

BLACK HISTORY MONTH

We know that Black voices have been historically underrepresented within the Daily Nexus. While this is a systemic problem that cannot be fixed with one print issue, we would like to take the opportunity to reach out to the greater public to get firsthand experiences and stories that we aren't fully equipped to tell. This is not something that should only be relevant during February.

Moving forward the *Nexus* wants to do a better job of incorporating Black writers, artists and editors so that we can adequately represent all voices within our community.

Black and I.V.: How I Live in Isla Vista

Zoe Jones
Artsweek Editor

I always felt like a prop – a black Barbie in the frat house. It was as if my presence justified the sampling of black culture: the hip-hop songs, the throwback jerseys, the manipulation of words that I felt belonged to me.

This is why parties were the place I always felt most different. In the dim light, my white teeth stood out against the darkness of my skin. My hair didn't flow when I danced.

I wasn't myself in this setting. The sweating, the flashing lights that hurt my eyes, the men that whisper-yell into my ear with beer-soaked breath. Parties in Isla Vista are usually of this variety: the classic college rager. I can remember the last time I went to one; winter of my sophomore year. I was eighteen – still looking for my adventure in a house full of people I didn't know.

It wasn't long before I grew irritated with a group of guys invading my personal space. My toes hurt from being stepped on with all of their weight. I complained loudly, which caught the attention of one of the drunk boys. We went back and forth, I told him he was stupid.

"Well, your hair is ugly," he said, and walked away, clearly vindicated in the delivery of his weak insult. I brushed my braids back off of my face, collected myself, and left.

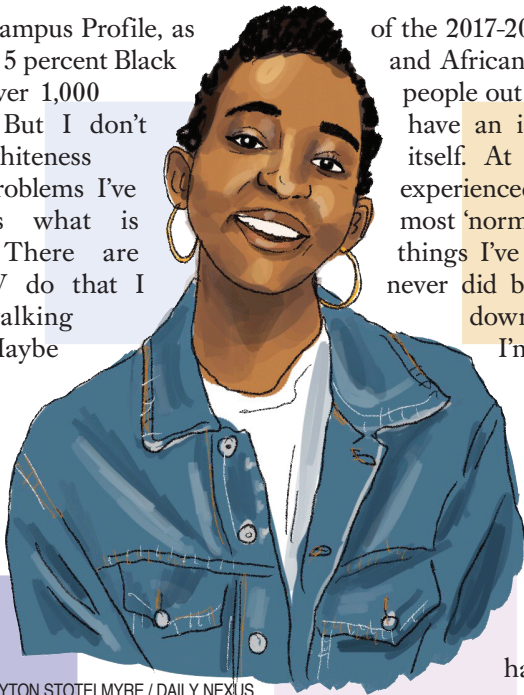
"He just said that because you're Black," my roommate insisted as we walked home, more angry than I had ever seen her. Of course he did; he knew it would hurt. He could see me wearing my insecurity on my skin, in those braids. I don't go to parties like that anymore.

I don't think Isla Vista is an inherently racist town, and I don't think that I am in danger because of my Blackness. But as a Black woman, there is a constant oscillation between hypervisibility and invisibility. Hypervisibility when I am angry or upset, invisibility when I long to feel beautiful or accepted. There aren't many Black people here, and there never have been.

Many I.V. residents go to UCSB, so the town population is clearly reflected in the campus demographics. According to the annual

Campus Profile, as is 5 percent Black over 1,000

But I don't whiteness problems I've as what is There are IV do that I walking Maybe



PEYTON STOTELMYRE / DAILY NEXUS

especially while dating in I.V.

Most of the men I've dated since my time in college have been white, and my current boyfriend is white, too. I don't tolerate behavior that exoticises my Blackness, but that doesn't prevent me from dating outside of my race. I know that it's better I take any issues as they come rather than writing off an entire group and a large percent of people my age agree with me.

A study conducted by the dating app Tinder showed that 62% of their survey participants have been on a date with someone outside of their race. It's not clear how many of these people were Black or Black women, but I am a part of this group. If I choose to be with someone, it'll be someone who wants to listen to me, who wants to see me. Being colorblind is not an option.

of the 2017-2018 school year, UCSB and African-American. That's just people out 25,000 students.

have an issue with this town's itself. At the heart of all the experienced is treating whiteness most 'normal.'

things I've seen white people in never did before living here, like down the street barefoot.

I'm too polite to ask questions, because these concepts, which are incredibly weird to me, are often accepted as the norm because of their association with whiteness.

Whiteness has become normal in my personal life, too – especially while dating in I.V.

Although Black people still make up a small percentage of Isla Vista, people of color as a whole are almost half the UCSB and IV population. As of 2018, approximately 40 percent of students in college are students of color, according to the American Council on Education. Because of this ever-growing number, many students' of color experiences are often lumped together to become one story about non-whiteness.

I do think that it is important for us all to be in touch about our experiences—but, at the same time, each is our own. It is simply not fair to group stories of being Black here in Isla Vista with other narratives, whether it's out of convenience or to make a point about all students who are different.

There are things that have been said to me, or happened to me, explicitly because of my Blackness, that no one else could relate to. Here's a sampling of stupid questions that have been asked of me and Black girlfriends of mine: "Your butt is so big." (No, it's not). "Does your hair look, like, big when you comb it out?" (No, not really). "I've never been with a black girl before" (Cool, me neither). Am I supposed to be honored by you choosing me to be your first Black conquest? Am I supposed to willingly answer all the questions you have about my hair?

These encounters would likely happen in other places where there aren't a lot of Black women. But the thing about IV is that you'll see the people who deeply disrespected you cutting in line for food or biking in front of you or even sitting in the same class as you. They will barely acknowledge you, refusing to be aware of the space that you're claiming. It's a strange experience: the sudden shift from hypervisibility to invisibility. As soon as they choose to stop watching you, you dissolve into their surroundings.

I want more Black people more Black women—to be seen and heard in Isla Vista. I want everyone to understand that there is more to Blackness in Isla Vista than the rap playlist at a frat party. But I won't attempt to change an entire place or teach people here how to interact with each other. Instead, I'm starting a conversation that I've been thinking about for the past four years.

I love being Black. I am here, and I should be visible.
This piece originally appeared in WORD Magazine, Issue 36

Home is Not Here: Being Black in Isla Vista

Antonia Davetas
Contributor

As an African-American student at UCSB, I have had a difficult time feeling at home after I moved to Isla Vista. I've had the typical college kid struggles when it comes to making friends, dating and the like, but my problem with establishing a home in I.V. and Santa Barbara in general has been a persisting issue. When I first came to UCSB, I knew that the number of African Americans on campus was probably going to be low. That didn't bother me, at least not until I looked into it more and realized that the percentage of the Black student body that makes up undergrads at our school has been a steady four percent to five percent for years. You heard me: years.

There are times I feel uncomfortable in this space, and the memories of those times have trumped some of the better memories I have. When I got to college I was confronted with verbal and non-verbal expectations of how I need to show and embrace my Blackness. From both Black and non-Black communities, I was expected to fall into the niches they had established, and for a while I felt like I was failing to do so. My mother is white and my father is Black; being mixed race, I know that I have been graced with a sort of privilege, but for this same reason I have felt cast away by different campus communities. Anytime I try to explain this to people, I typically get strange looks or I'm immediately shut down by other students. It's fine that they don't agree with me, but I wish they heard me out. I am simultaneously too Black to be white and not Black enough to be considered a legitimate Black person.

I have been told that the way I dress and the ways I like to style my hair are doing disservices to the Black community because it appears as though I'm not embracing my Blackness enough. Are there levels to this? What makes me not "enough" to be me? I'm not even necessarily

mad – these are legitimate questions I have because maybe I've just been living in my bubble and I don't understand. I have been told I listen to "white people music" and "talk like a white person." What hurts me so much about this is that there is no real way to defend myself because I have never thought of anything I do as inherently "white." Typically, I just apologize. Yes, you heard me: I apologize constantly for the way that I look and dress because I'm a people pleaser at heart, and nobody likes when people are mad at them. Especially the people they had initially hoped would accept them.

