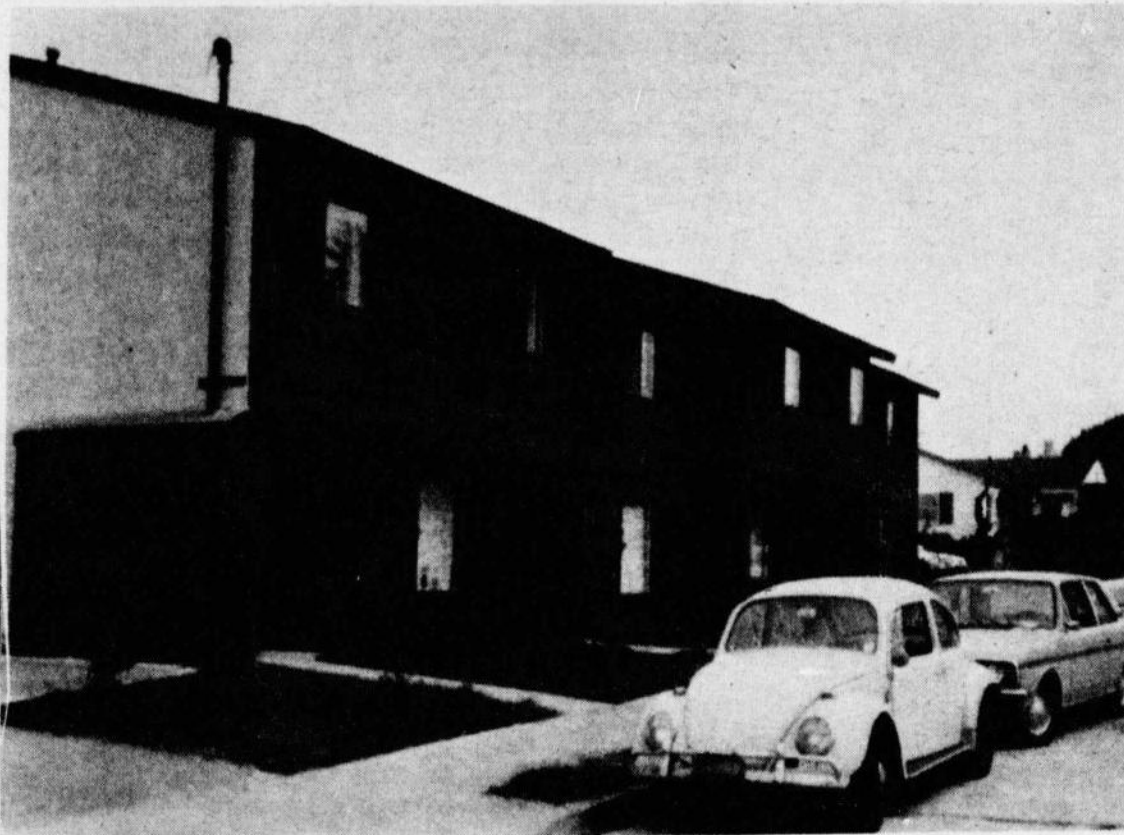
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LOW INCOME HOUSING COMES TO LA JOLLA

Sabotage Try Slows But Doesn't Stop Project



The SOFA low income housing project at Marine and Cuvier.

After twelve years of planning and negotiating with the city, this September first marked the completion of a low income housing project located in La Jolla under the auspices of the community service organization, SOFA (Strongly Oriented For Action.) Although the project has reached fruition, it has been anything but smooth sailing to reach the goal. Along the way there has been stagnation, opposition in the political sphere and finally and most dramatically, a sabotage attempt on the nearly completed housing development.

According to Reverend Charles Brooks, Director of SOFA since 1976, the project was started by members of the Southeast San Diego community in conjunction with several churches in La Jolla. While negotiations for the land began in 1967, everything came to a virtual halt during the Nixon years when such

projects were discouraged by the administration. The fledgling project was revitalized in 1976 and has progressed steadily since, with the actual building of the units taking one year.

Reverend Brooks stated that the force through which the housing development was able to obtain land from the city is the Fay Street Land Committee, which is also looking into utilizing some eleven city owned homes in La Jolla for low income housing and building a similar development on city land at Nautilus and Muirlands, near La Jolla High School.

The eight units of townhouses, accommodating close to fifty people, are located at the corner of Marine and Cuvier Streets. The land on which the housing development sits is city land once earmarked for a library—a project long since abandoned. SOFA has a fifty-five year lease with the city at \$1.00 a year as well as HUD

Section VIII subsidies.

The \$300,000 project was propelled into the headlines this past month because of a sabotage attempt. A few days prior to the moving in of the tenants, it was discovered that the wiring of the townhouses had been tampered with in such a manner that the units would have caught fire when the electricity as turned on. Although Reverend Brooks refused to speak about this aspect of the project in our discussion, citing his lawyers advice and claiming to have received bad press during the initial clamor raised by the discovery of the sabotage, he noted that "This act of sabotage has done more to bring the community together and serve their needs." He elaborated that since the discovery of the sabotage SOFA and the project had received an overwhelming vote of confidence from the city as well as various churches and individuals in La Jolla.

Federal Judge Declares Arbitrary Asking For ID Unconstitutional

A favorite tactic of the California police to harass, question and possibly arrest has been struck down in a recent ruling in San Diego's U.S. District Court. The ruling declares the state vagrancy law to be unconstitutional. This law states that it is a misdemeanor for one to "loiter or wander aimlessly on public streets if he refuses to identify himself and account for his presence when asked . . . by an officer."

The decision handed down by U.S. District Judge Leland Neilsen was the result of a suit of three area police agencies and the California Highway Patrol filed by Edward Lawson, a resident of the San Francisco area. Lawson filed the suit in 1977 after repeated stoppings, questionings and arrests by San Diego area police. Lawson protested over the violation of his civil rights and sought

looks. He conducted his own case through the court system and has overturned the unconstitutional law in the process. Lawson contended he was arrested 15 times while walking or hitchhiking in San Diego because the police found his appearance "strange or unusual." It seems that his abilities as well as his appearance might be deemed unusual.

Lawson, 33, a theatrical promoter from the Bay area told this reporter that he had learned, among other things during his experience with the courts that "Anyone who can read can practice law, the only thing lawyers have over the laymen is that they have a knowledge of other lawyers they can consult with." He further stated that he was "not at all impressed by the caliber of people in the legal profession."



Edward Lawson fought California law and won.

\$75,000 in damages in his suit. Although the state vagrancy law was declared unconstitutional, the judge declined to award the \$75,000 to Lawson because the offending police officers acted in good faith and believed their actions to have been legal.

Lawson, who wears his hair in foot-long dreadlocks was quite a surprise to the police officers who repeatedly harassed him due to his

The District Attorney has yet to file an appeal on the ruling, but are expected to do so. The appeal would go to a U.S. Circuit Court and from there if further appealed would go to the Supreme Court. It is very unlikely, however, that this case will go any further in that there have already been similar decisions in Federal Courts handed down in other states with similar laws.

The People's Voice Statement of Purpose and Call for Participation

The voice of the people is certainly one of the oldest and most effective social powers. The upraised cries of the multitude cannot long be ignored, for indeed, there is strength in the people's voice. This can easily be seen by the political coups of small but vocal groups currently taking place on the American political scene. To be heard is to have power, to remain silent is to be powerless.

There are a great number of Black students at UCSD, but for some time there has been no organ for the presentation of our ideas and feelings, no publication

with which we can identify as Blacks. Without such an instrument we remain a scattered group without the benefit of a collective voice, devoid of a strong communal tie, bereft of group support. *The People's Voice* seeks to change this situation.

The People's Voice is a forum for the collection and presentation of the view of the Black community at UCSD with respect to the school, community, nation and world with focus on the Black community in particular and the Third World in general. We want to reflect the thoughts,

report the activities, please the sensibilities and feel the rhythm of the Black community. Most of all, we want to become a truly community effort, we want to involve the Black student body as a whole in our efforts. We would like anyone interested in any facet of newspaper production from writing, photography, graphics, distribution or just ideas to become involved to whatever extent they are able. We cannot sit idle and expect anyone but us to get together and get it together. We cannot truly be the voice of the people without the support of the people,

any and all who can participate. The people is all of us and only through our efforts can we give power to the people!

