The Truth
Sets Us Free

by Paulette Jones

When the topic arises to discuss the Black situation, there can be no compromises. You can't water down the truth of the Black man's quest and his prophecy. It is time for Black people to become conscious of what is promised to them. If Black people only knew the power they truly possess, the tenacity of our race would become even stronger.

The problem arises when our people are deceived of the truth. The few Black leaders that we can look up to, do not feed us the knowledge that we must utilize in order to attain economic and spiritual mobility. We are left as wanderers because our prominent Black leaders are simply politicians—puppets of the white system that is strategically organized to oppress us.

We do not need masked politicians. A true Black leader must take the side of right and one can not accomplish that by negotiating with the enemy. Just as you can't talk out of both sides of your mouth, you can't serve two masters.

There is only one guideline that can free us from our problematic condition, and that guide is truth. The works of a strong Black leader manifests itself by spreading the truth to its people, no matter what consequences may follow. Fear should not play an intimidating role that affects a man's stand for right. It is fear that deprives our people from an abundance of Malcolm's and Martin's. It is fear that pressures our Black leaders to cede upon that which speaks the truth.

Today, our Black people thirst for a leader, such as Minister Louis Farrakhan. There is an innate feeling of affinity that Blacko have with the Minister's message, and it's not just because he's a dynamic speaker.

That innate connection is the hope that all Black people have shared ever since we set foot in this strange land. The hope for liberation has been kept alive by knowing deep down that WE are the chosen people, and that our suffering in America is only temporary.

Today, when our people have a leader who delivers a plan for economic rebirth and the true message of our prophecy, suddenly negative outside forces are determined to condemn him. Not long ago, the name Minister Louis Farrakhan was even unwelcome in many Black homes. The media's past and present efforts to distort Farrakhan's message had seemed to alter Black's opinion of the Muslim leader. Even our most visible Black leaders have bowed down to the pressures of the Jewish community by condemning, him such as Mayor Tom Bradley, Maxine Waters and Reverend Jesse Jackson.

The white power structure knew the great potential Blacks would possess through the POWER plan and the messages that encouraged unity. Therefore, by planting a negative seed about Farrakhan throughout the media would cause division amongst Black people; and without unity there can be no mobility, leaving us ultimately oppressed.

However, the media's outlandish accusations of the Minister only backfired. The hype of the mass publicity along with the strong support of the Muslim community gave Blacks a curiosity and hunger for the Minister's message. As soon as Blacks began to listen for themselves, a new realm of thinking and unity began to circulate throughout the Black community.

All Black people can learn a lesson from this. We should never take another's word for what we must judge for ourselves. Especially when the negative word is rooted by the enemy.

We should not look to others what we must do for ourselves. Farrakhan is not the savior, only an interpreter who spreads the truth of the infinite potential we naturally possess.

continued on page 10
Dodd 51:
A conscious effort in
the community

Black Hypertension Project
Black hypertension Project provides
high blood pressure screenings and
medical referrals at various loca-
tions throughout the Black com-
munity of Los Angeles. For infor-
mation contact: Rhonda Luster,
Neisha Myers, or Darryl
Willsoughby at 825-0066.

Inner-City Tutorial Project
Inner-City Tutorial Project serves
to address the number of problems
that plague inner-city high schools,
particularly the lack of academic
skills and high drop-out rate. For
more information contact: David
Henderson, Sonia Gray, Ven-
terance Bell or Greg Nelson at 825-
0747.

The Community Programs Office is
designed to provide direct services
to Third World communities. It
also serves as a learning experience
for students participate as well as
providing academic and personal
support. The office is located in
Dodd Hall 51 and is open from
8:30 until 5pm. For more informa-
tion call 825-5969.

Ron Taylor
President
Undergraduate Students Association

Welcome to the beginning of the 1985-86 academic year. This year the President’s office
aims to inform, educate and stimulate the student community on critical campus, com-
munity and world issues.

It is within our roles as students that we educate ourselves both inside and outside of the
classroom. It is my belief that the growth and development gained through extracurricular
activities greatly enhance our education.

“I would like to encourage and invite all students to participate in some facet of student
government.”

Introducing members of my staff:

CHIEF OF STAFF
Sintelle Ammons
“My first request to all minorities, and especially the Black community, is to please let your concerns be
known regarding the apartheid regime of racist South Africa. OUR TIME IS NOW!”

INTERNAL AFFAIRS DIRECTOR
Lisa Thompson
“As a woman of the Eighties and a student of consciousness, I will share my special skills to add a new vision
to the horizons of Kerckhoff Hall.

INFORMATION DIRECTOR
Velda Fennell
“As writing is one of my passions, so is my dedication to keeping UCLA students abreast of campus, com-
munity and national issues.”

1985
what is nommo?

African people throughout the world have suffered at the hands of racist, imperialist and colonizing forces, led by various vacuous promises made by the same forces. Since Wed. Dec. 4, 1968, for the past 17 years, NOMMO has been involved in a raising into a "magic power." It is a power that has never been used to benefit African people. It is African Power.

NOMMO is a Swanhill term signifying "heaven" or "the source of the word." NOMMO is a powerful package of words—words which are capable of tangible evidence to African people, and which will provide with the valid reality of the African point of view. NOMMO provides stories about the African past, African history, African culture, and African thought. In essence, we tell it like it is, with the truth the way white racists and their Negro lackies have not dared to do.

NOMMO is a weapon to be used for all African people. It is a weapon to be used by African people in Africa. It is not a weapon for the white racist, white dominatized media and by WHITE AMERIKES.

