

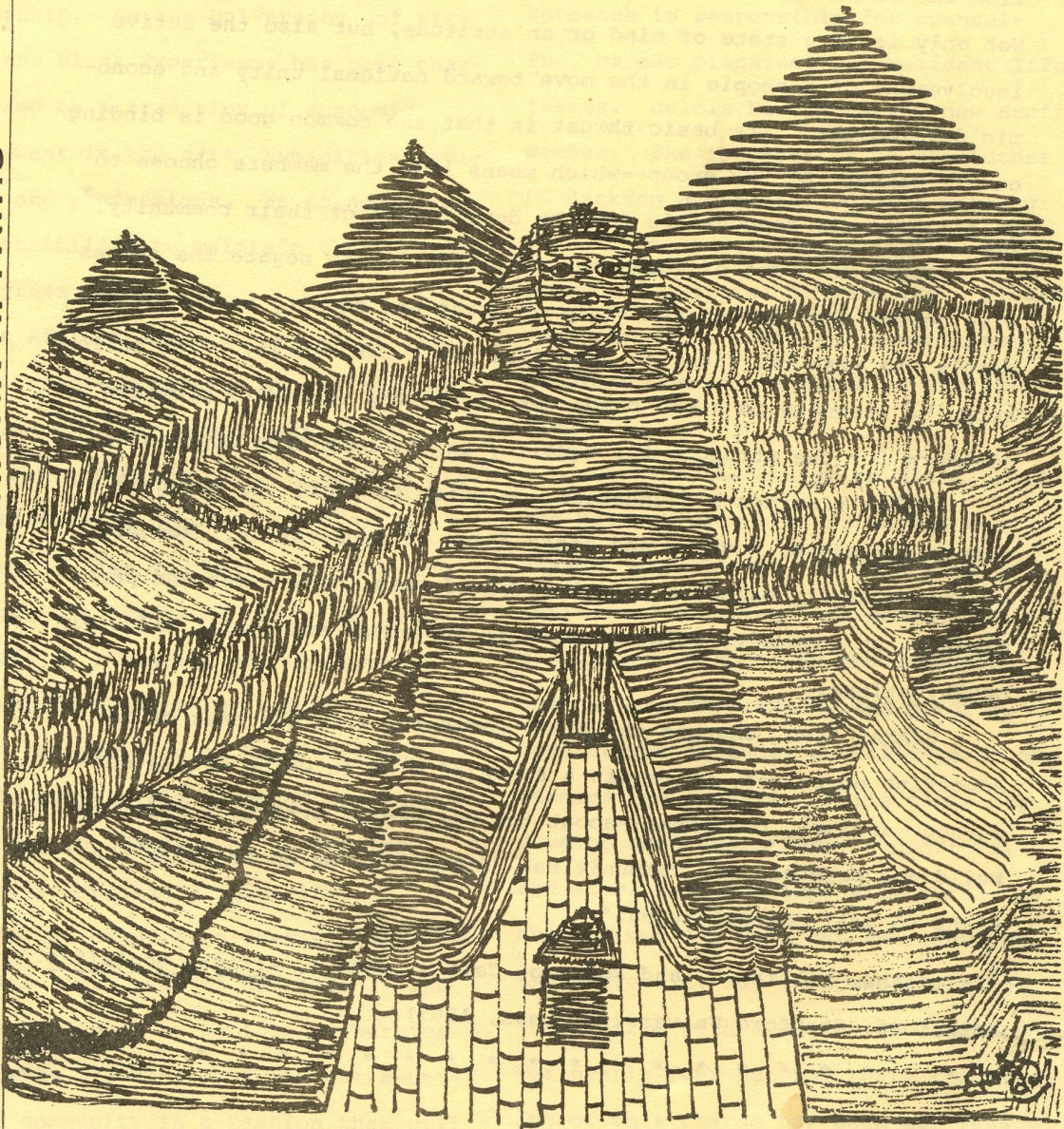
# UJAMAA

To Build  
and  
Maintain  
Our Own

December, 1981

University of Virginia  
Charlottesville, VA

NEWSLETTER of the Office of AFRO-AMERICAN AFFAIRS



"WE RESERVE THE RIGHT TO SELF-DETERMINATION"