The foregoing statement of purpose was written for the initial issue of *The People's Voice* in May 1978. Since that initial issue *The People's Voice* has led a shakey existence. This statement is made, certainly, without pride but with unabashed honesty. I say "shakey" not because of lack of readership or funding but lack of staff. No single issue of *The*

People's Voice has been produced by more than four people excluding the writing articles. Even in the writing there is a dearth of contributions. While we are scheduled for monthly production, last year we were able to put out five rather than the intended nine issues. Furthermore, much of last year's staff is no longer with us leaving us even more depleted.

One of the most outstanding features of this issue of *The People's Voice* is the lack of graphic material. This lack is due to a combination of the short time in which the issue was put together and a

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EDITORIAL

The D.A. Calls it "Heroic," We Call It "Execution"

Viewers of San Diego television and newspapers have seen two Black men being killed by San Diego police in the past four to six months. Especially since the August 2nd slaying of Samuel Brown downtown in front of the television camera, many people have been calling attention to the correlation between deaths at the hands of policemen in San Diego and the color of those being killed. Brown people are killed with an alarming frequency. Many people say that White policemen kill people of color as a matter of course. There are also those who say that it's not at all a case of color, but rather a case of police officers protecting their own lives, those of the bystanders and of course property.

Samuel Brown was a twenty-five year old, Black man who had lived in the Knickerbocker Hotel since 1975. He was known by others in the hotel as a nice although somewhat strange (he sometimes talked to himself) young man who was friendly and kind. He was also known to have some kind of medical condition for which he regularly took pills. On the afternoon of August 2nd the police were notified that there was a man with a gun outside of the Knickerbocker Hotel. Police Officer Hanson and another officer arrived on the scene along with a mobile camera unit from a local television station. Brown was ordered to put his gun down. He did not. Brown shifted his weight from one foot to the other and lowered his weapon. He did so with a casual slowness. At that point Officer Hanson, holding his pistol straight out in front of himself with both hands fired four shots at Brown, stepping forward and shooting as Brown's body slumped to the pavement. The confrontation took seventy-seven seconds.

After an investigation Officer Hanson was cleared of any wrongdoing by the District Attorney's Office. Assistant District Attorney Kennedy praised Hanson for having performed "heroically" acting to defend himself and the bystanders. Kennedy said that Hanson had "demonstrated considerable restraint and commendable courage."

After the first round struck Brown, he dropped his pistol, nevertheless, Hanson fired three more times. What was Hanson protecting anyone from when Brown no longer held a weapon? This is the most glaring and indisputable fact in the charge that Hanson murdered Brown. Perhaps *murder* is not the proper word. Perhaps *execution* is. Samuel Brown, a twenty-five year old man was executed by an officer of the law on August 2nd in San Diego, California. The execution was praised as a "heroic" action.

Heroic actions abound in America: Wounded Knee, the New York Draft Riots during the Civil War, Haymarket Square, the apartment of Fred Hampton. More recently and a little more close to home there is young Melvin Black. Black, and Oakland youth was shot by the police outside of his housing project then hunted down in the halls and finished off for shooting at a few cars in the street with a BB gun. Eulia Love was a mother of two teenage girls who was behind with her payments to the utility company. After the utility company could not get her to pay her entire bill by their deadline and would not accept a partial payment, they came to shut off her service. When she refused to allow her utilities to be shut off the company called in the police. The distraught woman grabbed a butcher knife in an attempt to protect her home and was cut down by a fusillade of twelve Los Angeles police bullets, eight of which struck her. Who or what was being protected from Eulia Love and Melvin Black?

Other heroic actions by the San Diego Police Department in the recent past include the shooting of a young man in the head. The burglary suspect, according to the officer involved, was being subdued by blows to the head with the officer's pistol when the gun discharged, killing the young man. There was a Chicano youth shot in the back as he ran down the street because the police officer involved had some knowledge of his past and he was a suspected purse snatcher at the moment. Each of these people were executed by officers of the State. Their actions; holding a gun, incorrectly using a BB gun, grabbing a butcher knife and running down the street became, in effect, capital offenses. The offenders paid with their lives. Their offences had nothing to do with guns or knives. Their offences were their colors.

Police brutality has always been a means of control to be used against people of color. There is nothing new about the police killing brown people. The Black Panther Party was started in Oakland to stem the killing and brutalization of the people by the police. The Panthers and similar organizations made a public issue of "police brutality." Beyond creating an issue they coupled public indignation and public action to halt the violence directed at people of color. Not all the brutality was stopped, however, the people of the communities protected themselves from the genocidal actions of the police. The fact that these actions are again on the upsurge is a reflection on the repressive turn of this society and the need for forthright action to stop the executions.

-Lennie Edwards-

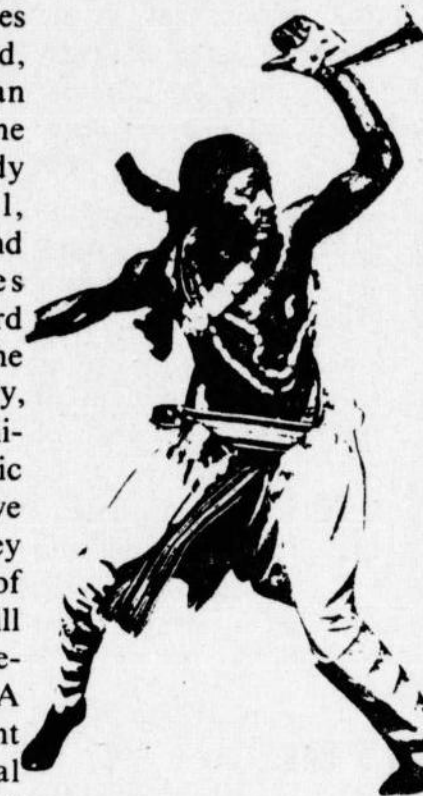
SECOND ANNUAL CULTURAL UNITY DAY OF AWARENESS PLANNED FOR OCTOBER 5

In the spirit of unity and solidarity the Student Affirmative Action Organizations (SAAO) of UCSD present the second annual Cultural Unity Day of Awareness (CUDA). Student Affirmative Action Organizations spearheading this event are: The Black Student Union (BSU), the Movimiento Estudiantil Chicano De Aztlan (MECHA), the Native American Student Alliance (NASA), and the Asian American Student Alliance (AASA). The program is set to be held in the east end of the Mandeville Center, Friday the 5th of October from 10:30 a.m. to 5:30 p.m.

The initial inception of CUDA in October 1978, was organized by James Curtis; BSU, Conrado Gerado; MECHA, and Bill Morrow; NASA. The program was formulated around four major objectives; one that CUDA would be known as a political, social and cultural event that all Third World student organizations could utilize to create and promote a self-conscious, capable, and committed vanguard group structured around the basic principles of: equal representation of respect of each others culture, mutual respect for the right to define themselves, mutual respect of participating organizations and their representatives and non-interference of the internal affairs of participating organizations. Secondly, CUDA was to become an annual event at the beginning of each school year through which Third World organizations could enhance recruitment and retention of their student populations at UCSD and reaffirm their

commitment to Affirmative Action as a social corrective to past injustices and inequities in this society. Third, CUDA was to be an occasion to educate the general student body about the political, educational, social and economic struggles experienced by Third World people in both the University community, to Third World organizations with specific emphasis on the positive actions and role they play in institution of higher education. As Bill Morrow, NASA representative, adds "CUDA is a very important political and cultural event which refutes the theory that Third World people can not come together and work cooperatively." CUDA is also to serve as a format for students to gain information and utilize it to help develop and implement counter programs and strategies to those practices conflicting with needs and aspirations of Third World peoples. Student Affirmative Action Committee (SAAC) Chair, Robert Tambuzi, commended the CUDA COMMITTEE saying "The act of self-determination emphasized by SAAO gives Third World and progressive students the responsibility of perpetuating positive models like CUDA, by consistently and continuously defining themselves, their needs and aspirations, speaking for themselves as collective groups, creating and celebrating themselves and therefore rescuing and reconstructing Third World peoples history." The first CUDA program wrote many lessons for this years Committee to study

Having studied their lessons well, most problems previously



encountered have been eliminated. This years CUDA planning committee got off to an earlier start with fervor, enthusiasm and accomplishment of a successful program last year. Formalized planning was initiated by elected representatives from the involved organizations well in advance of the various deadlines which presented formidable obstacles for the previous event. The utilization of a cooperative budget rather than separate ones which last year lead to unclear documentation of funds and false accusations of fund misappropriation, has greatly improved organization. Conrado Gerado; Chair of the CUDA Committee and co-chair of MECHA comments, "The cooperation and collective sharing of the work and responsibilities it took to make this years CUDA so dynamic must be carried on in the years to come. Another concern of mine is that CUDA does not get coopted by external forces and become just a social event without the political

thrust that gives CUDA the significance as a necessary function at UCSD." In addition this year a wider range of funding areas have been approached and at this point all four colleges have provided financial support. Revelle, (many thanks to Dean Ernie Mort for being the first to pledge support) Muir and Lumumba/Zapata (Third) College all met our request for two hundred dollars. Warren contributed one hundred and each college also provided a working representative to act as a liaison between the committee and the college. These representatives have equal voting rights with other members of the committee and are a vital part of the forward progress of this years event. It was agreed, however, that the forefront of the Cultural Unity Day of Awareness would still be spearheaded by the Third World organizations responsible for the formation of this years CUDA, so as not to mitigate and dilute the impact and purpose of the event. Both University Events Office and SAAC contributed three hundred dollars and Vice-Chancellor of Student Affairs, Dr. Armitage contributed four and thirty-five dollars of Lite & Dark beer. The A.S.U.C.S.D. contributed \$1,522.00 towards the program and \$620.00 in underwritten funds for food.