NOMMO is a forum for the ideas and viewpoints of African people at CCLA. In our communities, and throughout this strange land, BECAUSE WHAT WE SAY MATTERS, white racism will not be able to control the ideological link between the past, present, and future.

NOMMO seeks to clearly relate facts related to the African community struggle—a movement which has been grossly mismanaged by the racist, white dominatized media and by WHITE AMERIKES. NOMMO is confronted with a serious crisis.

The ASCEC Communications Board's financial operations will not generate sufficient revenue to allow for the printing and distribution of the future. The Comm Board is already committed in its reserve funds and the Special Income Program (SIP), such as NOMMO are least likely to receive adequate support.

We have no illusions. With the cut of $100,000 in Student Reg Fee support from the university for ASCEC Publications, NOMMO is confronted with a serious crisis.

The ASCEC Communications Board's financial operations will not generate sufficient revenue to allow for the printing and distribution of the future. The Comm Board is already committed in its reserve funds and the Special Income Program (SIP), such as NOMMO are least likely to receive adequate support.

The hysteria created around this issue has come mostly from Mickey Mouse bureaucrats who are inefficient and irresponsibly. Beyond their cuts, these cartoon characters threaten our continued survival. Since last December 1970, NOMMO has received assistance from the Comm Board. On April 20, 1971, the future of the Communication was made to combine the SIPs with the Daily Pilot, a student-controlled media. This proposal was rejected.

Since the period of time (1970-73), NOMMO has dealt with the Comm Board with apprehension. A Comm Board that white career staff display toward the world's students has a lot to do with it.

NOMMO does not have to legislate in order to change the power structure. We serve our community, at UCLA and abroad. Not the interests of self-serving, fat-cast racists who don't know the difference between their heads and their asses.

We know that a proposal was made on May 5, 1973 calling for the incorporation of SIPs as inns to the Brit. Proponents of incorporation argued that it would give the greatest opportunity for exchange of ideas. Opponents believed that SIP populations would be lost to the papers. On Oct. 24, 1974 a similar proposal was raised and rejected.

After this series of circa, in addition to others, NOMMO brought forth to the Board charges of inequities in Publications Office records and unwritten policies, failure to notice students' class listings, failure to notify editors the volume they would be publishing, and failure to send monthly proofs.

In response guidelines were provided for a Special Interests Paper Advisory Board (1977). This was an ill-situated attempt at ease tensions and monitor progress.

The Summer Task Force for Student Affairs published a report in Sept. 1979 entitled "New Directions for the SIPs." This was an extensive study of opinions and suggestions on special interest groups on campus. This report initiated moves on the part of high-level CCLA administrators to mediate SIP-Comm Board disputes and an aggravation of the CCLA Board. In March 1980, the discussion of roles and functions of the SIP-Comm Board was secured as well as methods of improving information exchange, how to improve communication and dissemination.

On July 29, Chancellor Charles Young wrote a letter to former ANGOLA Executive Director Dan Finley reaffirming that the Comm Board reports directly and only to the Chancellor for both fiscal matters and for policy on student publications, unless otherwise delegated by him. At that time, Young decided to accept the Registration Fee Advisory Committee's recommendation that the permanent allocation of Registration Fee funds to the Comm Board would be maintained at a level of $114,000. It was his position that the Board's financial base not exceed a permanent allocation and that any increase in registration fees be covered from self-generated income.

Recognizing that the recommendations of the HFAC were delayed for this year due to reasons beyond the control of the Comm Board, and that investment income from Reg Fee funds benefitted to a considerable amount from the high interest rates earlier in 1980, Young approved a one-time temporary allocation of 12.8% or $2,80000 to increase the trial amount of Reg Fee allocation for 1980-81 to $185,000. This allocation was contingent on the following:

1. That the Comm Board take whatever steps necessary to assure that the Board's financial position was funded at 1980-81 levels, at a minimum, beginning Sept. 1, 1980.

2. That the Board provide Chancellor Young, by June 1, 1981, a year plan for students publications and media that will assure self-sufficiency for the number of publications or media units which the Comm Board regards, so that the total surplus of University funds, fee generate or otherwise, required for the Comm Board will not exceed $100,000 in 1981-82 levels, adjusted annually for inflation.

In regard to point #2, Young asked that Vice-Chancellor C.Z. Wilson chair an ad hoc group to re-examine the overall campus direction of student publications and the Comm Board. At the same time Young emphasized that the SIPs' representatives, in his opinion, a cornerstone of the Communications Board's efforts and to single them out for elimination as was done at the Board's May 20, 1980 meeting, was totally inconsistent with the basic mission of the Comm Board as HE interpreted it. On Nov. 13, 1980, the SIPs again raised the issue on demand against the Board demanding an investigation of Publications Office management, arbitrated revision of policies, stipend increases, double standard in treatment of NIPS and MIP staffs, and increased office space. In reaction, Chancellor Charles Young formed a Task Force to review the organization and structure of the Comm Board.

In NOMMO dated June 11, 1981, Janese C. Reed, ANGOLA Finance Director, outlined this 5-year plan to Comm Board members. According to Reed the first requirement outlined by the Chancellor is that Communications Board establish a 5-year Financial Plan that will assure self-sufficiency of a majority of its publications, within a basic framework set forth in the second requirement. Furthermore, Reed reiterated, "at the present time, Communications Board does not have a long range financial plan and there is no question that we should develop one to guide its financial development over the coming years."

In essence, Reed revised and modified the #1 contingent, confusing it with #2. The ad hoc group was never formed and the result of Reed's words "that may have been a good thing." The Chancellor's expectation that the majority of the media units can be self-sufficient was of concern to Reed. He did not see how a majority could, even with the most optimistic estimates of income achievement and expense control, be expected to achieve self-sufficiency under current ASCEC practices and organized structure.