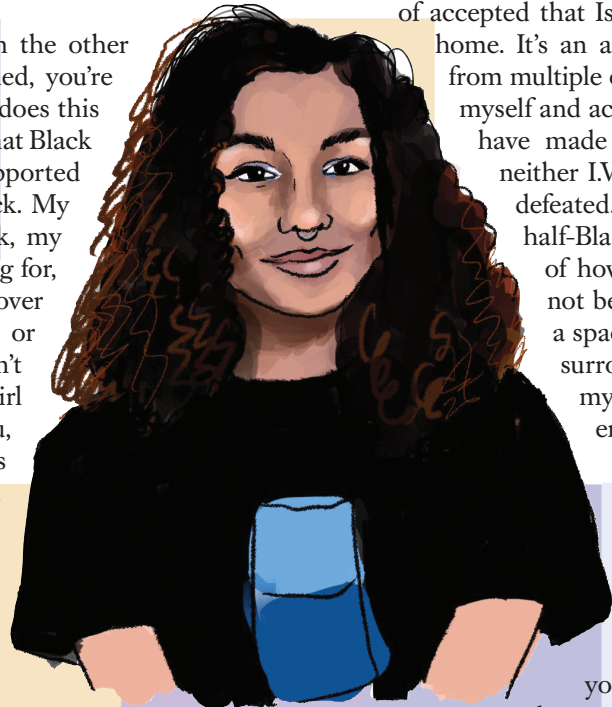
Non-Black students tend to say things on the other end of the spectrum. "You're so white-washed, you're not a real Black person." Again, what? What does this mean? I don't fall into your expectations of what Black is – which, might I add, are just being supported by prejudices – and thus I am not truly Black. My Blackness is not defined by the way I speak, my level of education, the profession I am striving for, the way I dress or the way I act. Please get over this idea that Black is equivalent to "urban" or "uneducated." I am not "exotic," and no, I don't care if you've "never slept with a Black girl before." If you keep saying that, I promise you, you never will. Stop setting up expectations for your interactions with Black people that are harmful and just outright ridiculous.

I have never even felt welcome shopping on State Street. Every time, I feel dangerously outnumbered. Sales associates will look me up and down with judging eyes before they decide to either approach me with hesitation or not at all. Walking on the street, I'm not met

with smiles. I know this may sound crazy, but shopping downtown makes me so anxious that I rarely ever go alone. I never talk about politics or any kind of controversial topic in public because I am afraid of being met with hateful confrontation. I try very hard to be conscious of how I am presenting myself in public. I'm careful not to be too loud or angry when I am out because I don't want to be someone's excuse for reinforcing any negative stereotypes they have about Black people.

So, now that I'm midway through my third year here, I've just kind of accepted that Isla Vista, I'm sorry to say, will never be my home. It's an adorable place, but the rejection I have felt from multiple campus communities has made me sink into myself and accept not defeat, but disappointment. I might have made myself sound hopeless, but rest assured, neither I.V. nor Santa Barbara will ever make me feel defeated. I am an educated, driven, kind, loving, half-Black woman who will never let the rejection of how I embrace who I am stop me. This may not be my home, but I will have one. I will make a space for myself, as I have tried to do here, and surround myself with people who don't question my Blackness or accuse me of not being Black enough. I am enough.

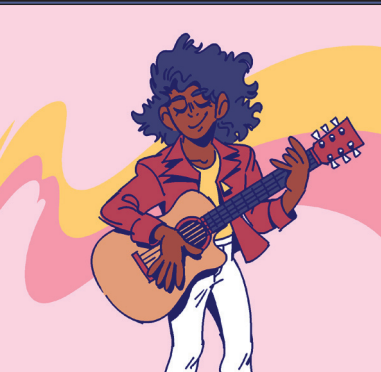
Despite the marginalization I've faced here, I still want to thank all of the warm-hearted people who have embraced me for me. I am lucky to have rarely experienced outright hate on our campus. I am grateful for the kindness of many of the students and staff I have met during my time here. Thank you to those who have created a space for me here even if it doesn't feel like home.



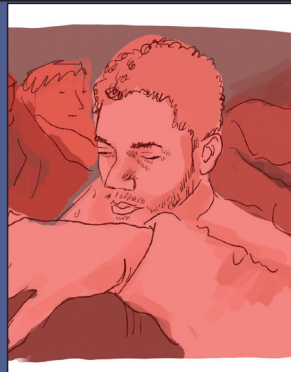
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A LOOK INSIDE

ARTSWEEK
page 8
Black Girls Like Guitar Too



Black Card Denied
OPINION
page 10



SCIENCE & TECH
page 10
Black Profs. & Students Share Experiences

Weather Report
Mostly Cloudy
High 68°F | Low 47°F
Temperatures hitting low 60s this weekend
Surf Report
Fair
Steep swells all day

THIS WEEK'S UP AND COMING

Sunday 3 March **Beatrice Rana**
Hahn Hall I 4:00 p.m.



PHOTO COURTESY OF BEATRICE RANA.PIANO.COM

One of the brightest young stars in the galaxy of great pianists, 25-year-old Italian-born Beatrice Rana is making waves in the international classical music scene. In 2017 her critically acclaimed recording of Bach's Goldberg Variations was crowned with two major awards, Gramophone's Young Artist of the Year and the Edison Klassiek Discovery of the Year; and in 2018 she was elected Female Artist of the Year at the Classic BRIT Awards at Royal Albert Hall.

MAGIC LANTERN FILMS PRESENTS:

MARY POPPINS RETURNS



IV Theater I 7 & 10 p.m.

Friday 1 & Monday 4

IMPROVABILITY

A sketch show

Embarcadero Hall I 8 p.m.

Friday 1 March

\$3

Friday 1 March **The Laramie Project**
Hatlen Theater I 8 p.m.



PHOTO COURTESY OF THE UCSB CURRENT

In October 1998, a hateful act took the life of Matthew Shepard. As the nation struggled to explain threads of intolerance woven into the fabric of American communities, Moisés Kaufman and members of Tectonic Theater Project visited Laramie, Wyo., to listen to the people of the community where the crime took place. Through a text taken verbatim from hundreds of interviews, The Laramie Project reveals a complex truth of the depths of intolerance and the heights of human empathy.

Saturday 2 March **Doun-Doun-Ba! Music & Dance From Guinea**
MCC Lounge I 11:00 a.m.



PHOTO COURTESY OF FACEBOOK

West African dance is power. It is freedom in rhythmic expression, and it is also deeply healing. Come learn how to play these and other instruments, as well as dance to their beats, no matter what your age is! This high-energy community class will be led by Leida Tolentino, who grew up in the Cape Verde Islands and is a passionate student and performer of West African and African diaspora dance styles since 2002, and Fara Tolno, who was born in Guinea, West Africa and spent his youth in the village of Kissidugu and Guinea's capital city, Conakry.