CUDA will consist of prominent speakers from each sponsoring organization who will address current political, social and economic issues which face ethnic populations in academia and the larger society. Entertainment in the form of traditional and contemporary cultural expressions will augment the program. The

speaker itinerary is as follows: Dr. Shirley Weber, presently chairperson of the Black Studies Department at San Diego State University, is both an influential and dynamic speaker. She has been the coordinator of the Speech and Communications Black Caucus and chairperson of the California Black Faculty and Staff Association. She is presently editing a book on Black women as well as writing a book on Multi-Cultural Approach to Oral Interpretation. Dr. Weber will speak on issues at hand, especially as they pertain to Blacks and encourage greater participation in student organizations. She will undoubtedly be both uplifting and beneficial to all who hear her. Highlighting the event will be Dennis Banks, a forceful Indian leader and activist who has long been involved with the American Indian Movement. He was one of the chief figures in the occupation of Wounded Knee in the early 70's and President of DQU; an American Indian College near UC Davis. He most recently put together the Longest Walk from California to Washington D.C. in 1978. Another eminent speaker will be Herman Baca, the chairman of the Committee on Chicano Rights, Inc. (CCR), which until two years ago, was known as the Ad Hoc Committee on Chicano Rights. The CCR is a civil rights advocacy organization made up of committed Chicano activists, lawyers, students, teachers, along with associate membership in all San Diego College MECHA's and Chicano special service agencies. Recently, Herman Baca, as the spokesperson at the CCR, has gained

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LETTERS TO THE EDITOR

Letters to the Editor are printed as a service to our readers. The opinions expressed in these letters are not necessarily those of the staff. Letters submitted for publication should be typewritten, double spaced and include the name of the author which may be withheld from publication upon request. All letters received remain on file in our office.

Andrew Young, the PLO and Peace.

The recent resignation of Andrew Young as United States Ambassador to the United Nations is, to say the least, controversial. The real reasons for his resignation are not fully understood, but his willingness to talk to the Palestine Liberation Organization in spite of United States policy not to conduct direct negotiations with Palestinian officials is more understandable.

Days before his resignation, Young spoke before the National Convention of Delta Sigma Theta Sorority in New Orleans, Louisiana. Over eight thousand Black, college educated women were in attendance at the convention, where he noted that, this and other organizations are important for the Black community and the nation because of the "increasing sense of social and political awareness that has come to be the hallmark of organizations which have been traditionally viewed as social."

Andrew Young related a time ahead of increasing complexity in world affairs. "A time when America's destiny is inextricably bound with the destiny of other people of the world." Many of the materials necessary to keep the economy functioning properly come from southern Africa. Young emphasized that when there was an oil embargo from the Middle East to the United States, "it was an increase in the oil supply from African nations that made it possible for us to keep our economy afloat." Today, the second largest supplier of oil from abroad to the United States is the nation of Nigeria. One out of every eight gallons

of gasoline burned in this country comes from Nigeria. Young surmises, "It's almost as though God in his wisdom decided that whether we wanted to live together or not, he would fashion this planet in such a way as we could not get along without each other. And so we find that the very material and technological successes of this nation have produced a demand for natural resources from abroad. Particularly petroleum, but also some thirteen out of about twenty natural resources."

Living together whether we want to or not becomes increasingly important when considering the Middle East. Young realizes in this region known as Palestine, there were not always only Jews.

"There were always native born Palestinians and there was always a Christian presence there. There was an American university in Beirut, Lebanon producing trained leadership. And by virtue of the training by American Christians for the most part, people now known as Palestinians became the best educated and some of the most powerful people in all of the Middle East. So if you go to Kuwait, a nation of less than a million people, almost four hundred thousand are Palestinians. And they do all of the book keeping. They do all of the engineering in the oil fields. They basically run Kuwait. Go to Saudi Arabia, the people who are pumping the oil in Saudi Arabia are Palestinians. If you go to Lebanon, the people who run the largest banks controlling all of this money in the Middle East are Palestinians. And they are saying, unless we find some way

to respect their inalienable rights, that we are going to have difficulty continuing our present economic petroleum partnership." This presents a serious situation, and Young sees us left with two choices. (1) destroy four and a half million people and try to wipe them off the face of the earth, or (2) find a way to understand and relate to that group of people and try to negotiate the differences which exist between us.

During the Civil Rights movement we moved to negotiate solutions by opening doors and discussing our problems. Andrew Young, having been associated with the Civil Rights movement, realizes "people who have suffered from problems are perhaps the ones most able to offer the solutions."

Young asserts "It's not just America that's going to suffer" when we do not negotiate solutions. "When America suffers, we who are Black Americans bleed." This time of "increasing complexity" is influencing change in the direction of United States policy. Young views this as caused "basically" because we are not the only nation with power anymore. . . Now it's being made very clear that there are competing centers of power derive around values related to oppression and/or color and/or justice. Things that we understand very well. And so to save this nation from itself, we have to exercise within the halls of power the wisdom and insight that God has given us as a result of four hundred years of enslavement and

another hundred years of segregation and a continued battle against racism and oppression on a day to day basis on this continent. This is not a Black problem that we're talking about. Essentially it's a White problem that only Black people can help White people understand and solve."

Andrew Young spoke with the Palestinian Representative Zehdi Labib Terzi, in a mission of peace so that "swords could be beaten into pruning hooks and we could study war no more." Let us hope that Young's mission for peace is not lost due to his resignation, nor forgotten in the history books.

-Jules Bagneris-

Open Letter To Black Freshmen

This is being written with the interest of the incoming Black students in mind. My concern and the concern of many Black people at UCSD is the high drop-out and transfer rate among Black students at this institution. This reason this is being directed toward you, the freshmen, is because college life will be a new experience for you, an experience I guarantee that will be like no other. An experience we returning Black students have already started to live.

I'm not trying to frighten you away, but I am trying to frighten you into doing things right. You, like the rest of us here at UCSD, are here for a reason, the reason being to get an education, a good education and you can't get one if you have the wrong attitude or a misconception of what college is.

What is college? It is not high school and it is not easy, but it can be fun and it can be a good experience, if you know what to do and you do it.

"Doing it" means exactly that- doing it. Doing whatever it takes to get over at UCSD and later on in the world. For some of us it may take less doing, but for most of us it will take more. Working harder and longer just means you'll appreciate it more when you get it, whatever it may be. Since our sisters and brothers of the 50's and 60's worked so hard and long to make it possible for us to attend an institution such as UCSD, don't you think we ought to appreciate education a bit more?

Doing will mean giving up those three and four day week-ends. It will mean studying on the weekend a lot of the time. It will mean asking questions and asking for help, which no one is beyond, everybody needs help sometimes.

This is where we make our biggest mistake, I believe, not asking help believe, not asking for help when we know we are in need of it. Be it pride or fright, it is detrimental to us and it is holding us back.

Everyone is scared of the unknown until they it. Sooner or later everyone puts pride aside when they want something badly enough. I hope you realize sooner rather than later how badly you want and need a good education. Don't be afraid to ask. You're not humbling yourself by doing so, you're just admitting you don't know it all. I guarantee you you are not alone.

There is a rumor going
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TOGETHERNESS OR DISUNITY, THE CHOICE IS OURS

The following article was written by Alma Key, Chairperson, UCSD Black Student's Union.