In his short-sightedness, Reed suggested that Comm Board establish that any media unable to break-even for two consecutive years he discontinued. The only alternative would be that the media unit obtain a special Reg Fee or other university subsidy in order to make up any deficit which he could not be presumed to operate even for the third and subsequent years. Such special subsidies would not be part of the Basic Comm Board allocation dealt with in his letter and the Board was, not, nor would Comm Board be expected to apply for such subsidies on behalf of tethering media. Comm Board Policy would also rule out any form of "special subsidy" flowing from Comm Board itself.

Based on Reed's projections, the ceiling on Reg Fee allocation to Comm Board at the conclusion of the 5-year plan of 1985-86 would be $151,000 which is equivalent to $10,000 in 1981-82 dollars adjusted annually for inflation.

At this point, Reed assumed that ANGOLA must arrive at $151,000 (or thereabout) by 1985-86.

Clearly, ANGOLA, and the Comm Board in particular, faces its greatest challenge as the Reg Fee allocation process of 1986-87 approaches in November. In spite of this chaos and confusion, NOMMO will not be controlled by the structure. NOMMO has believed, from the beginning, that if NOMMO was to be a genuine effi- fort, then Black students must control its direction. Black students, we mean the conscious definition, application and influence of social objectives from the bottom.

NOMMO was conceived with the vision of being Black fi- nanced and Black supported. We shall continue our struggle to achieve that goal!!

NOMMO is in reality, a tremendous struggle. We are required to close the 1984-85 fiscal year, NOMMO has drawn on all previous years sales income and advertising pages. 1984-85 marked the fourth consecutive year of in- creased sales. The number of pages printed last year exceeded plans by 33%, finally, net revenue was $18000.

During the present year, NOMMO plans to increase distribution, revenue, and advertising in both on-campus and abroad will present people of this course that must be reckoned with.

NOMMO will receive Reg Fee support of approximately $6,339. This money is budgeted for:

a. Publications Accounting Support: $4,315
b. Plant Maintenance and Util- ity: $560
c. Publications General Expense: $788

Comm Board General Expense: $5,200

Obviously, Reg Fee support is not enough to cover our con- trollable expense (which are our operating costs), much less the $18,147 in allocated expenses which go to the above 4 areas. We must not be an obstacle to career staff who 1HR-off student Reg Fee money in order to keep us functioning.

NOMMO can survive without Publications Accounting support and Publications General Expense. Especially if we are funded at a projected net revenue of $9,200. If cuts need to be made, let Chuck cut the salaries of overpaid bureaucrats who are more of a burden than they are support. Especially if student Reg Fee is used by the papers, per se. Why should our $8,939 be used for Dick Sabathie, Bill Nottage, Ron Singer, Deane Andre, et al.?-

NOMMO is specifically- established self-sufficiency. By consistsently increasing revenue (which are not part of the end of the year by the Comm Board). NOMMO has exceeded contribu- the future. Yet, we still have to deal with cuts, cuts, cuts. But elimination and other intimida- tion tactics.

Let the known that NOMMO is here to stay. We have a his- torical responsibility and we must be fulfilled, as measured by the truth, we shall seek liberation with open arms. We do not expect we can ever allow those who rule our minds, to use our minds against us.

A Los Angeles Victory is Certain!
African Education Project

"A people without its history
is like a tree without its roots."

--Marcus Garvey

Be a Part of the African Education Project

The African Education Project is a community service program designed to motivate African youth to attain higher levels of education. The AEP instills within the African youth self-pride, self-confidence, and self-respect by increasing their knowledge of Africa's rich history.

For More Information Contact: Sherrie Bryant, Omowale Jabali or Dwayne Brown at 825-0747 or stop by Community Programs Office Dodd 51.

Funded by C&C of the PAB

AFRICAN WOMEN'S COLLECTIVE
GENERAL ORIENTATION
OCTOBER 24, 1985
2:30-5:30 Ackerman Union 3517

The African Collective’s goal is to strengthen the sisterhood among African sisters on campus, as well as in the community; while learning about African history and culture, and issues concerning women, particularly African women. Everyone is welcome and encouraged to come.

for more information please call 825-0747 Dodd 51.
Attention All Black Women:

African Women's Collective

By Joyce Shields

Wait just a minute! You will have to pardon the title because there is a typographical error. The word "Black" when referring to women should have been printed "African." But it must be understood why such a mistake was made. It must have been made to capture the eyes of all the women who consider themselves Black yet not African.

Surely most displaced African women affirm that they have ancestral ties to the African continent, but their American learned heritage has not allowed them to make a cultural connection with Africa.

The African Women's Collective (AWC) is a new educational organization for all African women, regardless of birthplace. This UCLA-based organization was formed to educate African women about themselves and their relationships with others. Together, the women will learn about African history and culture with the purpose of unifying all African peoples.

As an educational organization, the AWC will work to improve the relationship between African women on campus, and work for the improvement of the African Community.

The African Women's Collective will coordinate a study-group system which will educate African women about issues which concern us: exploitation, sexism, racism, and racial equality, etc.

In order to further educate the African woman about her culture and history, the African Women's Collective will be sponsoring various programs, forums and lectures.

These events will focus on uplifting the image of the African woman and will provide historical and contemporary information on the African woman and her participation in the wider African struggle.

Membership in the African Women's Collective is open to all African women on campus, and is not an anti-male organization. We believe deeply in our own liberation as well as the liberation of our African brothers, we cannot have the liberation of either one without the liberation of the other. However, we do believe that the organizing of women is imperative to intensifying our struggle against racism, sexism, classism, and other evils which prevent our Africans from living free and productive lives.