DAILY NEXUS

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SUDOKU

THE SAMURAI OF PUZZLES By The Mepham Group

Level: 1 2 3 4

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SOLUTION TO WEDNESDAY'S PUZZLE 5/3/12

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Complete the grid so each row, column and 3-by-3 box (in bold borders) contains every digit, 1 to 9. For strategies on how to solve Sudoku, visit www.sudoku.org.uk

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ACROSS

- 1 Talmud expert
- 6 ABBA singer Ulvaeus
- 11 Dry, in a way
- 14 Latish curfew
- 15 Run down
- 16 Adherent's suffix
- 17 One assaulting a sorceress?
- 19 Postgrad degrees
- 20 2-1 or 3-2, in baseball
- 21 Doesn't feel so hot
- 22 Tomato variety
- 25 Great price for a meadow?
- 29 Burgers and More restaurateur
- 31 South Pacific region
- 32 Barbarian of film
- 33 H.S. health class
- 35 Shakespearean cry that hints at how 17-, 25-, 48- and 56-Across are formed
- 40 "___ Gold": 1997 film
- 41 Orange Muppet
- 43 Order including whales
- 47 Maître d's subordinate
- 48 Start of a cowboy romance?
- 51 Sleep ___ (computer setting)
- 52 They can be inflated
- 53 Come over the top, in poker
- 55 Pilot's fig.
- 56 Yarn donations?
- 62 Slogan site
- 63 April baby, perhaps
- 64 Hallmark Channel talk show
- 65 Roswortedly crushers, purportedly
- 66 Doughnut filler
- 67 Many a double agent

DOWN

- 5 Chat room qualifier
- 6 What Clementine fell into
- 7 Volkswagen sedan
- 8 In normal seasons, only month when the NBA, MLB, NHL and NFL all have scheduled games
- 9 Canadian singer Carly ___ Jepsen
- 10 Largely listener-sponsored org.
- 11 Primate
- 12 Bibliographer's catchall
- 13 Textron-owned plane maker
- 18 Body in the lake?
- 21 ___ Khan
- 22 DVR button
- 23 Melville opus
- 24 DVR button
- 26 Forklift load
- 27 Solved with ease
- 28 Place with an important part in the Bible?
- 30 Bring about
- 33 Campaign tactic
- 34 Storm hdg.
- 36 Baldwin in Capital One ads

ACROSS

- 37 Like the forest in Longfellow's "Evangeline"
- 38 Aware of
- 39 Unsettled, in a way
- 42 Browning's "before"
- 43 Whip up
- 44 Aerie nestling
- 45 Govt. securities
- 46 Legal chiefs: Abbr.

DOWN

- 47 Fillmore, for one
- 49 "Family Matters" nerd
- 50 Impudent
- 54 Easy mark
- 56 Muslim's journey
- 57 "We ___ not alone"
- 58 Not a one
- 59 Michael Collins's org.
- 60 Noted 20th-century diarist
- 61 Escape, with "out"

ANSWER TO PREVIOUS PUZZLE:

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xwordeditor@aol.com 05/10/13

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By Gareth Bain (c)2013 Tribune Media Services, Inc. 05/10/13

WEATHER

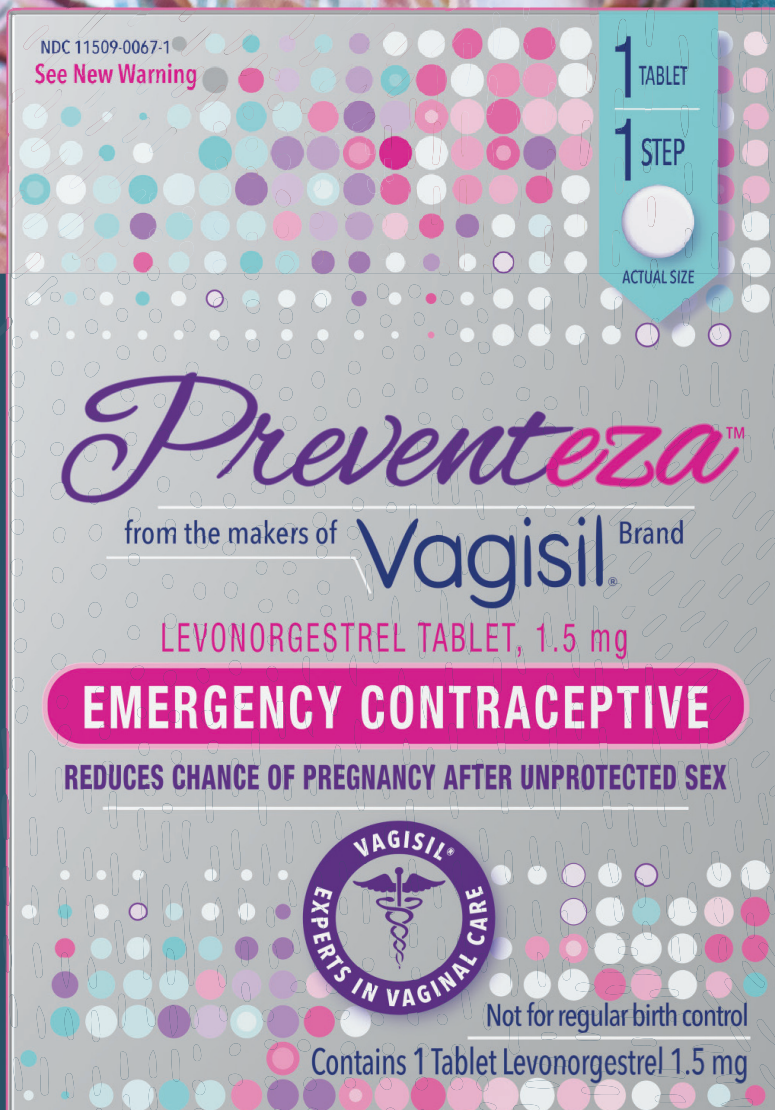
The Weatherhuman may have developed feelings (?) for Michael Cohen yesterday morning.

Tomorrow's Forecast:

TREASON AND COLLUSION



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“Hella Black Podcast” To Host Live Show at UCSB

Sanya Kamidi
Asst. News Editor
Omar Hernandez
Sports Editor

On Friday, Blake Simons and Delency Parham, the hosts of the “Hella Black Podcast,” are bringing their show on radical political Blackness to UC Santa Barbara.

The two Bay Area natives released the first episode of the “Hella Black Podcast” in 2015 with the goal of amplifying Black voices and covering topics that are often overlooked.

“With each episode we hope to educate and inform our listeners on all things related to Blackness. Our podcast is important because it uplifts the voices of Black radical organizers who are doing the work in the field. Often times our narratives are not told,” the two wrote on their website.

Coming to UCSB as a podcast host is a welcome change for both Simons and Parham.

Simons attended UC Berkeley as an undergraduate and Parham attended Santa Barbara City College before transferring to the University of Idaho. Both played sports at their respective universities.

“I think about my experience as a student-athlete at SBCC, and it was hard enough getting folks on my own campus to take me serious. I experienced students at the UC thinking they were better than me

and other students at the city college. So to come back here, and have students gathered in a room to listen to Blake and I host a live podcast... never something that would [have] crossed my mind,” Parham said in an email.

The two only recently began doing live shows for the “Hella Black Podcast” in September 2018.

“As the podcast started gaining more traction, we thought it would be dope to be able to engage with people and create a radical space in person to have the conversations we have. We’ve had shows in Oakland, Los Angeles, where over 100 people pulled up to each show,” Simons said in the email.

While the two both have a background in writing, they realized that podcasting would allow them to reach a larger audience.

“Folks might not have time to read a full article due to the constraints that capitalism puts on people, but you can listen to the podcast on your way to work or when you’re doing laundry,” Simons added.

Alexandra Gessesse, financial director for the Black Student Union at UCSB, worked with A.S. Program Board Cultural & Arts Coordinator Kiyomi Morrison to pull the event together.

Gessesse wanted to bring the two to campus because of their experiences being Black on predominantly white campuses, and especially because of Simons’ work co-founding the Fannie Lou Hamer Black Resource Center at UC Berkeley.

UCSB’s BSU is currently trying to develop an agreement for UCSB

to build a freestanding building where Black students can get access to resources and have a space for themselves.

“Blake himself has pioneered a lot of what we are trying to achieve for here at our own campus, but having been a Cal alum, a UC product and having worked within the UC system for several years since he’s graduated, I felt like he could share insight to what it’s like being black within the UC,” Gessesse said.

Continue reading at dailynexus.com.



Courtesy of Hella Black Podcast

Black History Month Book Pop-up Comes to UCSB

Sofia Mejias-Pascoe
Asst. News Editor

For many people, figures such as Martin Luther King Jr., Malcolm X and Frederick Douglass are household names; their work and efforts to better the lives of Black people in America are studied and revered in books, movies and other media.

But for Zion Solomon, second-year history of public policy major, these narratives are far from the complete story of Black history. To help share more of the stories and experiences of Black figures, Solomon and fellow UCSB student Taylor Jackson created a Black History Month free book pop-up.

“Taylor and I were meeting about things we could do for Black History Month to raise more awareness,” Solomon said. “I specifically wanted to stray away from the typical narratives of like Malcolm X, Martin Luther King, and usually the more like watered down versions of what they did for civil rights.”