As we begin another school year, Black students of UCSD, like most students are setting and striving forward in an endeavor to achieve goals. In addition to our individual goals, however, there comes a time when it becomes necessary for a group of people to have a common goal in order to assure the survival as well the success of the group's members. We will no doubt strive for our individual goals, however, for Black Students at UCSD the time to strive for our common goal as a people is now desperately at hand.

Black students at UCSD are few in number, some 5% of the total school population. To compensate for our small number we must be strong in will and must strive together towards the goals of unity strength and progress.

The factors that demand a strong Black voice among Black students, are many and varied. Despite various so called Affirmative Action programs, the Black student population at the University still does not approach that of the percentage of Blacks in the general population. Further gains that have been made in the past are being eroded through a combination of factors. Black faculty members hired in the period of the late sixties and early seventies (when Black, Chicano and other progressive students were united and demanding in their attitude toward the University and the role it should play in the education of students) are now being

denied tenure under the guise of "faulty scholarship", now that their token usefulness is outlived. Third College which was created as an alternative to the traditional college has been slowly transformed into a college very similar to the others at the University. Again as with the dismissal of professors, this process of transformation has taken place over a period of time and has been undertaken while students were resting on their accomplishments in the past rather than actively striving towards the future. There is the need for community itself which must be derived from a cooperation among people comprising the community. As can easily be seen after a few experiences or has already been learned for those who are not new to UCSD, La Jolla and the other areas surrounding the university are not supportive of Black students and Black community life. Seeing how we, or our ways are rejected we must build a supportive community of our own here at the university. Finally there is the need for togetherness in order to help identify, locate and deal with the varied forms of racism which is to be found on the campus and the surrounding areas. Whether it is in the form of a professor who's grades are differentiated due to a student's race rather than ability (as has often been the case in the past and no doubt continues) or the blatant racism of the Klan, which is even now planning to hold a rally some twenty miles north of the University. As

individuals we can advance toward our individual goals, only through united struggle can we accomplish our common goals.

The odds facing us are certainly much less than those that have confronted our forebearers in the past five hundred years and they have not given up the fight and we are not about to give up now.

In order to continue the struggle we must stand solid and strong. The Black Student Union is a mechanism by which we can do this. There is a need for every Black student at UCSD to become an active member of the BSU. Each of us have something to contribute to the survival and success of our people at this institution. It is time that we got off of our individualistic kicks and joined together in unity so that we can continue to progress in the serious battle we fight not by choice but by necessity.

We have a choice, to either join together to assure our success as individuals and as a people or to remain disunited and be the pawns of those that continue to use and abuse us. The choice is for each one of us to make.



The following editorial comment correlates the actions and resignation of Andrew Young as U.S. Ambassador to the United Nations and the more forward international political stance taken by some Black leaders in the wake of those actions and Young's resignation.

Andy Young and the Flexing of Black Political Muscle

From all of the ruckus and rancor following Andy Young's conversation with official PLO observer Zehdi Labib Terzi and his subsequent dismissal from the post as American ambassador to the U.N.; a good thing has come. Black Leadership represented in the form of the traditional civil rights organizations, most notably the NAACP and Southern Christian Leadership Conference (SCLC) headed by presidents Benjamin Hooks and the Reverend Joseph Lowery, respectively, affirmed the fact that "Blacks would determine their own interests and involvement in foreign policy."

This position was postulated at a meeting with members of the American Jewry and black leadership, who acknowledged the belief that Jewish leaders pressed for Young's resignation because of their opposition to any contact with the PLO. The discussion developed into a critical assessment of Jewish positions and oppositions on programs of affirmative action in employment and education and of Israel's economic ties to the brutally repressive and racist South African government.

Earlier that same week, in still another example of black "self-determination," the Reverend Lowery, declared that his group would not relinquish its support for "the human rights of all Palestinians, including the right of self-determination." Even after receiving unwarranted criticism from Israeli representative Yehuda Blum Lowery asserted, "We make no apologies for our support of human rights of Palestinians."

This flexing of our collective black muscle brings us much peace. The People's Voice steadfastly supports and encourages the positive and progressive "posture" of the black leadership in this country, on issues and concerns that directly and indirectly effect our destiny and daily lives. The struggle for a more egalitarian distribution of this country's wealth and uninterrupted access to all public and social space in America continues.

Hooks, Lowery, et al. are on the right track. Self-determination, self-respect and self-defense of our people are not dead issues. The stage is set for us, as a people to effectively participate in the national and international affairs of our country, so we, Afro-Americans can better realize our collective interests aspirations and concerns. The significant contributions of American black leadership to date lends credence to the assertion that the movement for Black folks' defense and development in the racist and economically exploitative society, is merely in "check, not checkmate."

-Robert Tambuzi-

UNITED STATES HISTORY

The People's Voice in a serious and sincere effort to struggle against the viciousness and vulgarity of sexism and racism as practiced in this country, offers this condensed version and view of "Militant Black Women in Early U.S. History."

This article first appeared in the Black Scholar Magazine. The author, sister Johnetta Cole, is an anthropologist at the University of Massachusetts. Her areas of interest include Cuba, which she has visited on a number of occasions. She has published essays in The Black Scholar, Massachusetts Review, and a number of journals and anthologies.

One of the glaring weaknesses in the historiography of slavery is the failure to recognize the important roles and dynamic struggles of Black women. There is no better example of the race, sex, and class bias of mainstream scholarship. As a part of our collective responsibility to correct these biases, we present this paper on militant black women in early U.S. history. Our discussion will cover three major areas: (1) the myths of black women; (2) the various roles played by Black women in the community of slaves and in the economy of the slave era; (3) the important struggles of black women in resisting slavery.

MYTHS OF BLACK WOMEN IN THE U.S. PAST

The dominant image of early black women is drawn from misrepresentations of their roles and struggles in two different yet related settings in colonial America: in the economy of the slaveholding class, and in the community of the slaves. Within the

community of the slaves, mainstream historians tell us that black women were forced to take charge of their households, and herein lies the origin of the stereotype of the aggressive, matriarchal, castrating black female. This image of strength and aggressiveness is of course only applied to relations within the black community.

The image of black women in the economy of the slaveholding class begins and ends in the big house. We are told little of black women as field hands; we are told a great deal about black women as cook, cleaner, and nursemaid for the planter class. Although she is said to have been sexually assaulted by the white male slave-owners, establishment history implies that she often sought such sexual relationships with her owner for individualistic gains, and advantages for her offspring.

This then is the image of early black women: castrating sapphires among their people, and collaborators with the slave-holding class.

The final destruction of these myths will not be accomplished with ease, nor by a individual effort. This paper must be viewed within the context of ongoing collective work on the question of black women in early U.S. history. Following up on material presented in Angela Davis' article, "The Role of Black Women in the Community of Slaves," we present here some additional evidence that challenges current myths about black women.

BLACK WOMEN'S ROLES IN THE ERA OF SLAVERY Within the Community of Slaves

In their search for

the "ideal" family form among slaves, students of U.S. history have failed to see many functions which Afro-American men and women carried out within their households and throughout their communities. The question which obsesses historians and social scientists is: where is the family? A more fundamental, and correct line of inquiry poses a different set of questions: what were the physical, economic and cultural requirements of slaves? How could these requirements be met?

Black folks discovered that some of their needs could be met by families (that is, groups based on shared kinship); others could be best met by households (that is, groups based on shared residence, not necessarily shared kinship); and still other needs were met by the community (that is, individuals who are bound together by a shared identity and values).

What were the roles of black women? The data indicate that black women played a number of crucial roles in the families, households, and communities of slaves. Black women were housekeepers; they were consorts, wives bearers of children, socializers of children, communication links among various people and groups, relatives, practitioners of African and of Christian religion, gardeners on the small slave plots, market women, day care workers, teachers, rebels, and revolutionaries.

Without minimizing any of the roles we have mentioned, it is important to focus here on the crucial role black women played as the socializers of resistance. Angela Davis makes the points in this insightful passage:

It was the woman who was charged with keeping the "home" in order. This role was dictated by the male supremacist ideology of white society in America; it was also woven into the patriarchal traditions of Africa. . . Traditionally, the labor of females is supposed to complement and confirm their inferiority. . . (However) one of the supreme ironies of slavery is that in order to approach its strategic goal—that it, to extract the greatest possible surplus from the

she was now uniquely capable of weaving into domestic life a profound consciousness of resistance. The slave system would have deal with the black woman as the custodian of a house of resistance.

In The Slave Economy

An analysis of the role of black women in the economy of slavery must begin with an understanding of the objective of slavery: the exploitation of a "free" or cheap labor supply for the economic gains of the slave-holding class.