Learning more about African people can only enhance our efforts to overcome the burdens of oppression. The African Women's Collective meets Wednesdays at 5:30 pm in Dodd Hall, Room 51.

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THE AFRICAN EDUCATION PROJECT & THE AFRICAN WOMEN'S COLLECTIVE

PROUDLY PRESENTS: African Education Forum III

LECTURER:

ELIZABETH SIBEKO

AND FILM:

"ADAPT OR DIE"

DATE: THURSDAY
OCT. 24, 1985
TIME: 6:00
PLACE: DICKSON ART CENTER

1985
Farrakanah Visit Ignites Controversy

By Peterson Sheppard and John Thomas

Saturday, September 14, hours before Minister Louis Farrakhan’s scheduled appearance, Los Angeles Bishop entered winding lines wrapped twice around the Inglewood Forum.

Despite the recent controversy, which had arisen between Black and Zionists leadership, the message was clear. Black Americans wanted to hear Farrakhan speak.

Perhaps the message was made more clear when one Black cleric stepped from his vehicle toting a sign which read:

Black Ministers Support Farrakhan. Message to the white man: Black will choose their own leaders.
Let us alone.

As he walked through the lines with his picket sign, cries and nods of approval echoed through the crowds.

Zionists, angered Jewish people and Fundamentalist Christian groups also, protesting Farrakhan’s supposed bigotry and hatred for Jews. They demonstrated outside the forum, however, numbering about 1000 in the area, their complaints seemed dwarfed and out-tongued by the more dramatic presence of 17,000 Blacks gathered in Inglewood.

The swollen lines were orderly and quiet. Discussion amongst the people often centered around the event as it was reported by local news media. Many individuals were critical of the press.

“They can’t hurt him,” said an elderly woman, “because we still love him. The press is good for telling lies. But as a people, if we stick together and listen to this man, we’ll do all right.”

The Forum doors were opened at 6:05 PM. Before entering, men and women were separated and subjected to severe security checks. Men walked down a gauntlet of friskers who searched for weapons, cameras and recording devices. Women were carefully screened also. One woman commented, “If they had done this twenty years ago, Malcolm X might be alive today.” Inglewood police officers were present and security was very tight.

When Farrakhan finally appeared, after opening ceremonies and a long-winded appeal for donations, the crowd cheered with a tremendous uproar.

Though not adequately reported in mainstream media, the essential message of Farrakhan’s speech was for Black economic unity. He stated that “Blacks are the mam- mys of America.” By this he meant that foreign immigrants often entered America as merchants, and thrived off the buying power of Blacks. He said that this was true of Jewish merchants at the turn of the century, and also true of Asian immigrants today, particularly Koreans and Vietnamese. These ethnic merchants, explain- ed Farrakhan, return nothing to the Black community.

Farrakhan likened the phenomenon to “milk the breast” of the Black community. He recalled the slave era, when white masters would deny Black mothers the right to nourish their own children, in order to nurse the white children. He chided Blacks for accepting this as their social lot. He said that Blacks must not blame other ethnic groups for exploiting their buying power, but must instead take their economic destinies into their own hands. “You have no right to condemn Jews, or Arabs, or Koreans, or Chinese or anybody for getting on your breast. If you don’t want to nurse from your own breast and somebody sees a fat breast waiting to be nursed, they’re bound to use it,” said Farrakhan. “And if you won’t use it, you lose it; that’s the law.”

“[A] What is Black South Africa fighting for? Who think they’re just fighting for the right to vote? They want back the value of what is under their foot. The gold, the diamonds, the uranium, the colbalt, the titanium...This why she (U.S.) doesn’t want to give up that plum...But its too late; its too late.”

The entire plan is partially funded by an interest-free loan from Libyan leader Colonel Moammar Al-Qadhafi. Farrakhan’s success in organizing the POWER plan and his acquisition of furs makes it hard for mainstream Black politicians to lend merely a deaf ear.

A main principle of POWER is that Black people properly organized will direct their consumption spending toward Black producers, who are naturally more concerned with the economic growth and development of the Black community. POWER also seeks to encourage Blacks to work in their own best interest, making conscious buying decisions that harness economic potential, and increase Black economic competition. A third main goal, one which so many Blacks find inspir- ing, is the restoration of the Black people of planet earth to their former industrial and commercial greatness.

“We propose that we use the blessings that we have received from our sojourn in America to do for ourselves what we’ve been asking the whites of this nation to do for us. 204 billion dollars is a lot of money,” said Farrakhan, referring to the amount of con- sumption spending done annually by Black Americans.

Farrakhan projected further that as a spending group, Blacks have the purchasing power of the 14th richest country on Earth, making them wealthier than such nations as East Germany, Poland, and Saudi Arabia, and others which support armies, navies, schools and farms with their GNP.

According to the Black Muslim leader, Blacks must reverse this trend, and keep Black money circu- lating in the community at least three times. Then Blacks can benefit from their own buying power. “We have to unite on the least common denominator. And the least common denominator,” said Farrakhan, “is that we are all from the same family and we all have the same need.”

Fulfilling this need, maintains Farrakhan, is the goal of People Organized and Working for Economic Rebirth (POWER).

POWER is a cooperative economic plan based upon the Black capitalist programs of both Marcus Garvey and Honorable Elia- jah Muhammad, the founder of the Black Muslim movement. POWER calls for African Americans to pool their financial resources, manufacturing and marketing a line of sundry items. Farrakhan predicts that African Americans will purchase these products, allowing for profits for investors and producing jobs for the unemployed.