# UJAMAA



UJAMAA is not easily translated into English. Its literal meaning in Swahili varies, but generally it refers to family or brotherhood. It denotes the extension of feelings of brotherhood, obligation and consensus from the family local community to the nation. Not only is it a state of mind or an attitude, but also the active involvement of a people in the move toward national unity and economic development. Its basic thrust is that the common good is binding on all members of the group--which means that the members choose to be collectively responsible for the development of their community.\*

UJAMAA is a set of ideas and principles which negate the oppressive powers that weaken the sense of pride and dignity needed by all people who wish the right to determine their own destiny. Its philosophy of strength in human resources within the community provides a platform for the struggle for equality and freedom from oppression.\*

UJAMAA provides a foundation on which to fight the struggle against ignorance, poverty and other forms of deprivation. Members of the community maintain a high level of mass involvement and participation in community affairs, special projects, and social and civic organizations.\*

UJAMAA then, charges the Black community with the task of re-educating ourselves, to regain a state of mind in which we are concerned--actively concerned--about the welfare of others in order to build and maintain our communities. After all, we do "reserve the right to self determination."

\*Friedland, William H. and Rosberg, Carl G. (eds.), African Socialism (Stanford: Stanford University Press, 1967)

\* \* \* \* \*

SEND INQUIRIES AND INFORMATION TO:

OR CALL:

(804) 924-7923

EDITOR, UJAMAA

AFRO-AMERICAN AFFAIRS

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CHARLOTTESVILLE, VIRGINIA 22903

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# NEWS & NOTES from AFRO-AMERICAN AFFAIRS

## the DEAN's desk

Welcome to the African American student and faculty community! We look to the 1981-82 academic year with a continuing sense of dedication to excellence in scholarship. At the University of Virginia the Black Experience has been characterized by a tradition of academic achievement in the arts, humanities, sciences, and professions. We acknowledge a responsibility to maintain that history of progress.

As African Americans we still find the University community an environment of challenge. The atmosphere of social change makes demands on us sometimes disproportionate to others. Often we are catalysts to that change. Always we are affected. As agents of change we are committed to a mission of humanism and cooperativeness with our neighbors. We call on our heritage of hard work and struggle against all forms of oppression in meeting the demands of a changing, not always hospitable community.

The Office of Afro-American Affairs is in its sixth year of operation. Its purpose continues to be that of service to students, faculty, and the extra-University community in a fashion that will produce maximum scholarly productivity for Black students and faculty. The staff consists of Jim McDowelle, associate dean for research, who works to identify potential sponsored research opportunities for the Office. Also he advises students in the School of En-

gineering and Applied Science. A third duty is his teaching in the School of Education. Hortense Hinton has returned after a year's leave of absence for academic study. As associate dean for academic affairs, she manages the tutoring program and directs the Summer Preparatory Program. Assistant dean for student services Alexandria DeLoatch is responsible for counseling, career planning, and resident life issues. Delois Newton is the new staff member. She is Director of the Luther P. Jackson House charged with working with Black student organizations and arranging cultural programming. Please come visit the staff and exploit the numerous services offered by the Office.

Perhaps the charge to Black scholars has not been greater in our post slavery experience. In this last quarter of the twentieth century we are called to continue the struggle against racism, sexism, and poverty. That charge includes a challenge to our stamina and courage. While there may develop some coalitions, supporters, and advocates, the task will surely be ours primarily. African Americans at the University may reasonably confront this charge with a degree of confidence. For nearly four hundred years the meeting of this charge has been our legacy.

Hard work is our commitment. Self determination and liberty are our goals. In unity WE SHALL OVERCOME.

William M. Harris

## student services

The Assistant Dean for Student Services interacts with other units within the Division of Student Affairs in order to assure that black students' needs are met. Advocacy on behalf of students governs Afro-American Affairs' activities in this regard. As a consequence, service delivery to black students is shared and monitored.