Under slavery, success for the planter class



labor of the slaves—the black woman had to be released from the chains of the myth of femininity. . . In order to function as a slave, the black woman had to be annulled as a woman, that is, as a woman in her historical stance of wardship under the entire male hierarchy. The sheer force of things rendered her equal to her man. . . Stripped of the feminine veneer which might have encouraged a passive performance of domestic tasks,

required the fullest and most brutal utilization for the productive capacities of every man, woman and child of color.

Struggles of Black Women in the Era of U.S. Slavery

We turn now to the variety of the struggles waged by black women during the era of slavery. Our intent is to present samples of the available material found scattered throughout the major published sources on slavery. It is organized here in three major categories: (1) struggles which principally relied on individual action, for

example, acts of arson-insurgency aimed at the slave-holding class and acts of self-mutilation—acts of woman committed against themselves but in defiance of the system of slavery; (2) struggles which principally relied on the network of communication and material support within slave communities (included are organized revolt and the efforts of runaway slaves); (3) struggles which principally involved the use of institutions created by whites (included are efforts of black women in such areas as the courts and the church).

When it came to oppressiveness, slavery was an "equal opportunity employer" with respect to black men and women. Sisters too had to bear the whip and hoe the fields.

Individual Struggles and Acts of Resistance

Although it is always difficult to reconstruct motivation, there were struggles by black women which appear to have been motivated by a desire for relief from the oppressiveness of the slave holders, and by feelings of justifiable revenge. While some black women struck out directly at their owners, their agents and associates, other women attempted to bring relief for themselves at the same time that they brought misery to the slave holders, even though such acts involved harm and often death to the women themselves. These solitary acts of resistance began with the very passage from Africa to the "New World."

Once black women were introduced into the slave economy of the U.S. they joined black men in calculated misuse of implements furnished by the slavemaster.

Black women feigned illness, and some pretended pregnancy in hopes of leniency, for after all they were carrying potential profits for the slave-owner.

There are many recorded cases of attempts by black women to bring physical harm and death to the slave-holding class, and to destroy their property. These direct acts of resistance, principally done in a solitary manner, include the practice of witchcraft, arson, and murder.

And who was in the best position to poison the slave-holder and members of his family? Those who worked in the kitchen for the big house.

In his early study of slave resistance and revolts, Herbert Aptheker gave consideration to acts of arson by black women. There were many! And murder of overseers and members of the slave-holding family was sometimes the price they paid for the labor extracted from slaves.

Two observations can be offered in conclusion to this section on individual acts of struggle and resistance by black women. Although they were individual acts (or involved at most a couple of compatriots) the repetition of such acts could develop the impact of a collective action such as a revolt. Indeed, we may hypothesize that they were not simply sanctioned, but on some level they were learned forms of resistance—learned, in some measure, from the primary socializers of resistance: black women.

Community Supported Struggles

The incidence, motivation, and destination of

The following article was condensed from the April 1978 issue of The Black Scholar magazine by Haiba Collier.

black women who ran away is a subject generally ignored in the established histories of slavery. Very few women, as compared to men, ran off to leave the colony and escape slavery completely. It would be extremely difficult for a woman to pass as free and live and work in a society in which women in general did not go about alone.

An important characteristic of black people under slavery is illustrated by these two sources: surrounded by the individualistic values associated with capitalism, slaves often managed to create and sustain a sense of collectivity. Black women, in particular, ran more towards their family members than in any other direction; often without an intention of staying, but with the desire to reestablish contact and cement bonds of kinship.

Another reflection of the community spirit of enslaved and freed black men and women was their willingness to give assistance to runaways.

The second major form of community supported struggle and resistance in which black women played a part was that of organized revolts.

The Use of "White" Institutions in the Struggles of Black Women

This final category of the struggles of early black women stands in contrast to the others in two important ways: they involved the use of the institutions of the empowered white society—e.g., the army, the church, and the courts—and thus they stood within the legal framework created by that white capitalist class. This use of "the

man's" institutions indicated how black women utilized the full range of possibilities in their fight against human bondage.

The fundamentally chauvinistic ideology of the British and the North Americans was reflected in the very concept of war as basically man's work. However, black women did, in small numbers, serve in the traditional roles of cooks and nurses.

Using the very law of their oppressors, black women went to court early in the history of the U.S.

Lucy Terry Prince, first used the legal authority of the dominant society in 1785. Some years later, she went before the Supreme Court of the United States to personally argue and win her case involving ownership of land which a wealthy white colonel attempted to steal from her.

A dramatic example of the use of the law in the struggle of a black woman is the case of Elizabeth Freeman (known as Mum Bett), the maternal kinswoman of W.E.B. DuBois. Elizabeth Freeman initiated an historic suit against Colonel John Ashley, a wealthy landowner and merchant. The suit ended with the jury setting Elizabeth Freeman free, and ordering her former master to pay her thirty shillings damages.

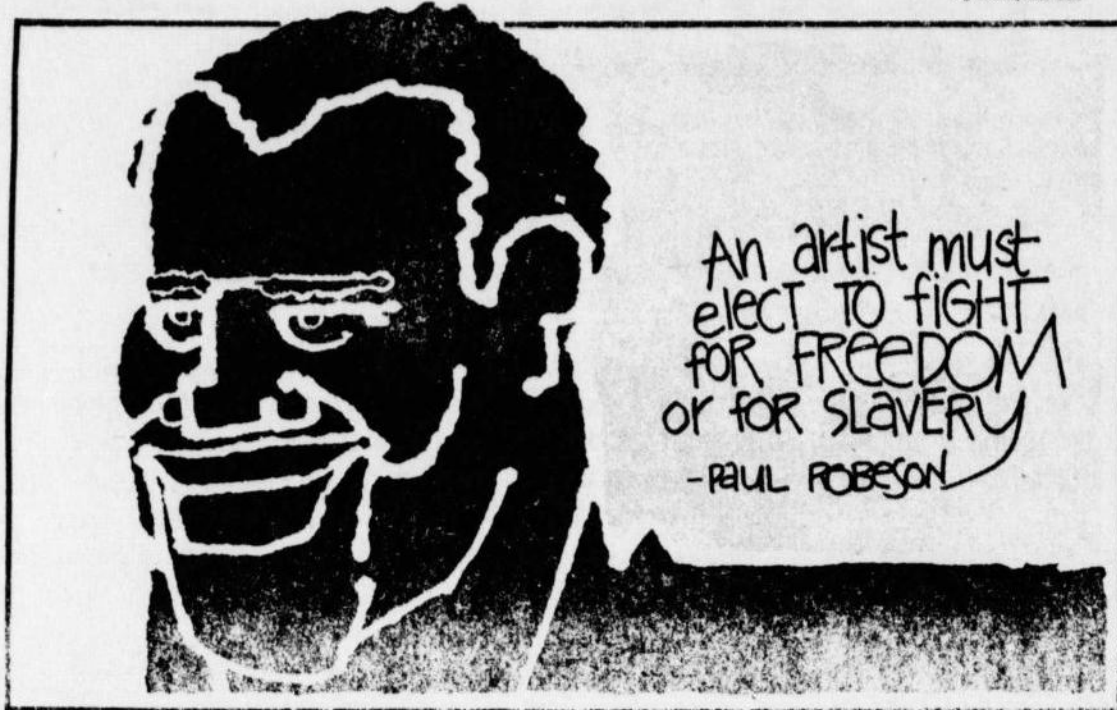
When Mum Bett approached Theodore Sedwich of Stockbridge, Massachusetts, and asked him to represent her in the court at Great Barrington, he inquired where she had gotten the idea of claiming her freedom based on the law. Freeman replied: "The Bill of Rights said that all (in the nation)

wer born free and equal, and since I'm not a dumb beast, I'm certainly one of the nation." And when people asked her how she learned about the doctrine on which she based her case she replied: "By keepin' still and mindin' things." She explained that while she was waiting table, she heard gentlemen talking over the Bill of Rights and the new constitution of Massachusetts, and in all that they said she never heard but one idea: that all people were born free and equal. So she resolved to try and see whether she counted as one among all the people.

This review of the range and complexities of black women's roles and struggles in early U.S. history indicates how very little has been researched and published on an area that has the promise of not only redressing the scholastic wrongs which historians and social scientists have committed against black women, but which could in fact help correct the myths about black women which today fill casual conversations, academic works, and government policy decisions.

As many of us take on this enormous task, we will begin to understand and to share with others the place of black women in the early and continuing history of this country.





CUDA . . .