“Every nation on earth is fighting to get back its natural resources. What is Black South Africa fighting for? You think they’re just fighting for the right to vote? They want back the value of what is under their foot. The gold, the diamonds, the ura- nium, the colbalt, the titanium. All that which America needs to be fit in the 21st century is in South Africa, this is why she (U.S.) doesn’t want to give up that plum. This is why she is trying to prop up Bothe South Africa’s president. But it’s too late, it’s too late,” said Farrakhan. Farrakhan said that Black Americans, though lacking in mineral resources, have a wealth of talent and creative genius, which Blacks must gain control of.

Born May 11, 1933 in New York City, Farrakhan attended Winston-Salem Teacher’s College in North Carolina. He later became an accomplished musician and Calypso dancer and singer. It wasn’t until 1955 that he became involved with the Nation of Islam. That February 1955 Farrakhan at- tended the Nation’s annual “Savior’s Day Conference” in Chicago, Illinois. This was the first time Minister Elijah Muhammad speak, it was there that Farrakhan embraced the philosophies of Elijah Muhammad. He experienced a meteoric rise in the Nation of Islam, first being appointed Captain of the Fruit of Islam at Boston’s Temple #1, then minister.

Yet it wasn’t until the assassina- tion of Malcolm X in 1965, who had fallen from Elijah Muhammad’s good grace, that Farrakhan began to gain national pro- minence. Many are convinced that the Nation of Islam was responsible for Malcolm’s death.

Following Malcolm X’s tragic death Farrakhan was appointed minister of Temple # 7 in New York by Elijah Muhammad. Farrakhan worked hard to patch up the rift between the Nation of Islam and those in the mainstream community who felt that Malcolm’s death and the rise of Farrakhan were too coincidental.
The death of Elijah Muhammad in the mid-1970s marked a tumultuous period in the Nation of Islam. The direction of the Nation was in question. With the formation of Wallace Muhammad’s (Elia-iah’s son) American Muslim Mis- sion, many Muslims including Farrakhan felt that the direction of the Nation was not that which Elijah Muhammad had foretold. Wallace felt that the Nation should be open to all races, while the traditionist faction felt that the Nation should remain a Black Separatist organization. Farrakhan continued along the traditionist line, and brought followers with him, helping the Nation continue to grow.

During Rev. Jesse Jackson’s bid for the U.S. presidency, Farrakhan gained greater notoriety amongst the Zionists. Zionists react to Farrakhan’s views by calling him an anti-Semite, and Farrakhan boldly refutes their claims. The controversy has continued since the ‘94 campaign, and increased even since Farrakhan began his POWER tour of America. Media hype and hostilities were running high even as Farrakhan prepared to come to L.A.

Despite the minister’s economic message, the media played upon the charges that Farrakhan is a bigot, and Jewish officials used such charges to gain support from Black leaders against Farrakhan.

On August 16, 1982 in Beverly Hills, Los Angeles mayor Tom Bradley presented the key to the city to South African Consul General Sean M. Cleary bee NMMO, March 1983. It was an action which is now kept well under wraps. Bradley offered no such gesture towards Louis Farrakhan in September 1985. Instead, the mayor presented the key to Jewish leaders, he tactfully con- demned Farrakhan the day after the city council’s restric- tion, said Jewish leaders, was too little, too late.

Compton Mayor Walter Tucker, commenting on the phenomenon, said, “I think it’s high time the Jewish people realized that we are still their best advocate toward freedom. Even that Farrakhan has been oppressed just like they have, even more so.”

The right-wing shift has pro- \gressive Jews worried as well. Right-wing Jews increasingly equate Zionism with Jewishness, according to Dr. Fred Newman, a Jewish activist recently inter- viewed in a publication of the New York-based NAP Alliance Party (NAP).

Some in the Jewish community equate Zionism with Jewishness, said Newman, in the interview. "It says that to be a Jew, you must be a Zionist. I feel a great love and admiration for my people. You could even call my feeling sort of Jewish Nationalism. But who says that feeling, in order to be legitimate, must have anything to do with the colonization of Pales- tine?"

According to Newman and other Black and Jewish observers, Farrakhan is labeled an an- ti-Semitic because he is anti-Zionist. Farrakhan is termed an- ti-Zionist because he opposes the sale of Israeli made weapons to the apartheid regime of South Africa, and because he expresses sympathy for the Palestinian cause. He has publicly condemned Israel for what he feels is the col- onization of Palestine, and displacement of thousands of Arabs. For these reasons, pro- Zionist leadership perceives the Black Muslim as one who threat, believes Newman.

In another show of solidarity, Mayor Tucker proclaimed September 14, the day of the speech, as Louis Farrakhan Day.

Walter Tucker, Black mayor of Compton, is one of many pro-gressive leaders who took excep- tion to the media attack upon Louis Farrakhan.

Farrakhan’s detractors claim he is a Jew-hater and a threat to Black leadership. Though Farrakhan is accused of dividing Black and Jewish leadership, the controversy supports the belief of many that the once strong Black/ Jewish alliance is eroding quickly. Blacks and Jews are clearly divid- ed on the merit and even the meaning of Farrakhan’s views. And unmistakably, Black leaders have become increasingly impa- tient with the shift of so many Jewish leaders to the right.

Tucker’s city council has in the past been outspoken politically. On February 12, 1985, the city council publicly denounced Apar- theid and issued an official pro-clamation supporting national sanctions against South Africa.

However, many were still sur- prised when it was announced that Compton’s City Council had elected to give Louis Farrakhan the key to the city while he visited L.A. In another show of solidarity, Mayor Tucker proclaimed September 14, the day of the speech, as Louis Farrakhan Day.