In particular, the contributions of Black women is something that still goes overlooked at times, Solomon said.

The pop-up will feature six books written by Black women that shed light on their experiences, insights, talents and successes. Students can stop by the pop-ups, which will be located at several points on campus such as the Student Resource Building, MultiCultural Center (MCC) and University Center, to pick up a book from the selection, Solomon said.

“The narratives that we wanted to share was the one of... not the typical narrative that makes people feel comfortable but rather educated about actual experiences of Black people,” they said.

The pop-ups are expected to show up on campus by the beginning of March.

The books include *Parable of the Sower* by Octavia E. Butler; *Remaking*

Black Power: How Black Women Transformed an Era by Ashley D. Farmer; *Sister Outsider: Essays and Speeches* by Audre Lorde; *Redefining Realness: My Path to Womanhood, Identity, Love and So Much More* by Janet Mock; *My Mother Was a Freedom Fighter* by Aja Monet; and *The Source of Self-Regard: Selected Essays, Speeches, and Meditations* by Toni Morrison.

Zion hopes the project will bring more “overall awareness of the Black experience” to students at UCSB, which they say will be important for sustaining the Black student community on campus in the future.

“Books are really impactful to the way that people choose to think and the way that people choose to align their politics and live their lives ... I think people are willing to learn, but this could be both like a really healing experience and like learning for allies and Black folks.”

The pop-up will also feature the opportunity for students to participate in book clubs to discuss the books with other students. Although many students might not have time for leisure reading or book clubs, Solomon hopes students will see the value in reading these books.

“I hope that people can simultaneously take some time from their busy schedules to read these books and get really in-depth information from each other in the groups and from the books themselves,” Solomon said.

During the process of selecting books, Solomon and Jackson enlisted the expertise of AnneMarie Mingo, an Ella Baker visiting professor of Black Studies at UCSB.

Mingo, who previously met Jackson through her involvement in the MCC and the African diasporic Cultural Resource Center, was happy to see a project with this goal in mind.

“It was exciting to me that students would have an opportunity to receive free books written by powerful Black authors,” Mingo said in an email to the *Nexus*.

When Jackson and Mingo met, the two discussed the project and which books could accomplish Solomon’s and Jackson’s goals. Mingo



SANYA KAMIDI / DAILY NEXUS

provided suggestions for specific books and advised Jackson to consider a variety of genres and perspectives and to find books for the pop-up that represent each.

“I drew from books on my personal bookshelf, books I would want my students to read but we do not have space for them on the syllabus, books that are great introductions to nontraditional fields, books that can easily make must-read lists, and more,” Mingo said in the email.

Both Solomon and Amingo hope this year’s pop-up will be the beginning of a project that will resurface on campus in following years.

“I hope this will be the start of an annual opportunity for students to select books that they may not be familiar with, join in dialogue with others who also select the same books, and extend their education beyond the classroom,” Mingo said in the email.

For Solomon, the idea behind the pop-up goes back to one of the fundamental underpinnings of the university: the value of diversity.

C.A.P.S.’ Only Black Female Psychologist Looks Back

Sanya Kamidi
Asst. News Editor

In 2012, the Black Student Union released a set of demands calling for more dedicated attention to the recruitment and retention of Black students on campus.

One of the demands, in particular, addressed the university’s lack of resources for Black students. The Black Student Union (BSU) cited Counseling and Psychological Services (C.A.P.S.) in particular as void of staffers who could understand their experiences.

As a result, two Black psychologists – Meredith Merchant and Mario Barfield – were hired in September 2013

by former C.A.P.S. Director Jeanne Stanford.

For Merchant, the demands played an integral role in her decision to work at UC Santa Barbara.

“I was inspired by the agency and activism of students to ask for what they need and to use their voices and resources to get their needs met. I would not have left LA ... if it had not been for the opportunity to respond to the call of Black students who were feeling unsupported, underrepresented, and invisible,” Merchant said in an email.

Merchant, who grew up in Los Angeles but spent “15 summers in a row in Chicago where my parents were born,” said her parents moved to California to provide her with more opportunities than they believed she would have in Chicago.

“They instilled pride in being Black, demanded that I speak up for myself, and regularly told me that I could do anything that I put my mind to,” she said in the email.

Becoming a psychologist was a natural choice for Merchant, who said she has always been the person that friends confided in and looked to for advice.

“I chose to go to graduate school with the thought, ‘Everyone tells me their deepest darkest secrets and talks to be about anything, why not get paid to be me?’” she said in the email.

Merchant’s areas of focus are women’s health, academic success, overall student wellness and “empowering and supporting students who may feel marginalized and specifically students from the African Diaspora,” according to the C.A.P.S. website.

“I have always worked in settings in which I advocated for under-represented populations and helped give voice to the voiceless,” Merchant said in her email.

Merchant cited her own personal experiences as the reason she cares so much about helping others find solutions to their problems.

“My personal reproductive trauma, having a daughter (Nailah Asha) that died the day before her first birthday in 2006, led to me learning the statistic that Black college educated women are twice as likely to have an infant die than a white woman who drops of out high school,” she said in an email.

“My loss and this data, fueled my passion for being part of the solution that reduces levels of stress of people who look like me (and anyone else I come in contact with) because too many babies and mothers are dying unnecessarily due to the structural and institutional racism across the life span, lived and passed on through generations, and it needs to stop.”

Merchant hopes to help Black students find peace and a sense of belonging and safety through counseling.

“At predominantly white serving institutions, more often than not, many students of color, and especially Black students find themselves fighting against being treated as inferior and as if they don’t belong before they even step into a classroom,” she wrote.

Students of color, particularly Black students, may not feel as comfortable asking for help as others for a variety of reasons, Merchant said.

Sometimes it’s a lack of trust in institutions, but there are also cultural stigmas for students of color who might be shamed for talking about their family’s private business or who worry about being called crazy, she added.

“It is much easier to seek help if one feels as if someone understands their struggle and reduces the burden that students have felt to teach the counselor about the struggle to be Black at a white serving institution before they can get the help they need.”

In her time so far at UCSB, Merchant’s proudest accomplishment is establishing for Black students that she is there to support them and that she truly sees them. Since her and Barfield’s time at UCSB, Black students have utilized C.A.P.S. in larger numbers, Merchant said, and lately the program has been working to reach out to students more as well.

But as she works to support Black students on campus, Merchant faces her own struggle on a predominantly white campus.

“It has been lonely and overwhelming as the only Black female psychologist in CAPS,” she said in the email.

“Being a Black staff member at UCSB mirrors the Black student experience in many ways and having community is essential and important for me too” she said in the email.

The BSU Demands Team recently released a set of demands in early February, addressing the need for more Black student advocacy on campus, both institutionally and one-on-one.

Merchant believes the completion of these demands, particularly the construction of a building

named the “Malcolm X Center for Black Student Development,” would increase Black student retention and graduation in a significant way.

“I believe that it would be very supportive, empowering, and meaningful for Black students to have a place that they can call their own, where they feel a sense of belonging, and are encouraged, in word and action, to be their best selves. Where they are guaranteed to see people who look like them and to trust that their needs are important and their existence is validated,” she wrote.

The demand for a freestanding building for Black students was one written into the first demands released in 1968.

“We all need to take more responsibility for our role in improving the mental health of all students. This is not just the responsibility of psychologists in the counseling center but it is everyone’s responsibility,” Merchant wrote.

“However, with respect to Black students who I believe make up the second smallest ethnic group on campus, greater efforts need to be made to create, sustain, and enrich the experiences and environment for Black students,” Merchant said in an email.

While there are people working independently on initiatives to improve Black student admission, retention and graduation rates, Merchant believes that centralizing those operations is key to being accessible to Black students who need help.

She also believes that while Student Affairs has prioritized diversity, inclusion and equity, individual professors and academic departments need to be held accountable for creating classrooms where Black students are not made to feel out of place.

“Too many Black students and other students of marginalized populations enter classrooms on the defense due to how they are treated by classmates as well as professors,” she said in the email.