In addition, the Assistant Dean provides Honor System, Judicial System and legal advising. Confidential personal consultation, housing assistance and conflict resolution are also available to students. Career planning assistance, including full time and part time job placement is provided.

Students in need of financial assistance and those hospitalized in Charlottesville have been served by the Assistant Dean.

## cultural programming

### KWANZAA:

#### AN AFRO-AMERICAN HOLIDAY

Kwanzaa is an Afro-American holiday. The concept of Kwanzaa as a holiday of "first fruits" comes directly out of the tradition of certain people in Africa who celebrated and gave thanks for harvests at certain times of the year. However, despite the fact that Afro-Americans are essentially an urban people and have few crops to harvest, the Kawida concept of "in-gathering and celebration" forms the conceptual basis for the creation and celebration of Kwanzaa.

Kwanzaa was first celebrated on

December 26, 1966 in Los Angeles, California. Its origins as a cultural idea were first expressed by "US" (United Slaves) organization members through its leader Dr. M. Ron Karenga, a leading theorist of the Black movement. The Kwanzaa holiday is observed from the 26th of December through the first day of January. Kwanzaa consciousness is practiced throughout the year by Kwanzaa advocates.

Kwanzaa has definite principles, practices and symbols which are geared to the social and spiritual needs of Afro-America. Its reinforcing gestures, often called rituals, are designed to strengthen our collective concept as a people, honor our past, critically evaluate our present and commit ourselves to a fuller more productive future. This essentially means observing principles and engaging in practices social in origin, focus and purpose. Thus, the core principles of Kwanzaa are the Nguzo Saba (The Seven Principles) which were developed and proposed during the Black Cultural Revolution as a set of principles by which Black people should live in order to begin to rescue and reconstruct our history and lives. These principles provide a format for us to use to relate to each other and rebuild our lives in our own images. They require confrontation with ourselves and begin to break the monopoly on our minds held by negative and deforming values of the dominant society. The Seven Principles are:

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UMOJA (U  
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UMOJA (Unity)

To strive for and maintain unity in the family, community, nation and the race.

It is a celebration of ourselves, our history, and our commitment to a fuller and richer life. It is a blend of tradition and reason, as well as a reminder to us to strive for self-determination and self-respect.

KUJICHAGULIA (Self Determination)

To define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by others.

HARAMBEE! HARAMBEE!  
(We shall pull together!)

UJIMA (Collective Work & Responsibility)

To build and maintain our community together and make our sisters' and brothers' problems our problems and to solve them together.

UJAMAA (Cooperative Economics)

To build and maintain our own stores, shops and other businesses and profit from them together.

NIA (Purpose)

To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

KUUMBA (Creativity)

To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

IMANI (Faith)

To believe with all our hearts in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

Kwanzaa is fundamentally a holiday for Black people in the United States.

RESIDENT STAFF PROGRAM

The Resident Staff selection process will begin in January. Resident Assistants live in the dormitories and provide counsel and guidance to dormitory Residents. The stated purpose of the Resident Staff Program is ". . . to generate and maintain an environment in University Housing which facilitates the academic, social and emotional growth and physical well-being of students."

Black students are need for resident staff postions. For additional information regarding the Resident Staff Program contact Jim McDowelle at the LPJ Black Culture Center. A Resident Staff Orientation meeting will be held at the Center on Tuesday, December 8th, at 7 P.M. in Conference Room.

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\*\* An educator in system of oppres- \*\*  
\*\* ion, is either revolutionary or \*\*  
\*\* an oppressor. LERONE BENNET \*\*  
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# OPEN LETTERS to the BLACK COMMUNITY



GRADUATE ARTS AND SCIENCES STUDENTS:

Attempts have been made in the past to get the graduate students in the school of Arts and Sciences, as well as the graduate students in the professional schools together. Some of these people have come out for the initial meeting, but even that attendance dwindles as early as the second time around. Why? Why should we come together? Why don't we come together?