“I talked to my council and all of us agreed to give the key to the city, because Farrakhan have been oppressed just like they have, even more so.”

Tucker explained that Compton had given out many such awards to people of varying ethnic backgrounds. He said that offering the key was a way of extending an olive branch toward Farrakhan. “If you want to work in a people world toward peace and unity, then you have to come half-way. I must say, for those who heard his speech, he did not preach hatred against anybody.”

The Compton Mayor also wrote a letter to Mayor Bradley because Bradley Denounced Farrakhan. In that letter, Tucker praised Farrakhan for his "continuing struggle for economic justice and self determination’' in Black neighborhoods.

Sheppard was editor of NMMO 84-85.

Thomas was editor of NMMO 83-84.
UCLA PLACEMENT & CAREER PLANNING CENTER
CAREER DEVELOPMENT UNIT

ACTIVITY CALENDAR

Telephone: 825-2981 October 1985

COUNSELING: Drop-in Counseling Hours: Monday-Friday, 10:00-3:30, Tuesday, 10:00-3:30, 5-6:30.

CAREER RESOURCES LIBRARY: Collection of Career and Educational Information, College Catalogs, Videotape Library, and Alumni Career Resources.

JOB BOARDS: An extensive listing of full-time jobs are available.

VOCATIONAL INTEREST TESTING: Administered through Drop-In Counselor and Receptionist.

ORIENTATION: Overview of services (one hour). Tuesdays 10:00 a.m. Wednesday 1:00 p.m.

CAREER PLANNING WORKSHOPS OCTOBER

Date Time Day

CAREER SELF ASSESSMENT WORKSHOP (CASW) 8 9-12 Tuesday
Session #1 (Pick up materials here) 16 2-5 Wednesday

CAREER EXPLORATION WORKSHOP (CEW) 25 9-12 Friday
Session #2 31 9-12 Thursday

CSAW, CEW (Sequential) 7-14 2-5 Monday
Session 1 & 2 (Pick up materials here) 15, 22 9-12 Tuesday

STREET CAMPBELL INTEREST TEST INTERPRETATION 10 2-4 Thursday
31 2-4 Thursday

CAREER CHANGE WORKSHOP 23, 30 2-6 Wednesday
Six Sessions or Continuing to Nov. 6, 13, 20, 27

GRADUATE SCHOOL WORKSHOP 10 10-12 Thursday
24 10-12 Thursday

INTRODUCTION TO CAREER PLANNING 16, 23, 30 2-4 Wednesday
FOR FRESHMANS/ SOPHOMORES (Sequential) 17, 24, 31 3-5 Thursday

JOB SEARCH PREPARATION

INTRODUCTION TO INTERVIEWING 9 10-12 Wednesday
14 10-12 Monday
22 2-4 Tuesday
28 2-4 Monday

INTERVIEW PRACTICE WORKSHOP 10 2-4:30 Thursday
16 9:30-12 Monday
23 2-4:30 Wednesday
31 9:30-12 Thursday

RESUME WORKSHOP 9 10-12 Friday
4 10-12 Friday
17 2-4 Thursday
21 9-11 Monday

CSAW, CEW (Sequential) 7-14 2-5 Monday
Session 1 & 2 (Pick up materials here) 15, 22 9-12 Tuesday

JOB SEARCH STRATEGY 11 9-12 Friday
29 9-12 Tuesday

ABOVE WORKSHOPS OFFERED EACH MONTH

1985
1986

JULIAN CANNONBALL ADDERLEY MEMORIAL SCHOLARSHIP

The Julian Cannonball Adderley Memorial Scholarship Fund honors the memory of the great Afro-American musician and composer and represents an effort on the part of the UCLA Center for Afro-American Studies to foster a greater appreciation of music as a complex representation of the symbolic core of Black culture at present and through time.

Qualifications

Awards will be made on a competitive basis with consideration given to achievement, scholastic promise, and financial need. Students may be entering or continuing undergraduate and graduate status. In the case of entering students, the award will be contingent upon admission to UCLA.

Applications

Applications are available from the Center for Afro-American Studies, 3111 Campbell Hall, Los Angeles, CA 90095.

For additional information contact Anne Murphy, CAAS, Curriculum Coordinator, 824-7637.

Deadline

November 15, 1985

THE SUBJECT IS WOMEN

1985

1986

THURS.
NOV. 4
ROBERT GRANT
PROF. ENGLISH

THURS.
NOV. 11
CAROLYN COOPER
PROF. ENGLISH

THURS.
NOV. 21
WILLIE COLEMAN
PROF. HISTORY

- THE CAAS FALL LECTURE SERIES -

- TOPICS:

BUDDIE BLACK WOMAN IN contemp. RACE
VIVIAN REDEKE "LIVING LADY BIRD" HARRISON-"INHERITANCE OF THE INJUSTICE OF BLACKS - VIVIAN REDEKE" DRAMATIZING AFRICAN AMERICAN WOMEN FROM CHILDREN TO ADULTS.

COOPER-"CONTEMPORARY ART: BONNIE & BERNICE" GOLDMAN - "BLACK WOMEN IN THE URBAN ART MOVEMENT"

ALL PROGRAMS IN NORTH CAMPUS ROOM 12

THE UCLA CENTER FOR AFRO-AMERICAN STUDIES, 3111 CAMPBELL HALL, TRIP.

THURS.
DEC. 9
10-12 NOON
12-4PM

ALL PROGRAMS IN NORTH CAMPUS ROOM 22

THE UCLA CENTER FOR AFRO-AMERICAN STUDIES, 3111 CAMPBELL HALL, TRIP.