“Too many professors are not held accountable for their complicit behavior and students suffer.”



Courtesy of Meredith Merchant

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Former Black Panther Leader Speaks at Campbell Hall

Caleb Brown
Reporter

On Feb. 21, guest lecturer Ericka Huggins, a former leader of the Black Panther Party, gave a talk at UC Santa Barbara's Campbell Hall as part of the Black Student Union's two-day Heart & Soul Case Series celebrating Black art forms, expression and entrepreneurship.

Huggins visited UCSB to talk about her time as a leader in the Black Panther Party and her experience being incarcerated as a political prisoner. Her lecture focused on identity, activism and change along with the spiritual component that ties them together.

Huggins led the Los Angeles and New Haven chapters of the Black Panther Party for 14 years after she originally joined in 1968, according to her website.

The Black Panther Party was a revolutionary Marxist-Leninist party seeking the liberation of all oppressed peoples by toppling capitalism, according to their former Minister of Information, Eldridge Cleaver.

The Black Panther Party was known for its radical approach to organizing and meeting the material needs of Black and other oppressed groups with free breakfast and groceries programs, free clinics, political education and armed protection from police abuse according to former chairwoman of the party Elaine Brown.

Alexandra Gessesse, UCSB's Black Student Union financial director, introduced Huggins that night.

"Ericka Huggins taught herself to meditate as a means to survive incarceration ... since then she incorporated spiritual practice into her community work and as a speaker and facilitator, teaching it as a tool for change," Gessesse said.

Huggins started off her lecture on the topic of having an "attitude of gratitude," which over the years helped ease the pain of incarceration and being subjected to solitary confinement.

"When you feel like a speck of pepper in a sea of rice, remember gratitude," Huggins said.

This also served as her first of many motions for audience participation, asking those in attendance to reflect briefly on someone or something they are grateful for.

Huggins prefaced her later remarks on identity, activism and change by describing what it means to be aware of humanity.

"Most all the isms – sexism, racism [and] classism – all of them are really not based in hatred. They look like they're hateful, but they're based in fear. Which is an irrational emotion for any of us to have."

Huggins further posited that said "isms" aren't to be attributed to individuals but to the institutions that manufacture and reproduce them.

"It's structural ... Remember that no one man or woman or group of men and women is responsible. It was here before they got here and before the ones before them," she said.

Huggins then segued into identity from these statements, pointing out the significance of coinciding identities existing in one body.

"Even if we say my identity is human, which it is for all of us, there are other identities folded in ... all in this one body," Huggins said.

"If you are a man and a gay man, those are coinciding identities. If you are a man and you are heterosexual, [those are] coinciding identities. When the two men meet there could be some learning there ... if our socialization didn't get in the way of the two men talking, and that socialization teaches us to be fearful of what we don't know."

Huggins transitioned into discussing activism, first by explaining what it meant to embody the essence of activism.

"Activism is what you do, how you participate in creating the transformation you want to see in this world. In other words it's the dues you pay for taking up space on the planet.

"It is not a monolithic thing ... [but] it needs to be a little bit beyond Facebook, okay," Huggins said, joking with the audience.

Huggins, in between her humor, didn't leave out the somber reality that can accompany activism, particularly of people like herself.

"Maybe you think that an activist has to live the kind of life that I lived. You don't want my life. I assure you. It's not romantic. It's not pretty."

Huggins spoke about change and transformation, noting her time in Upstate New York, learning from children who were researching the life cycle of a butterfly.

"They don't just change. They transform," Huggins said a boy exclaimed to her at the time.

Huggins connected this anecdote to her and the Black Panther Party's struggle for a transformation of society beyond the previous change achieved in the 1960s.

"A change would be civil rights, which are the rights you are due by law ... human rights, if they're honored, would be the rights you are due by your very birth. That is transformation."

Huggins laced the concepts of identity, activism and change together by advising the audience to step outside of the boxes built up around them and rejecting those imposed upon others.

"Whatever you were told about yourself and about others, if it doesn't hold them up as fully human, you can let go of it ... The universe won't dissolve into the cosmos if we let go of some old, tired, whatever it is, but it's important that we begin because freedom, is an inside job."

A few students after the lecture offered their thoughts on which passages resonated most with them, and discussed the connection to the current political climate.

"I wish the talk was longer because every time I thought I knew something, her views on life told me different," Aryn Jackson, a third-year communication major.

Jackson related to Huggins' belief that no one identity can fully explain the qualities of a person.

Nashelle Brown, a third-year film and media studies major, related the lecture to political polarization in the U.S. She pointed out that immense tension can impede change as well as the transformation that Huggins defined.

Brown's favorite quote encapsulates Huggins' lasting message of the night.

"None of these privileges are anyone's fault; it's how we use it."



ANGIE BANKS / DAILY NEXUS



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Brown Privilege: Fighting Against Anti-Blackness in the Latinx Community

Omar Hernandez
Sports Editor

I don't remember the moment I first realized I was Black. It might have been when I was five, and my dad explained that the small shrines he had around the house were how he paid respect to the Orishas, the gods our ancestors brought over on the slave ships to Cuba. It could have been when I broke down crying in class in the fourth grade after recounting how my dad was profiled and berated by the manager at the Piedmont Market over an imaginary stolen pack of cigarettes. The very well may have been only two years ago when I was sitting on the curb in handcuffs with a couple of friends right down the street from Cal, listening to the Berkeley police officers who detained us brag about how efficient and effective their new handguns were. I do remember one of the first times I realized I was brown, however. My friend's dad had picked us up from school one day after there had been some sort of fight. "It was probably those mayates (a derogatory term for Black people)," he claimed. "They're always out here causing trouble." I was confused by this blatant display of anti-Blackness. The first thoughts that crossed my mind were, "How could he say that in front of me without feeling bad? Doesn't he know who I am, who my family is? Is he talking about us?" But I stayed silent. And that's how it went as I grew older. Brown and white folks would feel comfortable either saying or doing something anti-Black in front of me, and I stayed silent or my objections were waved away. I began to wonder how I could be Black when I knew the world didn't see me that way, when I knew I personally didn't have to bear the burden of anti-Blackness. I couldn't reconcile what my dad always told me about my African roots and culture with the tangible privileges and access I got due to my phenotypic brownness. And so for a long time I was confused. The breaking point came when my high school organized a walk-out over a racist message posted in the library cheering for the return of the KKK, and I wrote in the school paper about the importance of Black people leading the march and for there to be room for brown Latinx to also be there in solidarity. For some reason the piece I wrote didn't quite sit right with me. Solidarity is important, but how could I call for Black people to put in the energy to accommodate and form a coalition with brown folks when most of the anti-Black comments or actions that I experienced were actually from brown Latinx themselves? Why did a lot of the Mexican or brown Latinx people I know harbor such anti-Black thoughts? How could I change this? I decided the best way would be to educate myself. I read about the Casta system that Spanish colonists enforced all over Latin America, a hierarchical social structure which prized proximity to whiteness with capital and punished Blackness and Indigeneity into servitude. I learned how media and political power structures in Mexico still reflected anti-Black ideologies to this day. How the conflation of brownness with Latinidad during the nation-building that occurred post-colonization in Latin America served to erase the contributions of Black Latinx and Indigenous peoples, and how immigrants coming here maintained these ideals of who is and isn't Latinx, even in the United States. My family invited me down to Chiapas and I saw for myself the horrors that Black Central American immigrants had to go through. Many brown and white Mexicans silence and abuse them and the Tzotzil and Tzeltal

Indigenous people who live there in the same way that the U.S. abusively deals with undocumented immigrants here.

I learned just how big of a problem internalized anti-Blackness is in places like the Dominican Republic, and how this often manifests in violence

“

I began to wonder how I could be Black when I knew the world didn't see me that way, when I knew I personally didn't have to bear the burden of anti-Blackness.

toward outwardly Black peoples and cultures such as Haitians.

So I realized that that's where the problems started, but where were the solutions? Would we just always be bound by these stereotypes and structures set upon us by colonizers?