The reasons why we should center ourselves around the notion of fraternal support are, simply stated, that we can support one another morally, academically, professionally, possibly even financially in ways we have yet to capitalize on. How many times have you wished for an outlet of this sort? In addition, we as a graduate student body would have some way of communicating our goings-on with the other students on campus, as well as keeping abreast of some of the activities of these other student groups.

The reasons we don't come together center around two basic notions: time commitment and the lack of a central location in which to assemble. We must take it upon ourselves to make the time; that's an individual thing. The workings for the central location are already in motion once we decide that there is a compelling reason to come together.

I have gotten together with a few other students who are interested, and

we would like to encourage more of you--of us--to come out. That's what this little note is all about. You will be contacted soon about future meetings and activities. I would ask only that you consider what you may be throwing away the next time you receive such notification and toss it in your circular file. We can do for us only what we want to do.

Audrey D. Jordan,  
President, Black Graduate  
Student Association

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## THE DANGEROUS ACT OF NEGLECTING THE SOUL

I'm convinced that we are living in an age when many people are ignorant of, often negligent to, the needs of their souls. One would only have to conduct a casual survey to discover with me that the most malnourished and neglected creature in our society is often the soul within our brothers and sisters.

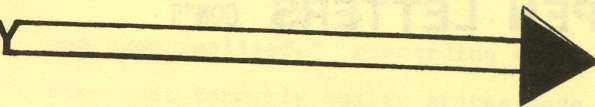
The Word of God frequently gives emphatic significance to the existence and care of the soul. It regards the soul as a breathing creature, a living organism, the invisible spiritual part of man. The soul is often depicted as having the physical characteristics and senses possessed by man. For example, the soul has a definite voice, for it cries out in times of adversity and infatuation. The soul is able to hear and

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# OPEN LETTERS to the BLACK COMMUNITY



distinguish between messages of peace and others. The soul is also characterized as having depth of insight, as well as the ability to see and analyze. The soul even has survival instincts. It searches for truth, peace, love and attention even when we are not responsive to its needs.

Yet with all of its living features the soul remains one of the most neglected creatures in existence. Many people have taken precautionary measures against the survival of their souls. They deprive their souls of the spiritual resources which they need in order to live.

A prominent Bible character who made repeated and profound references to the state of his soul was David. The 42nd Psalm was sung by David while he was in exile, and desired to return to Jerusalem. During this time David was heavily oppressed, and recognized the needs of his soul above his other needs. David compared the drive within his soul to the thirst of an adult male deer. David said, "As the deer panteth after the water brooks, so panteth my soul after thee O God." (Psalm 42:1) After a deer is chased, he becomes faint, and longs for water intensely. David was experiencing that same type of drive, only David's thirst was of the soul. David's plea was not simply a quiet little longing or inward desire, but it was a loud panting produced by the agony of thirst. His was an intense desire and overwhelming sense of want. David knew that God is the source of living

water for the refreshment of the spiritually thirsty soul. Thus he testified: "My soul panteth after thee, O God."

Like David many people are restless and troubled; they have nervous conditions, can't concentrate, and are unstable. There is an intense panting within their souls. People wonder if what they have is all that life has to offer. Many even cry over the shallowness of their relationship to others. However, many of them fail to seek fellowship with God. Yes, God wants fellowship with people. But first, like David, they must desire more of God. Jesus said "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5)

Now more than ever is time to get to know God better. Don't risk the safety of your own soul by merely trying to suppress its longings. It is a dangerous act to neglect your soul. For your spiritual welfare, it is imperative that you draw closer to God. And if you "draw closer to God, he will draw closer to you." (James 4: 8) He will become a powerful force operating within your soul. He will give your soul the strength that it needs. Later, David testified, "In the day when I cried, God answered me, and strengthened me with strength in my soul." (Psalm 138:3). Yes, God answers prayer.