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UCLA BLACK HYPERTENSION PROJECT

The Black Hypertension Project, founded in 1978, is designed to promote awareness and early detection of Hypertension to the Black community. BHP attracts both pre-health and non-pre-health students who are eager to get involved in community service. The Project is sponsored by the High Blood Pressure Council of Los Angeles. After training in the techniques of blood pressure screening and counseling, groups of students will venture into the community to deliver their services. Training dates are Oct. 17 & 24 4-8 p.m.

FOR MORE INFORMATION CONTACT: RHONDA LUSTER, NEISHA MYERS, OR DARYLL WILLOUGHBY AT (213) 825-0068, Dodd Hall 51

Funded by the C.A.C. of the P.A.B

UCLA BLACK GREEK LETTER ORGANIZATION COUNCIL ORIENTATION

Monday Oct. 21 6-10 p.m.
Refreshments served

Special invitation to all interested freshmen, transfer, and continuing students.

Social following orientation
Vista room Sunset Recreation Center

October 12 Solidarity March Jackie Robinson Stadium King Boulevard
October 21 Fall Orientation Sunset Recreation Center, Vista Room

Sponsored by the BGLOC

Dateline

Anti-Apartheid Action Intensifies

This month people all over the world will come together to celebrate Southern Africa Political Prisoners Day. This day is a time to campaign for the release of Namibian and South African political prisoners.

In the United States a National Anti-Apartheid Protest Day has been conceived with a strong focus on divestment from divestment from U.S. companies and banks involved in South Africa.

Protests have been planned in Albany, Atlanta, Baltimore, Chicago, Detroit, Houston, New York, Philadelphia, Portland, San Francisco, Seattle, Tucson, Washington DC, and Los Angeles.

Given the present state of emergency in South Africa, many groups plan to engage in civil disobedience tactics that have had such a tremendous impact in the past.

At UCLA, a general strike and class boycott has been called on Oct. 11, in conjunction with actions on other colleges and universities. This activity follows the recent protests at UCLA on Sept. 18 and 19 during the UC Regents meeting at the James West Alumni Center.

In Los Angeles the Free South Africa Movement organized a protest march and rally on Oct. 12 to give strength to the struggle against apartheid.

October is a key month as the American Committee on Africa in conjunction with the Nicaraguan Network, MADRE, Committee in Support of the People of El Salvador (CISPES), the US Student Association, and Clergy and Laity Concerned is organizing a campus speaking tour under the theme "Boycott South Africa Not Nicaragua".

Speakers will be Claire Mohapi, youth section of the African National Congress (ANC), Monica Moshando of the SWAPO Youth League of Namibia who works in Angola, and Roger Urrite, head of the international section of the National Union of Nicaraguan Students.

This tour will be followed by a second tour in February during Black History Month under the theme "From Bhoweto to San Salvador" which will involve students from South Africa and El Salvador.

For more information contact the African Education Project at 825-0049 or the LA Free South Africa Movement at 678-4177.

ACADEMIC ADVANCEMENT PROGRAM'S STAFF

INVITES YOU TO COME BY AND TALK

AAP counselors and peer counselors are available to help you solve problems and develop plans for personal growth and academic success. Call, drop in, or schedule an appointment.

Counselors 825-1481 Campbell Hall 120g

Peer Counselors 206-1573

Outreach Center Campbell Hall 1228
continued from page 1

Farrakhan speaks out

The Mayor of Washington D.C., Mayor Barry, under similar pressure from the Jewish community, called my remarks anti-Semitic and when he was questioned on what those anti-Semitic remarks were he could not answer. Thus, another Black mayor bowed to Jewish pressure and intimidation. Mayor Bradley said he condemned racism, bigotry, and anti-Semitism and violence and he linked my name to such. Yet, there is no record of my having been involved in any violence. In fact, there was never a more peaceful mass of people than the 19,000 who were gathered at the Forum on Saturday night. Thousands of Black people standing in long lines waiting patiently, talking softly, submitting to a search before entering. Why did not the Mayor command his people for their peaceful conduct? Where is the bigotry and the racism in my statements?

Mayor Bradley said "there was strong undercurrent of anti-Semitism" in my speech. I ask the Mayor to come before the Black people and clearly point out these anti-Semitic statements. The Mayor is claiming partial success in toning down my remarks. What foolishness! The Mayor's representatives got no statement from me or my representatives that I would compromise truth to please Jews or anyone else. I will never allow any Black mayor, or Black leaders or white leaders to tell me how I should deliver the truth. So if this was the Mayor's strategy or his purpose, it was not a partial success, it was a complete failure.

I should add, I never agreed to appear on Mr. Michael Jackson's radio show, nor on any other radio or TV program prior to my speech on Saturday night. So if any of my staff told Mr. Jackson or anyone else to believe such, take this opportunity to publicly rebuke them for that error.

What I am saying to the world is that the prophecied time: 430 years of our sojourn in America, as a slave or servant of this government and people is over. Therefore Black people will no longer tolerate a master/slave relationship with the whites of this nation. If there is to be friendship with the government of America, it must be on different terms, other than a master/slave relationship. If there is to be continued friendship with Jews and other ethnic whites, it must be based on mutual respect.