-cont. from page 3-

national media coverage surrounding the gross violations of human rights of Undocumented Workers. Because of his work as an activist/organizer and the course of action the CCR has taken, he and the CCR have become nationally recognized as the leader of the Chicano movement in San Diego. also speaking will be Philip Vera Cruz, another long-time activist who has been involved in the Asian and labor movements in America. He was head of the Filipino Farm Workers Union until they merged with the Chicano farm workers to form the current United Farm Workers (UFW), of which he was until recently, vice-president. He will be speaking on the struggles of Asians in the fields and their communities.

Heading the list of entertainment will Koumpo West African Dance Co., presenting authentic African dance and music. The dancing artistry and drumming skill along with the bright, colorful dress of the performers provide the audience with an experience of traditional West Africa. The company previously performed at the Wild Animal Park in San Diego and are well known throughout West Africa. Ibrahima Camara, master drummer/founder/director of



the company is hailed as one of the best drummers in West Africa Koumpo's master dancers, Assane Konte and Naomi Gedo, are renowned African dancers in both the U.S. and West Africa. Adding to the cultural richness of the program will be Ralph Caydito, a former UCSD student and American Indian singer who will perform contemporary political and social songs on the plight and issues of the American Indian. All Nations Drum, an American Indian drum group will perform while offering the audience a chance to experience first-hand participation by joining the performers dancing around the drum. Los Toltecas De Aztlan, a local American Indian dance troupe who perform regularly throughout San Diego will give a spectacular and stimulating show of indigenous dances. Kinnra Taiko, an Asian American drum group will play the Japanese Taiko drums, a sort of

multicultural music that has Asian, African and Latin influences. Los Lobos, a Chicano group which classify themselves as a typical east Los Angeles band" will play traditional and contemporary music along with some cuts off their album entitled "Just another Band From East Los Angeles."

The grassy east end stroll will be lined with booths from participant organizations and displays of various cultural arts and crafts. A collectively prepared multicultural dinner which will consist of: arroz con pollo (rice with chicken), spicy marinated beef, fresh, tender black-eyed peas, hot-water cornbread, tossed green salad and delicately prepared Asian deserts, will be sold for \$2.00 at the event. Advance tickets for dinners may be purchased at the UCSD box office for \$1.50 and a special vegetarian plate will be sold at the event only for \$1.00. A variety of sodas will be sold and free Lite & Dark will be available.

As the first CUDA celebration won the support of many and was an inspiring success, this years program promises to be that and more. Chairperson of the BSU, Alma Key, cogently states "It is an event that we should all plan to attend, for it will put us a step closer to better understanding the peoples of the world." In spirit of togetherness hope to see you there! -Salimu Logan-

BSU Holds Black Freshman Orientation

The first event of the school year sponsored by the UCSD Black Student Union got underway on Wednesday, September 19 at the Student Center. The event was an orientation for incoming Black students. The Black Freshman Orientation was designed to complement and supplement the university's orientation. Essentially in two parts, the program included presentations by student organizations as well as faculty and staff offices.

Dr. Joseph Watson, Third College Provost, in his short welcome address urged incoming Black students to not let their Blackness deter them from any endeavor or field of study they may wish to engage in especially since they may

several of the area's Black students, not simply those at UCSD; the Black Science Student's Organization (BSSO), the Black Student's Union (BSU) and The People's Voice were representative of those Black student organizations limited to UCSD.

The representatives of the staff were from a range of offices: Counseling and Psychological services, Career Planning and Placement, Outreach Services, Education Opportunity Program (EOP), Office of Academic Support and Instructional Services (OASIS), Scripps Institute of Oceanography, the Library, Academic Advising, the Business Office and Financial Services. The speakers



These smiling sisters pick up their orientation packets. well find themselves to be the only Black in class or possibly in their major. At the same time he admonished the incoming students that just as they must allow themselves to stand alone with their Blackness, they must also stand together in it. He stressed the need for Black community and mutual support to be gained from solidarity with one's sisters and brothers. While Black students must be prepared to go it alone they must be prepared not to fall into the pitfalls of self containment and isolation.

The orientation was attended by about fifty people both freshmen and returning students. As well as provide a concrete example of Black community, it gave some old and quite a few new students the opportunity to meet one another and gain important insight into some of the services offered at UCSD.

Black Female/Male Relationships

Relationships among and between Black women and men must be viewed within the societal context in which they occur. Therefore an isolated analysis of our relationships would be faulty at best. Unfortunately some of us fail to acknowledge the infiltration of the views and values of the dominant society when attempting to give an assessment of current female/male relationships. Ntozake Shange in her "choreo-drama, *For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf*" and Michele Wallace in her book, "*Black Macho and the Myth of the Super-Woman*" demonstrates this reactionary and irrelevant tendency.

Both Shange and Wallace fail to provide a critical analysis and description of Black female/male relations. Rather, they, like others before them (Moynihan & Glaser, for instance), resort to *ad hominem* condemnation of Black folks. Stated simply, they make personal attacks against black men specifically and black women by implication. These attacks focus exclusively on the weaknesses in our relationships without pointing out and to the strengths, that have served to keep us together and growing. In doing so, they neglect to propose positive and unifying alternatives/correctives to our existing conflictual differences.

That such counterproductive material is fanned and fostered in this oppressive society's mass media points to the insurgency directed at black people, *viv-a-vis* our "core relationships." One-sided description and analysis of Black female/male relationships serve only to foster divisions between Black women and men. Prescriptions to our problems and positive prospects for our future together are obscured, thereby diminishing our chances and capacity for the development of quality relationships. This is not to say that contradictions among Black men and women do not exist only that they are reconcilable through struggle.

Our mission, then, is to "rescue and reconstruct our relationships." The primary requisite of this vocation is to provide a description and critical analysis of our relationships. According to the editorial staff of the Black Scholar, a journal of Black Studies and Research, "Black feminists have raised just criticisms of Black male sexism, and this has strengthened the understanding of conscientious black men and women who seek to improve not only the collective black human condition, but the quality of their lives in terms of their individual personal relations." We must be no less "conscientious" in our understanding of the problems that beset us.



Dr. M. Ron Karenga, noted Black movement theoretician and professor at Cal State Los Angeles, in his work "Beyond Connections: Liberation in Love and Struggle" cogently points to the ideological framework in which "just criticism" should be made. He argues thusly, "A critique of society must be joined to a critique of ourselves, of our daily lives, our views and values and the relationships which rise from and reinforce these." Most of the woes and worries in our

relationships can be attributed to what Karenga has outlined as four basic "connections" or alienated arrangements. These four categories are the *cash, flesh, force and dependency* connections. These connections: superficial utilitarian, alienated and short-term relationships form barriers to the establishment of proactive quality relationships.

The cash connection, "the root connection in a capitalist society," can be seen in relationships in which money is the basis and means of the linkage, a woman dependent on a man for economic reasons. As such, money becomes a means of existence and ultimately a key social power: the power to satisfy human needs. As men have historically had primary control of this power they define, deform and dominate women. The second connection which is a surrogate for and undermines the basis for building quality relationships is the *flesh connection*: An exchange mediated by money and other economic arrangements. This connection reduces women into fragmented parts and propagates her main job in society as a sex object. Women are not only reduced to mindless bodies they also become separate parts illustrated in ceaseless commercials of women selling company products and subsequently being sold by the company. Clearer

examples of women's objectification are prostitution and pornography; the direct peddling of women's bodies.

Though men appear to be the actual pimps and panderers in this vulgar and vicious vocation Karenga points the finger at the "real" pimp. "The real pimp of every prostitute is the society that provides the conditions and consciousness conducive to their coming into being and maintenance." But remaining holistic in his analysis, Dr. Karenga argues, "None of this is said to relieve the individual pimp of responsibility nor to overstress the role of social conditions in determining what we do."

The force connection is the third arrangement which contributes to the deformation of Black female/male relations. The use of force is expressed on four levels: *ideological, economic, social and physical*. The ideological coercion is man's power to define what women's roles will be. Economic coercion as examined in the cash connection is, simply stated, that those in control of money control those needing it. Social coercion is the socialization and informal support by men and women with traditional and tragic views on what a woman should be and do. The fourth level is the most acute and abhorred. The physical coercion whereby men use their strength to present real and imagined threats to any woman who may or may not get out of line.

The fourth connection is the *dependency connection*, i.e. using the emotional, intellectual,

economic and social incapacity of the woman as the basis and means for the connection. Women are locked into various forms of reciprocal sexual deference and dependency which always demonstrate male dominance. She is always other than herself, an object for other's use and inevitable exploitation.