The Lord desires abundant life





## FEATURES

### VOTING RIGHTS ACT EXTENSION

--Mark Giescke

The NAACP and other civil rights groups are supporting extension through 1990 of enforcement of the 1965 Voting Rights Act. The purpose of the act, which affects 9 states and parts of 23 others with histories of discriminatory practices against minorities, is to insure that no one can be excluded from holding public office or denied the right to vote by local election laws. Administrators who oppose extension feel that the act has served its purpose and no longer needs to be enforced; they believe the act is unnecessarily punitive to the affected states. Still other policy-makers propose making amendments to the act which would weaken its power.

The Voting Rights Act as now stated requires all affected areas to submit for approval any changes in voting procedures to the U. S. Department of Justice or a Federal District Court. Violation of the act requires only that a discriminatory effect be proven.

In the text of testimony before the Civil and Constitutional Rights Subcommittee of the House Judiciary Committee<sup>1</sup>, NAACP Executive Director and Leadership Conference on Civil Rights Chairman Benjamin L. Hooks states that the extension of the act is "vitaly needed." He believes that even though "the Voting Rights Act is the

yet been realized." Discarding the view that formerly guilty states have completely reformed their practices, Hooks observes that the voter participation by minorities still encounters "problems of some magnitude."

Early in October, the House of Representatives passed by 389-24 an extension of the act with a provision explicitly stating that discriminatory intent need not be proved to find a violation. Effect is what is judged. President Reagan, however, is thinking about asking that intent also be proven. His stand reflects a controversial decision by the U. S. Supreme Court last year in the case of Mobile, Alabama v. Bolden. Opponents of the intent amendment fear that intent would be too difficult to prove and any local voting procedure changes that would be discriminatory could not be overruled by the federal government.

The debate over the extension now goes to the Senate where it is scheduled to come up in January, 1982. Extension probably faces more difficulty in the Senate than it did in the House.

Locally, the NAACP Political Action and Research Committee is sending out letters to Black organizations, including churches, on the the Grounds and in Charlottesville for support of extension of the Voting Rights Act. The committee is asking the organizations to send telegrams to Washington

# FEATURES con't

WILLIAM JOHNSON:

STUDENT OF THE MONTH

--Maria Bowser

William Johnson is a fourth year Afro-American studies major here at U.Va. Since his arrival in 1977, he has contributed much to the University in general and the Black community in particular through his participation in student activities. His past achievements range from being hall representative for First Year Council, and a Muntu reader to being active in Young Democrats and in Minority Cultures as co-chairperson. Despite his wide range of interests, William focused his vigorous efforts on BSA and NAACP. William has participated in BSA since first year, and he founded the U.Va. chapter of NAACP in 1979.

During his second year, William advanced from being a member of BSA to becoming its liaison to Student Council. His job was to give Student Council the minority perspective. He also lobbied for pro-Black issues. William's involvement in NAACP, which he believes to be his most significant contribution, arose from his work at BSA. The Community Relations Committee of BSA saw the need for an organization that was solely politically oriented. William and other members of the BSA wanted an organization that would have outside contacts, and constitute a supportive force for the black community on grounds. The

NAACP through William's leadership has definitely lived up to the expectations of the BSA. As president of NAACP, William organized sit-ins and rallies aimed at increasing the number of Black students and Black faculty on grounds. William advocates that the two foremost goals of the NAACP were to heighten the awareness of Black students as to black concerns on and off grounds and to provide a link between the University and the Charlottesville community. This was achieved through informative meetings, bringing in outside speakers, and news releases.

William's dearest activity was his participation in MAG, the Me and God Bible study group. As a small group leader, William interpreted the Bible with other members. Through MAG, a group of about one hundred students gained spiritual enrichment.

The mark of a true leader is his ability to instigate change to make a difference, and William has certainly made a difference. His efforts with the NAACP put pressure on the administration and led to the increase in the number of Black students and Black faculty on grounds.

In the midst of all the issues that he has faced and the battles that he has fought, William learned to "be strong even when there wasn't a strong backing." William attributes this strength to his belief in God.

## FEATURES con't

LUTHER P. JACKSON, HISTORIAN

--Lucious Edwards, Jr.