Just like the problems, history has these solutions as well.

The coalition between the Black Panthers and Zapatistas, as documented in *Zapantera Negra* by Marc James Leger and Emory Douglas, is one example of how vastly different groups could still strive to find middle ground. Through genuine respect and keeping an open mind, a group of Indigenous revolutionaries from Oaxaca and Black community leaders from Oakland were able to learn from each other and help in the fight for sovereignty for oppressed peoples worldwide.

You could also look to independence leaders such as Jose Marti in Cuba, who put his own privilege and status on the line for the liberation of all people, as an example of what white and brown Latinx are going to have to sacrifice to form these coalitions.

Understanding this history opened up the world for me and changed how I perceived myself. I'm not insecure about being mixed, nor do I feel like I have to choose one side of my identity.

I now see myself as a bridge between two worlds.

I get to enjoy the beauty and vibrancy of both my Black and Spanish heritages, but I also have a responsibility to facilitate ideas and solutions between the two as well.

I've devoted myself to fighting against anti-Blackness in the Latinx community and also to highlighting the fact that there is no Latinidad without Blackness in the first place.

I hope that other brown folks can take a look at their histories, confront anti-Blackness in their communities and ultimately work toward building solidarity amongst all people of color. Only then will we truly be able to attack the systems of oppression that keep us all down.

Deltopia 2019 Parking Information

Isla Vista Parking



The Santa Barbara County Sheriff's Office has advised roadblocks will/may be placed in Isla Vista beginning at 4pm on Friday 4/5/19 through 6am on 4/8/19. The roadblocks will/may prevent vehicle access to Del Playa, Sabado, and Trigo roads, from 6500 through the mid 6800 blocks. Other affected areas include the 6500 block of El Nido, Camino Del Sur between Del Playa & Trigo, Camino Pescadero between De Playa & Trigo, El Embarcadero between Del Playa & the loop, and Camino Majorca between Del Playa and Pasado. **Trigo Road residents living in the 6500 block will need to relocate their vehicles parked on the street. Signs will be posted notifying residents (SBSO 805-681-4179).**

UCSB Campus Parking

No Overnight Visitor Parking is allowed on the UCSB Campus on Friday April 5th and Saturday April 6th

- **Registered UCSB Students** with an Annual Night & Weekend parking permit can park in designated lots on campus beginning at 9am Friday, April 5th until 7:30am on Monday, April 8th. Parking is allowed only in Structure 22, and parking lot 30. All other campus lots are subject to closure and may be physically closed.
- **Apply/order on-line by March 22nd** to ensure your permit arrives by USPS mail prior to April 6th. Visit our office to purchase a permit now through April 6th. Vehicles must display the actual permit decal. **NOTE:** Temporary paper permit printouts will not be valid during these dates.

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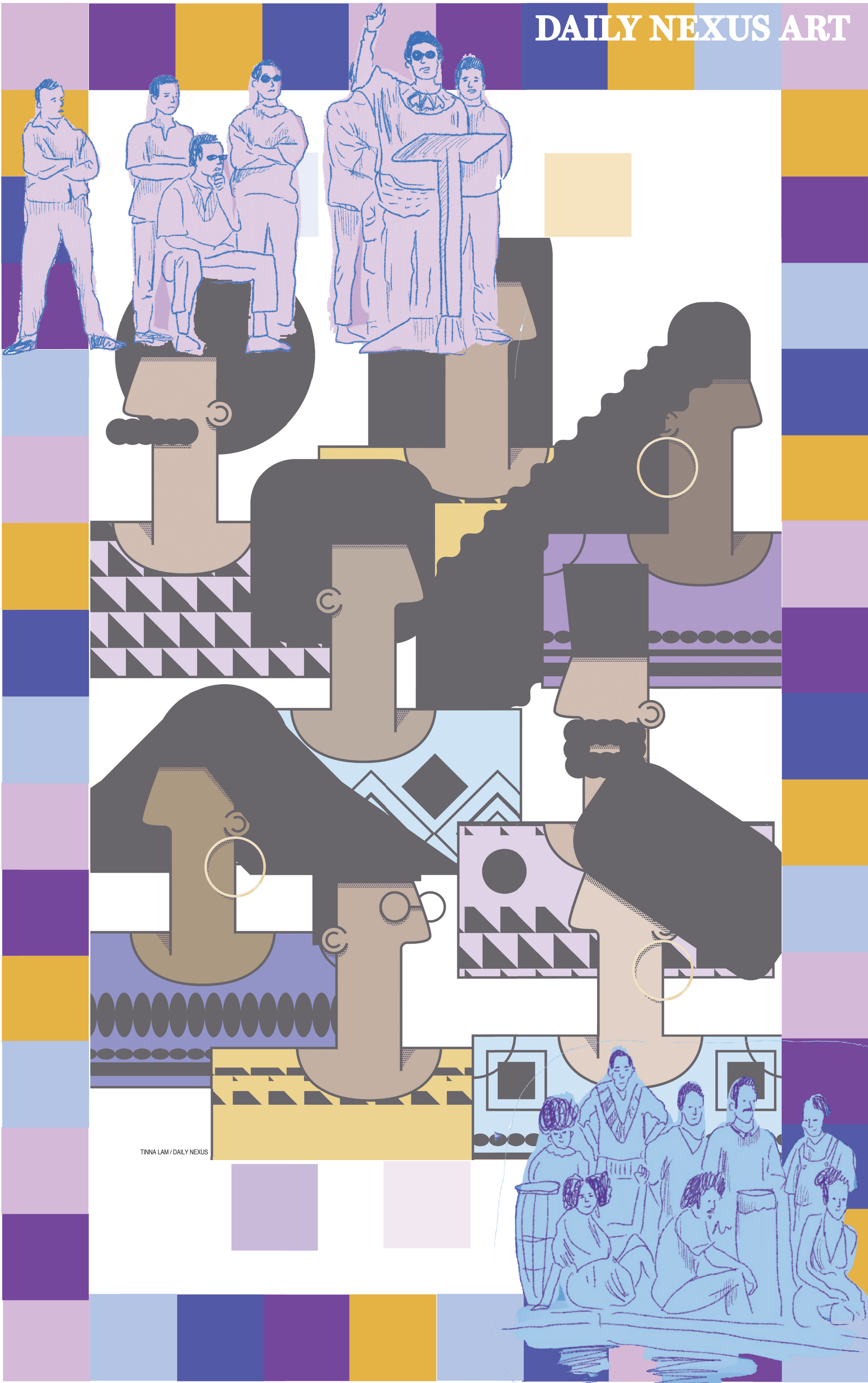
\$17.50 plus \$5.95 shipping/handling fee = \$23.45 – valid through June 30, 2019.

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DAILY NEXUS ART



TINNA LAM / DAILY NEXUS

PEYTON STOTELMYRE / DAILY NEXUS

ARTSWEEK

Black Girls Like Guitars Too

Artsweek Editor Zoë Jones recounts a story of coming to terms with her identity through music

Zoë Jones
Artsweek Editor

When I was about seven years old, my parents gifted me the greatest present I've ever gotten: a silver Casio personal CD player, complete with a set of earphones and anti-shock technology. As a child of the early 2000s, this was wonderful – iPods hadn't hit the scene yet and it was as close as I could get at the time. This also meant that I had access to my parents' massive CD collection, taking random mixes from my dad's car, or borrowing the new music that my mom had just bought from Best Buy.

I spent quality time with the music that piqued my interest most, developing my personal tastes quite early on. Music didn't have a face, only a voice – and it spoke to me.

There were many gems that I was lucky to discover in the treasure trove of music available to me, everything from Dave Brubeck, to Michael McDonald, and Michael Franks – oh, and of course, the Beatles. My dad, in particular, exposed me to music that I wasn't supposed to like at that age. I knew that for a fact. But I didn't realize I also wasn't supposed to like that music because I was a black girl.

My acute realization of this fact came when I got to middle school and traded my CD player in for an iPod when I turned 11. After school, friends would peek over at the small screen of my most prized possession and wonder, "What is she listening to?"