Having pointed to some of the obstacles to our personal and collective development as a people it is important to note, "The struggle to change structures must begin with the struggle to change ourselves, our basic views and values and the negative ways we organize and live our daily lives." The task of overturning ourselves is the greatest one and must begin if we are to develop meaningful quality relationships with one another. These conflictual differences must be solved collectively in the spirit of love and struggle. Dual attempts and approaches will only divide our energies. Rather we must self-consciously dare to change the *conditions and basis* that foster unproductive relations.

Karenga argues that, "The stress on quality female-male relationships is key because they are *core relationships*, the most natural and necessary relationship which as family becomes the cell of society or nation." We can begin to alter the growing "crisis" in black life by adopting a new value system. The 7 principles of Blackness (Nguzo Saba) which speaks to our collective needs and aspirations as a people and will also give new and necessary direction in our lives. In

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OPEN LETTER

-cont. from page 4-

around that Blacks are survivors. Well I think that is one rumor that we can live up to willingly. Our ancestors did it, and we can do it.

-Evelyn A. Sellers-

RELATIONSHIPS

-cont. from page 9-

a word these 7 principles i.e. unity, self-determination, collective work and responsibility, cooperative economics, the collective - vocation of nation-building, creativity and faith in "the righteousness and victory of our struggle", propose ways to live and to what end.

A new value system would necessitate a redefinition of female/male roles towards one of complementarity which extends beyond simple human and social equality and involves a mutually enhancing union with each person contributing to the progressive perfection of each other. We must institute "free, full and frank" discussions in our relationships with one another in order to build mutual respect and cooperation. As sister Sarah Fabio has argued; "Blacks still cannot afford the luxury of not needing each other." We, in love and struggle agree.

-Haiba & Tambuzi-



Student Affirmative Action Committee (SAAC) Ready for Third Year

-Robert Tambuzi-

Continuing its third year of operation, the Student Affirmative Action Committee looks forward to the 79-80 academic year being its most productive to date. As you may already know, the Student Affirmative Action Committee coordinates the efforts of the various organized affirmative action organizations on campus.

Representatives of the six respective constituencies meet, on a weekly basis to 1) develop plans, 2) allocate funds for significant socio-cultural programs, 3) monitor the success (or failure) of the University's recruitment and retention efforts and 4) present the combined viewpoints of affirmative action students to the administration faculty and staff.

The following brief "Rationale for the Student Affirmative Action Program" sets the parameters of interests and aspirations we, as a group strive for. "In order to rectify historical inadequacies which have heretofore denied equal access to educational opportunities to various segments of the population, a Student Affirmative Action shall be implemented on the campus of the University of California, San Diego."

The U.C.S.D. Student Affirmative Action Committee (SAAC) is comprised of representatives from the following organizations: The Asian American Students Alliance (AASA), Black Students Union (BSU), Disabled Students Union (DSU), MECHA, Native American Students Alliance (NASA) and the Women's Center.

Acting in the capacity of an Advisory Committee to the Vice-

Chancellor of Student Affairs, SAAC is allocated \$32,000 by the Registration Fee Committee. From this relatively small amount of money, SAAC hires three student interns who monitor the Student Affairs line units, (of which there are twelve) decided on by the committee. Once the interns have completed their internship, final reports containing comments and recommendations about the particular unit(s), are submitted to SAAC. Once approved by the Committee, they are then submitted to the Vice-Chancellor for additional comments and at this point, the VC acts upon the recommendations of the Committee.

SAAC also funds proposals based on the impact and benefit they will have on the Affirmative Action student population. The process goes like this; proposals are submitted to SAAC for approval by various representatives of organizations. Once the Committee approves the proposal, the Committee then requires that the organization provide a follow up report about the program in order to evaluate the impact it had on the campus. A partial recap of proposals funded to date by SAAC for the 1978-79 academic year include:

NATIVE AMERICAN STUDENTS ALLIANCE - Russell Murphy, Indian Recruiter attended National Indian Education Association Conference in Niagra, New York.

DISABLED STUDENT SERVICES - Seed monies to pay for readers, notetakers and interpreters for blind, mobility impaired and hearing impaired students.

PUBLIC HEALTH UNDERGRADUATE STUDENTS - Transportation only. Ten undergraduate women students attended Public Health Workshop to assist students with applications, etc. at UC Los Angeles.

TEATRO MIL CARAS - Publicity only.

NEEDS ASSESSMENT OF WOMEN STUDENTS - Women's Center Proposal. Stipend for speaker, Tillie Olsen.

THIRD COLLEGE PROGRAM BOARD - Stipend for Stokely Carmichael. University Events matched funding.

MECHA RECRUITING COMMITTEE - Recruitment in Los Angeles and Bay area.

CHICANO GRADUATION - Funding for speakers, entertainment, etc.

CINCO DE MAYO - Honorarium for speaker, Rosario Ortiz de Baca.

BLACK STUDENTS UNION - To partially fund Malcolm X Day program, Dr. Ron Karenga.

This third year of SAAC's functioning will be improved because we have created a *conscious, capable and committed* vanguard group structured around some basic principles.

The five basic principles are of a consensual nature and include the following points: 1) Equal representation of leadership among Affirmative Action groups, 2) Mutual respect of each others culture, needs, interests and aspirations, 3) Mutual respect for the right of self-determination (right to define themselves), 4) Mutual respect of participant organization and their representative and 5) Non-interference of the internal affairs of

participant organizations.

The practicing of these principles, along with the providing of funding and the support of the administration insures that the Committee can promote the recruitment and retention of Affirmative Action Students and a sense of identity, purpose and direction at UC San Diego.

Any interested person or groups, who believe in and struggle for the victory and righteousness of the Affirmative Action cause should contact: Robert Tambuzi, SAAC Chairman, at 452-2573 or Faye Brooks, intern-coordinator, at 452-4382.

Nu Upsilon Reveals Plans

Nu Upsilon, which is the San Diego City-wide chapter of Delta Sigma Theta Sorority, Inc., plans to be involved in activities in the Black Community at large as well as the college campuses this year. At present our organization is adjusting to newly elected officers while also working to replenish our treasury of which we withdraw funds from annually in order to provide high school scholarships to graduating seniors.

Our primary objective this academic year is to become a more productive force in the San Diego community in matters that are of concern to Black people. On a less serious note, we also participate in social and cultural events. In so much that we are a *Service Organization* we ask that those needing assistance with an activity or project to contact us. We can be reached thru the People's Voice or the Black Students Union office. Nyenyekevu-Chapter President.

State Official Lies About Files on Panther Leader



Brother Pratt is suing for false imprisonment. He claims he was in Oakland at time of L.A. killing and FBI files can prove it.

(LNS) The case of Geronimo Pratt took a dramatic turn in mid-August, when a deputy California state attorney general was fined for lying to a federal magistrate about the existence of important state documents. Pratt, a former member of the Black Panther Party, was convicted of first degree murder and robbery concerning an event that took place in 1968. He claims he was framed by the federal and state governments. And he charges that the FBI and local police knew perfectly well he was at a national Black Panther Party meeting in Oakland on the day the murder took place in Los Angeles, since they had him under constant surveillance. It was for untruthfully denying that documentary evidence of this surveillance existed that the state official was fined in August, during court proceedings connected with Pratt's \$1 million suit for illegal imprisonment.

Prior to the August hearing that proved there are indeed files on Pratt, Charles Kirk of the Attorney General's office had already blatantly contradicted himself. At first, Kirk stated that there were files. Later, he reversed himself, saying no files existed but that he hadn't wanted to admit this "weakness" in the state's intelligence gathering system.

The FBI has so far made available more than 1,600 pages of surveillance files on Pratt, but many dates and names that could prove crucial to Pratt's argument have been censored out. None of the documents prove that Pratt either was or was not at the Oakland meeting. But they do show that Pratt was so important to the FBI that the agency devised at least one plan "designed to challenge the legitimacy of the authority exercised by Elmer Gerard Pratt..."

According to Stuart Hanlon, one of Pratt's attorneys, "Geronimo, because of his leadership position in the Black Panther Party, was framed for murder by a counterintelligence conspiracy involving state and federal police agencies, including the FBI through its COINTELPRO opera-

tions, as well as the California Attorney General's Office and the Los Angeles Police Department." Hanlon claimed that the Attorney's Office was lying when it insisted it had no files on Pratt. His contention was proven in August.

The murder for which Pratt was charged involved the shooting of a White woman on a

tennis court in Santa Monica, California. The husband of the murdered woman, who was also shot but later recovered, gave a description of the killer that in no way resembled Pratt.