Luther Porter Jackson taught at Virginia State College from 1922 to April 12, 1950, when he died at the age of fifty-eight. Death brought an early end to Jackson's pioneering work, but through his writings he lives on.

Those who knew Luther Jackson have vivid recollections of his work in the 1940's with the N.A.A.C.P., the Virginia Voters' League and countless other groups dedicated to the civic improvement of Blacks. His firm support of these organizations did not weaken when several of them came under suspicion during the early phases of the "Red Scare." Jackson also found time to conduct a community choir, to promote Black business and to participate in a host of other community activities. He was one of the most sought after speakers and advisors within Virginia.

Luther P. Jackson, the historian, walked the dusty back roads of Virginia searching for descendants of former slaves and often found those who had been born into slavery themselves. He searched county courthouses, including their attics, and found a gold mine of information.

His dedicated research served as the basis for the award-winning Free Negro Labor and Property Holders in Virginia 1830-1860. An outgrowth of his dissertation at the University of Chicago, his book was

selected in 1942 as the first major work of a Black historian to be published by the American Historical Association.

Jackson wrote about Black history long before it became a fashionable field. One of the most prolific writers of his day, Jackson was always gathering valuable manuscripts from private family papers and printed documents. This collection, now housed in the Virginia State College library, provides the groundwork for much current historical research. His many contributions as an historian are honored by this newsletter.

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### BLACK GREEKS?

--Franklin Jackson

What are Black Greeks? Is there such a thing as a Black Greek? In ancient times, there were many Afrikans in Greece sharing the knowledge that made Afrikan societies the most advanced in the world. These Afrikans living in Greece did not call themselves Black Greeks. They were Egyptians or Ethiopians, or other Afrikan peoples in Greece. They were proud of their own illustrious heritage. They did not have a need to lay claim to the Greek culture and the Greeks respected them for that. Homer once wrote of Ethiopians as "the most beautiful, the blackest, and the farthest removed from men."

The issue that I am coming to is

## FEATURES con't

that if the original Black peoples who inhabited Greece did not consider themselves Black Greeks, then why do the Black fraternities and sororities of today feel compelled to identify themselves with the Greeks. If these organizations took time to learn world history, they would find out that brotherhoods and sisterhoods, and the concepts thereof originated in Egypt. These organizations were composed of people with a common interest who felt the need to get together in order to collectively attack the problems of their people. Doctors, scientists, philosophers, mathematicians, builders, et cetera, would form organizations to share what they knew and develop their collective knowledge into a society that was marvelled by all. This was the foundation of the EGYPTIAN fraternal system: Collective work for the advancement of Egyptian people.

Our Black fraternal and sororal system has strayed far away from this ideal. No longer is it geared toward the advancement of all Black people. In fact, we exclude Brothers and Sisters from the system if they have not been indoctrinated by a college. No longer is our system made up of people with similar interests who want to collectively solve our people's problems; instead it is made up of a hodge-podge of individuals whose commitment lies in the propagation of symbols --symbols such as colors, dance rituals, "charity"

drives, foreign words and phrases, et cetera, whose true meanings deal with concepts that have been long displaced from the original meaning of Black Brotherhood and Sisterhood.

How can we expect to foster brotherhood or sisterhood when the initial contact--the initiation--with the fraternity or sorority is a systemized process of humiliation? After four hundred years of American humiliation, there is no possible way that brotherhood can develop if the people who are supposed to be my brothers are "now" my humiliators. The fraternities and sororities say that initiation helps us to learn about ourselves and our abilities. It builds confidence and assurance. But, what we have got to realize is that initiation encompasses voluntary debasement. When someone debases himself, he has to lose a bit of the self-respect that he once had. If the debasement continues over an extended period of time, a person will lose a great deal of self-respect. This is very dangerous, because if I don't respect myself, it will be very hard for me to respect anyone else. Instead of becoming more in tune with myself and my abilities, as is the plan, I will have less respect for myself and become more doubtful of my individual abilities. Self-debasement can do nothing but take away the pride that my family instilled in me. Once that pride is gone, I am open to manipulation by any individual, group, or entity.