The Black leaders of America must be warned and instructed by the violence that is going on in South Africa. The angry Black masses are rising up against those Blacks who are in privileged positions and use those privileged positions to be spokesmen for and apologists of white mistreatment and oppression of Black people. No Black leader who bows to the pressure of intimidation from one or two or others to lose the weight of their office to lies or false charges will be considered as a leader of Black people.
State of the Alliance

By Van Scott
Black Student Alliance Chair

The Black Student Alliance would like to welcome the students, staff and faculty of U.C.L.A.'s Black/African con-
tiguous campus, to an exciting school year. To some of you this may be a new experience and to others, an old one, but in any case it may be an en-
joyable one. U.C.L.A. is a large campus that is comprised of approximately 36,000 undergraduate and graduate students, 4.5 percent of which are Black students. It is our responsibility as students, staff, and faculty to work together as well as respect one another to solidify the efforts to keep and attract other Blacks to the U.C.L.A. campus.

One question that many students ask is "How do I become a member of the B.S.A.?" Well, by the mere fact that you are a UCLA student, staff or faculty member, you are a member of the B.S.A. The real question should be whether those inter-
ested students will become active versus non-active members. One misconception that many people have is that the BSA would like to
monopolize all of your time. The following example will clear up this misconception and help you to realize that the BSA would only like the time that you are willing to give. For example, there are approximately 1,200 Black
students on campus. If each one of these students gave one hour of their time to the BSA, we would have enough people to be in the office for twenty-four hours a day for almost two months before asking that student to give a second hour of their time-think about that.

The BSA is an organization that is run by students, and only moves forward if the stu-
dents move it forward. It is an organization that is comprised of over 30-plus Black
organizations on campus. The BSA was formed in 1967 by concerned student athletes and professionals just like yourselves. Some of the origi-
nators may be familiar to some of you: Lew Alcindor ( Kareem Abdul Jabbar), Mike Warren (Hill Street Blues), Jackie Robinson, Ralph Bunche, and James Le Vallee.

Some of the issues that caus-
ed these students to form the BSA almost twenty years ago are still issues being addressed by this year's BSA. Some of the issues BSA will address and has addressed throughout the years, the high dropout rate of Black students on U.C.L.A. campus and the lack of college preparedness is that many of our inner-city high school students are suffering from. For your information, the dropout rate of Black students on campus is roughly 76 percent. This means that approximately four out of every five entering freshmen will not graduate from U.C.L.A. In fact, over 50 percent of the entering Black freshmen are either on W73 (subject to dismissal) before the end of their freshman year.

Other issues that BSA is concerned with are divest-
ment, the lack of Black 
tenured faculty, the lack of Black staff in high managerial levels as well as the conditions under which those at the lower levels are working, and bridging the gap that exists be-
tween the Black community on UCLA's campus and within the Greater Los Angeles area.

Another issue that is of great concern is the question of identity — relating ourselves to our African ancestors. One thing we as a people must begin to realize is that all people that consider themselves Black are Africans. Black is a term that has been given to us to separate us from the rest of our people throughout the world (i.e. Black Americans, Black Jamaicans, Black South Africans, etc.). Separating us from our Mother Land has been a divisive tactic that has been used against us by those who seek to use us (i.e. pick-
ging cotton, mining, pulling paper). Keeping us divided as a people will keep us powerless — then the strength in numbers. So give some slack to the Black and refer to ourselves as Africans from now on.

Some of the programs that the BSA will be working on to combat the high attrition rate of African people are our Big Brother-Big Sister program as well as our Academic Support programs. The BSA also has programs that focus on the political, social and cultural aspects of African life here on campus and beyond. The BSA hopes that students will check us out. Many stu-
dents often have a lot of energy and it is usually just a matter of channeling it in the right direction and using it wisely. We need to work and think more as a collective and not so much as loners which has been the case in the past.

UCLA ALUMNI ASSOCIATION ADVISORY & SCHOLARSHIP PROGRAM

BE A CANDIDATE FOR THE
ALICE M. MARHOEFER SCHOLARSHIP

The Alice M. Marhoefer Scholarship is being of-
ferred to any UCLA student in their last year, applying to a Graduate or Professional School in a Health Care curriculum with a minimum GPA of 3.0. For students interested in public health careers, students interested in the medical profession, clinical psychology, service, engineering, anthropology, and other allied fields.

Applications for the Alice M. Marhoefer Scholarship are available at the James West Center information desk.

Power of the Word

17 Years Of Service To The Community

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Special thanks to Awaif Hafaiha M'Balla
Van Scott, BSA Chair

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Any Questions?
come to the B.S.A. ORIENTATION!!

BSA ORIENTATION
WED. OCT. 16, 1985
Ackerman Grand
Ballroom
6-9:30 p.m.

Student, Faculty
Reception
Thur. Oct. 17, 1985
Afro-American Studies
Library, Campbell Hall
5:00-7:30 p.m.

UCLA

CALENDAR OF EVENTS

1) BSA ORIENTATION, UCLA ACKERMAN GRAND BALLROOM
   WED. OCT. 16, 1985, 6-9:30 p.m.

2) BSA STUDENT FACULTY RECEPTION
   AFRO-AMERICAN STUDIES LIBRARY IN CAMPBELL
   THURS. OCT. 17, 1985, 5-7:30 p.m.

3) BIG BROTHER, BIG SISTER GENERAL MEETING
   TUES. OCT. 22, 1985, 4-6 p.m.
   ACKERMAN GRAND BALLROOM 3330

4) AFRICAN EDUCATION FORM III
   DICKSON ART CENTER 2160
   THURS. OCT. 24, 1985, 6-9:30 p.m.

5) BIG BROTHER BIG SISTER SOCIAL ORIENTATION
   ACKERMAN BALLROOM 3330
   FRIDAY OCT. 25, 1985, 5-6 p.m.

6) AFRICAN EDUCATION FORM III RECEPTION
   ELEGANT MANOR, ADAMS & ARLINGTON
   TUES. OCT. 29, 1985, 7:00 p.m.

1985