Black girls aren't supposed to like guitars. Black girls aren't supposed to like music that's for white people. Black girls don't listen to bands.

After these realizations, music became even more personal to me. Of course, I sang along to Top 40 hits by Lady Gaga and Beyoncé

in the mall with my friends, and fell in love with Drake as he rose up the pop-hop ranks on the radio. But the songs on my iPod – the songs for old people, the songs for white people – I kept those mostly to myself. I reveled in the time I got to spend watching music videos on my shared home laptop and putting on my earphones while nestled in the backseat during long drives.

High school came around, and I was equipped with my own computer and a smartphone, also known as the greatest tools for music discovery ever invented. I searched, I dug for more and I downloaded an embarrassing amount of illegal



MAKENA SUMI / DAILY NEXUS

songs from websites that were likely on the FBI's radar. Mixed CDs with handwritten tracklists were the best gifts I knew how to give and were reserved for the people I cared about most. I leaned into finding music that I loved – likely as a means to somehow find myself too. It became a hobby and the thing that made me happiest at the end of another day as a teenage girl.

My first favorite bands were Coldplay, Radiohead and Nirvana. All three of these bands are basic fare to people well-versed in pop culture, but can be life-changing to a young person. I found more bands, posted links to music videos on Tumblr and Facebook and

talked about my favorite new songs with anyone who would listen. Sometimes, I was called white-washed, a try-hard and a number of other stupid things I thankfully can't remember anymore.

Of course, this didn't happen often; I wasn't bullied for my music taste. I am not claiming to be the victim of some form of musical racism. But I constantly felt that I was trying to be figured out. The music taste I had developed, coupled with the way I spoke and the types of boys I had crushes on, was cause for confusion. Eventually, I too became confused by myself and wondered why, to most people, my identity didn't match my tastes.

In the second half of my high

school years, I found Vampire Weekend, Tame Impala and Mac DeMarco – a group which I now affectionately refer to as Baby's First Indie Bands. By this time, I was fully settled into liking "white" music, or whatever else made me stop and listen. If nothing else, I knew what I wanted to hear, which was very important in me becoming fully, outwardly myself.

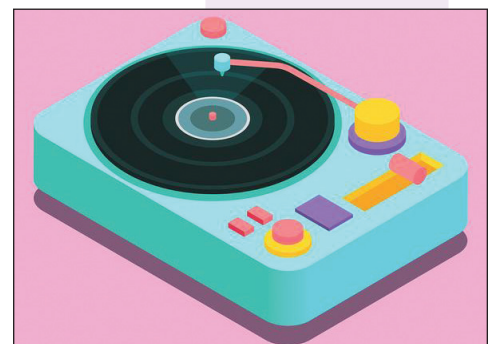
With the deep-dive into music history during my early college years came an important realization: Black people had an instrumental role in the creation of rock and roll. Some of music's most important figures were Black – and had white listeners. Chuck Berry was one of the Beatles' primary

inspirations and Elton John can be considered Little Richard's closest counterpart. This was powerful knowledge – proof that my love for music with guitars is perhaps natural. Black girls like guitars, and people that look like us play them too.

I embraced my love of music that contrasted with who I was supposed to be in the minds of others and moved forward. Now, house shows in Isla Vista are one of the places I feel most comfortable. Most importantly, I've made writing about music of all kinds my focus. Music belongs to everyone, not only in parts deemed to be fit for certain groups.

Whatever makes me feel, whatever I choose to be for me, can be mine. If you limit yourself in consuming any sort of creative expression, based on preconceived notions of who it is created for, it is a blatant disservice to the art and to yourself.

I've made writing about music of all kinds my focus. Music belongs to everyone, not only in parts deemed to be fit for certain groups.



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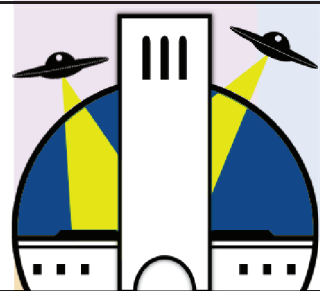
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OLLIE TABOOGER / DAILY NEXUS

White Girl Continues To Touch Hair of Beautiful Girl Who Sits in Front of Her

Joey Zones
Staff Writer

Last week, it was reported that Tiffany-Joy Johanson-Mills suddenly and without consent plunged her fingers into the hair of a Beautiful Girl sitting in front of her during a mid-sized communication prerequisite lecture.

The girl, while shocked, somehow managed to contain composure and has asked to remain anonymous, as she is one of very few Beautiful Girls on campus.

"You remind me of Solange Knowles!" Johanson-Mills exclaimed mid-discussion. "She's Beyonce's sister, you know." Despite the fact that she looked nothing like Solange, she nodded her head in agreement due to the fact that Johanson-Mills still had her hands wrapped in her hair.

As Johanson-Mills kept one hand still entangled in the girl's hair, she touched her own straw-like bleached hair, pulling several strands out with it. Witnesses to the incident claim that they saw

Johanson-Mills urgently trying to reattach her broken-off strands of brittle hair with a glue stick after class, claiming she was "too broke" for real extensions. Johanson-Mills victim continued to politely sit and take notes, completely unphased by the typical caucasian nonsense of UCSB.

In a practiced motion, the girl effortlessly removed Johanson-Mills's hand from her hair whilst saying, "Please don't touch my hair." Confused by what most people know as "boundaries," Johanson-Mills responded, "But I just wanted to know what conditioner you use!"

While the Beautiful Girl was able to escape her communication class physically unharmed, she added this incident to the list of ridiculous things that has happened to her at UCSB since yesterday. Johanson-Mills still does not understand the boundary that she crossed and is actively considered handsy and dangerous.

Joey Zones has experienced this way too often.

"Oh the Caucacity," Exclaims the 5 Percent of Black Students at UCSB

Joey Zones
Staff Writer

In what is breaking news to only white students, an abysmal 5 percent of students at UC Santa Barbara are actually Black. While Black students have been painfully aware of this fact for a very long time, non-Black students are finally beginning to recognize this as an issue.

"I don't think we have a representation problem at this school," Becky Smith said. "I see people that look like me around campus all the time."

Painfully unaware of what kind of representation is necessary on this campus, Smith continued on to say, "I'm pretty sure I had a class with a Black guy last year. I think he was Black, maybe, or Latino..."

UCSB strongly supports their Black student community, evident through their gracious action of occasionally admitting black students. After recently gifting the community the tactfully obscure North Hall Takeover tribute art and establish-

ing the Department of Black Studies in 1968, the administration thought that what they had done for them was more than enough.

When asked about the lack of Black students on campus, UCSB administration seemed perplexed as to the timing of the question. "Oh, that was THIS month?" the university exclaimed. "Well, that's fine. We still have one more day to celebrate the influence of Black history on this campus."

Though the Black student community continues to ask for just the bare minimum, somehow these demands have not been met. While the number of Black student applicants to UCSB is unknown, it is evident that our student population is not reflective of the diversity that flourishes throughout California.

In response to this, the only comment the Black student community had to make was "Oh, the caucacity."

Joey Zones is fed up.



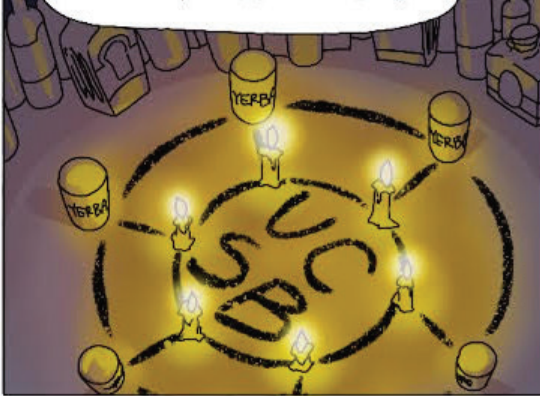
DAILY NEXUS ART & COMICS

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I MUST SUMMON THE SPIRIT OF UCSB.



O SPIRIT! PLEASE!



GRANT ME YOUR DIVINE PROTECTION SO THAT I GET AN A ON MY LAST MIDTERM!!