Describing the killer as tall, slender, and dark-skinned on the night of the murder, four years later he pointed to Pratt, who is 5'6", medium build and medium complexioned, as the killer.

Late last year, San Quentin Prison authorities destroyed three years' worth of files totaling about 2,000 pages which they had started on Pratt after he was transferred there from Folsom in 1974.

The files destroyed after Pratt's attorneys asked for copies of them in connection with their suit against the state.

The files according to San Quentin warden George Sumner, consisted of photocopies of all Pratt's incoming and outgoing mail. He explained that he had ordered them destroyed because they were "unauthorized."

According to Pratt's lawyers, the letters had annotations on them by members of the security squad indicating different political organizations and groups.

Further, the attorneys noted that "the FBI has never given any explanation of why there should be surveillance of a man who was locked up in security housing units and isolation units at Folsom, San Quentin and the Los Angeles County Jail."

The deputy attorney general who was already fined once faces more charges that will be heard on September 21. And the attorney general's office itself is coming under scrutiny for the "standards of ethics apparently being practiced and condoned."

(For more information on Geronimo Pratt, or to send money for his defense, contact: Committee to Free Geronimo Pratt, 294 Page St., San Francisco, CA 94102)

...Purpose...

-cont. from page 2-

This issue of *The People's Voice* other than the writing is essentially the work of three people.

As one might guess, three people are not enough to produce a high quality newspaper. In order that *The People's Voice* can continue to function and function at a proper level, the participation of a greater number of people is necessary. People are needed to work on all facets of production. Especially needed are people to produce graphic material whether through photography, original drawings or culling from other sources. Graphics, however, are not our only need. Writers, typists, typesetters, layout people and distributors are also in great demand.

Helping produce the paper may not necessarily entail becoming a staff member. Help can be rendered by submitting articles, letters, poetry, short fiction, photographs, drawings, cartoons, even suggestions for articles or tips on news in the making. The only requirement for any job on the staff is interest and dedication. Experience is the least of our concern. None of the staff members past or present had any experience in journalism prior to their work with *The People's Voice*.

At the end of this school year all but one or two of the staff members will graduate.

At this time, unless there is a groundswell of people willing to give of their time in the production of the newspaper, *The People's Voice* or any Black student medium will cease to exist on this campus. The choice is up to you, the Black students, faculty and staff of UCSD.

Put quite simply, for this medium to survive this school year and to be able to continue in the future, people to work toward that end are desperately needed. The only requirement for any of the jobs is interest and dedication. Experience is the least of our concern. None of the members of the staff past or present had any experience in journalism prior to their work with *The People's Voice*.

Monday, October 8 at 6:00 p.m. there will be a meeting of *The People's Voice* staff and all interested people are urged to attend. Even if it is only to check us out and see if you might like to do something in the future, come on over. *The People's Voice* office is located in the north wing of the Student Center in building A on the second floor right above the BSU office. For those who may not be able to attend the meeting the telephone number of *The People's Voice* office is 452-2152. Please feel free to call at any time, but please bear in mind that we are students as well as office staffers and don't be discouraged if you get no answer. Keep trying!

Staff

Arthur Bolton
Haiba Collier
James Curtis
Lennie Edwards
Patty Effinger
Alma Key
Salimu Logan
Nadine Adams-Morales
Robert Tambuzi

THE PEOPLES VOICE is recognized as an official print medium by the UCSD Media Board and serves the local community. We are an independent organization working in conjunction with the UCSD Black Students' Union. We encourage the submission of material-articles, letters, artwork, poetry, suggestions and criticism. They can be dropped by our office in the Media Center of Building A in the Student Center or mailed to:

THE PEOPLES VOICE
B-023
University of California, San Diego
La Jolla, California 92093

Neto, Architect of Angolan Independence Dies

Nation Mourns and Prepares to Chose new President.

by Ruth Minter

(LNS) Agostinho Neto, poet, doctor revolutionary leader, first president of Angola is dead of cancer. Born on September 17, 1922, he was part of a community of young intellectuals from the Portuguese colonies whose discussions and organizing were a germinal force behind the liberation movements that eventually won independence for those countries. Two of his colleagues, Amilcar Cabral (Guinea-Bissau) and Eduarda Mondlane (Mozambique) were assassinated before independence while presiding over their respective movements. Neto, however, survived to lead his party, the Popular Movement for the Liberation of Angola (MPLA), when it took the reins of government in November 1975. He was deeply respected by his colleagues for his competence and perseverance in a continuing struggle to ensure that independence brought new priorities and not just new faces to the government of Angola.

Relatively privileged as a youth, he was able to finish secondary school in Luanda and medical school in Portugal. Neto never lost sight of his origins, however. Already while in medical school, he was acclaimed as Angola's foremost poet, mirroring in his poems the agony of his people living in colonial Angola.

In 1959, while practicing medicine in Luanda, he assumed leadership of the clandestine MPLA activities inside the country. In 1962, after his third stint in the Portuguese prisons, he was chosen president of MPLA - a post he held until his death.

During the armed struggle that dominated the next dozen years, Neto learned first-hand of the strength and potential of the peasants

and workers of his country. He became increasingly impatient with all those who tried to turn the revolution to their own personal benefits.

African historian Basil Davidson, in the forward to an English translation of *Sacred Hope*, a collection of Neto's poetry, described Agostinho Neto as a "man of action... (with a) vision of himself as having no personal career outside the meaning of his people's

regional problems and gave major addresses at mass meetings. In each place he emphasized the importance of the involvement of the peasants and workers in the structures of power.

His unvarying devotion to building a socialist society in which privilege and exploitation no longer dominated has led western media to characterize Neto often as a hardline anti-American. But the same trait made him a hero who will not be

pendence, some observers feel that shifts of personel within the party and government, including major changes in December 1978 and just recently in July, have made the MPLA leadership stronger and more cohesive.

Prexy Nesbitt of the Washington based Institute for Policy Studies returned recently from an Angola trip on which he met a number of Angola's leaders and had a very lengthy interview of Lucio Lara,

rigid anti-Americans when in fact they are not."

Nesbitt believes that the shift in leadership will be orderly; that leadership was well aware of the seriousness of Neto's illness, and to some extent was prepared for his death.

More cautious view is expressed by Gerald Bender, of the Political Science department at UCLA, a leading scholar on Angola. He points out that although there is a constitutional procedure for dealing with the loss of a leader, there is also much potential for the surfacing of latent disagreements.

Lucio Lara, the person designated as number two in the party at the 1977 party congress, was in Portugal when Neto left for medical treatment in the USSR, so the number three person, Jose Eduardo dos Santos, the Minister of Planning, was left in charge - a standard procedure when the president left the country. Thus he has become the interim president, but a final decision on leadership will be made by the MPLA Central Committee. Apart from Lara and dos Santos, other Political Bureau members might be considered, among them Pedro Maria Tonha or Joao Luis Neto.

Bender feels that Neto's death came at a particularly bad time, when a major reshuffle had been started but not completed. Although he criticizes those who have called the MPLA an ethnically based group, he suggests that in fact it may be important that in the last year the ethnic composition of the Political Bureau of the MPLA has shifted. Currently it has ten members, only two of them from Neto's own ethnic group.



Neto, President of Angola died in Moscow on Sept. 10.

lives, as enjoying no worthwhile privilege save that of sharing in a necessary struggle for the future, shaking off the past, transforming the present."

Neto's concern for his people and his persistence in working on their behalf regardless of the personal consequences, was a dominant motif of his life, even to the end.

Two weeks before he died, Agostinho Neto, who as a doctor could not have ignored his increasingly grave illness, completed a series of grueling trips to Milange, Uige and Huambo, where he met with local leaders about

forgotten among his own people.

The Angolan government has called for a 45-day period of mourning for its lost leader, during which all festivals, cultural events and sports are to be banned.

The 45 days will also allow the surviving members of the MPLA Central Committee and its core Political Bureau to get people and structures in place for succession.

Although factionalism within the MPLA and political tendencies outside the MPLA are inconsistent with its policies have both surfaced repeatedly as problems since inde-

the Secretaty General of the ruling MPLA Labor Party. He feels press comments about the post Neto period being one of probable internal power struggles are overdrawn. He told *Africa News*, "I was tremendously impressed by the strength, experience and resilience within the Central Committee. I think there is not enough understanding of how much all of the work that Agostinho Neto did was a result of deliberation and thinking of all of the Central Committee, not just an individual's decision. The western press also distorts the character of the Central Committee such as Lucio Lara, painting them as