## FEATU

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The only reason that a fraternal or sororal organization strips my pride is so that it can replace the pride I once had for myself and my family with pride in the organization. If you don't believe it, just insult one of your schoolmate's relatives, then, insult his/her fraternal or sororal organization. The person might snap back at you for insulting his/her relative, but he/she will always be ready to fight for talking about his fraternity or her sorority. Think about it. Do not pass it off or try to rationalize, take the action for what it is. Think about how dedicated your college Brothers and Sisters are--especially the ones who have just finished initiation--to defending the honor of their fraternal or sororal organization. The organization has taken the place of the family. Our Afrikan ancestors never meant it to be this way!

SADAT: A GREAT STATESMAN,

A TRUSTED FRIEND

--Pam Shavers

Egyptian President Anwar Sadat, who died on October 6, 1981, was hailed by many as a great leader. Former president Jimmy Carter called him "a man of great courage, a man of destiny." President Ronald Reagan said at the death of Sadat that "America has lost a close friend. The world has lost a great statesman, and mankind has lost a

champion of peace." Sadat's great achievements as President of Egypt for 11 years have shaped the world, and he has demonstrated the accomplishments that other Africans and Black Americans can achieve in politics.

Born on December 25, 1918 in a small Nile Delta village, Sadat showed patriotism and determination early on, and in his political career he continued to display these characteristics, bringing them into his presidency. He was educated in the traditional Moslem style at an early age and later was sent to a Christian school to broaden his learning. He loved to read, and through hard work and dedication he was selected to the National Military Academy when the British first began admitting young men from working class families.

Sadat helped plan and carry out the 1952 Revolution and was one of the vice-presidents under Gamal Abdul Nasser, who was president of Egypt prior to Sadat. As president of Egypt, Sadat turned Egypt from the Soviet Union to a strong alliance with the United States. He also established peace with Egypt's longest and most bitter enemy, Israel, with the signing of the Camp David Peace Treaty in 1978.

Sadat was also awarded the Nobel Peace Prize in 1977 for his historic visit to Jerusalem.

His achievements as president

## FEATURES con't

of Egypt were not over-shadowed by his devotion to his family and the Islamic religion. Even though his time was limited, Sadat was close to his family. He had 7 children in all--three from a prior marriage and four from his present marriage. He also had five grandchildren.

The following passage, quoted from an address made by Sadat to his parliament in May 1980 reveals the message Sadat tried to communicate to the world:

". . . Unite and do not be divided. Act with love. Love is medicine. Bless each other. Rancor is the worst evil. Destroy hatred, oust it and curse it. Cleanse your hearts of the epidemic of hatred."

Anwar Sadat was an inspiration to Black Americans and his mission of peace to all mankind should continue to serve us a dream we should not let die.

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### BLACK STUDIES AT THE UNIVERSITY?

Does the University of Virginia have a Black Studies Program? Of course! After all, there is an Institute of Afro-American and African Studies located in the basement of Garrett Hall. Being a Black Studies major myself, I'm not really sure about my curriculum. I wonder if the majors in French or History Departments have feelings similar to mine. It's possible, but I doubt it. Can my

level of confidence be attributed to the fact that my area of study has been denied departmental status? Why a department? Department status is essential to any academic discipline and Black Studies is no exception.

Existence stability is one concrete advantage to having a department. In view of the current economic situation and the current administration in Washington, many things are likely to be done away with. In the realm of higher education, departmental status is a necessity to insure a lasting existence.

Lack of autonomy is why Black Studies is not really Black Studies if studied in the absence of a department. A lack of a department reflects a lack of control. The control needed is total control over the focus and direction of the study. As is usually the case with Black Studies on predominantly white campuses, it is presented from a eurocentric point of reference. In effect, Black Studies is taught in a paternalistic atmosphere which is really "White Studies."

To deny Afro-American and African Studies departmental status denies its entire validity as a viable academic discipline. The magnitude of contributions by people of African descent is undeniable; the Institute is unworthy of validation.

--Allen N. Lewis



BOBO TRIBE  
UPPER VOLTA WEST AFRICA

# BLACK HISTORY



SALUTE TO THE BLACK PUBLISHERS

—William E. Johnson, Jr.

Since this is the first issue of UJAMAA for the 1981-82 school year, the staff thought that it would be fitting if this month's Black History section was focused upon a Black publisher who is generally unknown to the public. For this reason we have chosen John Henry Murphy as our Black History figure for this issue.

John Henry Murphy, born a slave in Baltimore, Maryland in 1840, was founder of the Baltimore Afro-American newspaper. He was emancipated in 1863 and immediately enlisted in the Union Army where he served as a non-commissioned officer during the last years of the Civil War.

Learning the printing trade late in life, he worked at many menial trades until the age of 50. A turning point came in his life, however, when he launched the Baltimore Afro-American newspaper, for which he set the type and delivered the first issues.

By the time of his death in 1922, this venture had grown into one of the largest African-American newspapers in America printed by a plant manned and operated entirely by African-American employees. Equipped with a modern type-

setting machine and a 32-page rotary press which could print a paper in three colors, the paper gained the reputation of being a reliable medium of communication for African-Americans because its founder insisted on efficiency and maintained an independent policy of supporting only the best men, regardless of their political affiliations.

Murphy exemplified the type of leader who firmly believed in the ability of the African-American people to succeed, as he himself had done, even after many years of disappointment and frustration.

John Henry Murphy (1840-1922) was a black man who understood the need for efficient and effective communication among African-American people. May UJAMAA grow and continue in the spirit of John Henry Murphy.

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RICHARD HENRY BOYD

Minister-Publisher

1843-1922

Richard Henry Boyd, outstanding Baptist minister and founder of the National Baptist Publishing Board, was born a slave in a log cabin in Mississippi. His master moved his entire establishment, family and slaves, to Texas in 1849. During the Civil War his master was killed, leaving his trusted slave, Richard Boyd, to manage his estate. During the Reconstruction period, Boyd was ordained a Baptist minister and became active not only in establishing Negro Baptist churches in Texas, but also in serving as superintendent of missions and as educational secretary of the Negro Baptists in Texas. The Publishing Board which he established became an outstanding and creditable business in Nashville, Tennessee.



# BLACK STUDENT ALLIANCE



## BLACK STUDENT ALLIANCE POSITION PAPER

Since the formation of the Black Student Alliance (BSA) in 1971, the conditions of Afrikan Americans at U.Va. have not changed. Grievances have virtually remained the same for over 10 years. Since the problems are the same and becoming increasingly numerous, our position must be consistent, analytical and clear. WE ARE COMMITTED TO BRINGING ABOUT POSITIVE AND PROGRESSIVE CHANGE IN OUR OWN BEST INTEREST HERE AT THIS INSTITUTION, OR WHEREVER THE MASSES OF OUR PEOPLE ARE BEING OPPRESSED, EXPLOITED, AND DEGRADED!

The following is a summary of our position (regarding immediate concerns of the Fall and Winter of 1981-1982):

IT IS IN OUR BEST INTEREST:

1. To support Dr. James O. McDowelle, as the next Dean of the Office of Afro-American Affairs and Assistant Provost.

IT IS IN OUR BEST INTEREST:

2. To make the Dawson's 3 building (adjacent to the Luther P. Jackson Black Culture Center) an extension of the Center, since it was originally allocated to the Office of Afro-American Affairs.

IT IS IN OUR BEST INTEREST:

3. To have an autonomous Department of Afrikan American and Afrikan Studies offering a viable major to interested students.

IT IS IN OUR BEST INTEREST:

4. To have Black faculty, supportive of all Afrikan (Black) peoples, not to mention students, and their struggles. Therefore, we have no doubt that Dr. George Starks (from the Music Department) should be granted tenure.

IT IS IN OUR BEST INTEREST:

5. To see to it that the Office of Admissions does a better job of representing the young Afrikan American students of Virginia from "grass