R. BRUDER

INTERNAL CONFLICT

BY KATE



It's so nice outside!

you need to study!

it's beautiful outside. go to the beach!

THERE'S A PAPER DUE AT 8AM!



i've got it. what if I...



do nothing at all

OPINION

Black Card Declined



Raymond Matthews
Opinion Writer

voices may fall on deaf ears.

I can't tell you how many times I've wanted to call out the racism in subtle digs like, "You're so articulate," which is code for "You can speak English? But that's just for white people! The simulation is glitching." Then, of course, there's the fetishing nicknames like chocolate and caramel (refer to "Finding Nemo": Black people are friends, not food).

I normally bite my tongue when I hear these things because I think these remarks are minute forms of racism, but Smollett's precedent threatens to turn all racism into minutiae that could be discounted altogether, just because one boy cried wolf.

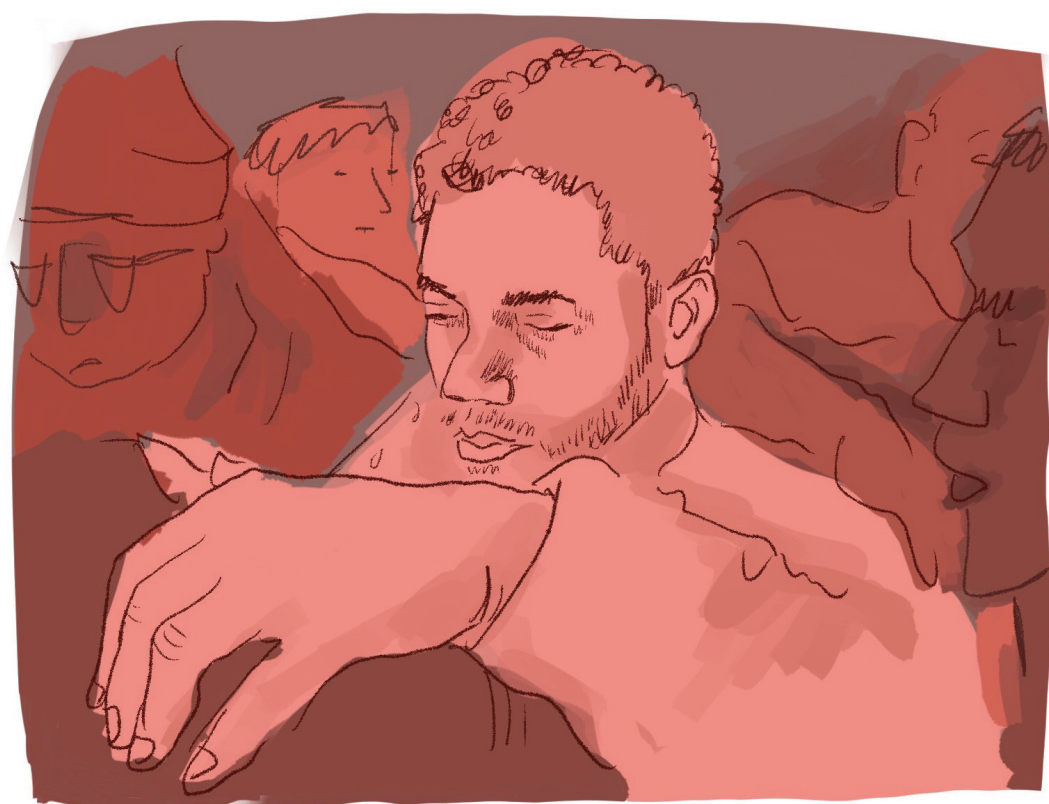
In an individual sense, I'll admit I felt kind of foolish for writing a very personal article about an allegedly fabricated story. As a Black gay man, I identified and sympathized with Smollett, and I rallied behind him when he told fans it was time to be "Blacker and gayer," but now that inspiring message has turned into

your potato salad with the raisins in it, keep your dry chicken to yourself and don't even think about showing up with that unsalted mac and cheese. You're no longer invited to the cookout, and your Black card is declined.

Raymond Matthews wants you to remember the history of real Black activists, not opportunists.



One of the most frustrating parts of being Black in the modern world is our inability to effectively call out the racism we experience on a daily basis, as we're told that we live in a 'post-racial' world — meaning that racism is just a thing of the past. Those who claim that we live in a 'post-racial' world were begging for a scandal like this, and Smollett has effectively proven to them that racism is no longer a problem.



PEYTON STOTELMYRE / DAILY NEXUS

A few weeks ago, I wrote my first article for the *Daily Nexus*, "Is the Sunken Place My Safe Space?," which was a very personal take on the alleged, racially motivated hate crime reported by Jussie Smollett. Unfortunately, his story was allegedly fabricated, but its effect on me and on the Black community remains quite real.

This has set a dangerous precedent for the Black community, as Smollett has shown that Blackness can be strategically used for personal gain, rather than community empowerment. If this precedent is indicative of a new trend, the proud legacy of Civil Rights activists could be diminished and dismissed altogether.

Civil Rights pioneers like MLK, Rosa Parks and James Baldwin meant to empower future generations to advocate for ourselves with integrity. But, if Blackness becomes a tool for the opportunistic, the word racism will lose its meaning and consequently, Black activists will lose their influence.

In our current political climate, real hate crimes are on the rise and racial tensions are growing nationwide; the Southern Poverty Law Center tracked 1,020 active domestic hate groups in 2018, part of a growing trend that spiked circa 2016. In our current racial climate, with real hate crimes on the rise, claims like Smollett's cheapen the Black experience in a way that we can't afford.

One of the most frustrating parts of being Black in the modern world is our inability to effectively call out the racism we experience on a daily basis, as we're told that we live in a "post-racial" world — meaning that racism is just a thing of the past.

Those who claim that we live in a "post racial" world were begging for a scandal like this, and Smollett has effectively proven to them that racism is no longer a problem. Now, they can use his case to claim that Black people have either exaggerated or fabricated our racist encounters just like he allegedly has.

In recent years, "polite," passive, implicit forms of racism are now accompanied by overt displays of aggression in incidents such as the Charlottesville attacks and a plethora of police brutality cases that would take too long to list.

In light of this, Black people have to effectively call out racism wherever it exists to protect and serve our community, and, more importantly, others have to listen. Unfortunately, events such as these mean that when Black people call out real racism, our

a cheap platitude.

This obviously won't change my identity or how I express it, but I won't pretend that it hasn't injured my pride. Smollett's alleged fraud dealt a blow to all those who defended him, and it will take time for both the Black and LGBTQ+ communities to process this damage and repair our public image.

Unfortunately, this news came in the midst of Black History Month, a time to celebrate Black excellence and dignity. This scandal serves as a harrowing reminder that we as Black people are responsible for carrying the African American legacy into the future, and that we must do it with the dignity and integrity that Jussie Smollett clearly lacks.

In the Black community, we have a saying: When we like or support someone they're "invited to the cookout." So, I have a heartfelt sentiment to offer Smollett: We don't want

ANTI-BLACKNESS IN THE UNITED STATES

1,020

active domestic hate groups were reported in the U.S. in 2018 by the Southern Poverty Law Center

versus

892

active domestic hate groups were reported in the U.S. in 2015 by the Southern Poverty Law Center

13

percent of the United States population in 2017 was Black, according to the Federal Bureau of Investigation

versus

28

percent of all hate crime victims in the United States in 2017 were Black, according to the Federal Bureau of Investigation

HANNAH JACKSON / DAILY NEXUS

HOROSCOPES

The signs as ABSURD song lyrics

ARIES
MARCH 21 - APRIL 19

"Let me give you some swimming lessons on the penis / Backstroke, breaststroke, stroke of a genius, Yup!" - Money Maker by Ludacris

TAURUS
APRIL 20 - MAY 20

"Maybe it's time to put this pussy on ya sideburns" - Bedrock by Young Money

GEMINI
MAY 21 - JUNE 20

"Hotta' than a baby in a microwave" - Wop by J. Dash

CANCER
JUNE 21 - JULY 22

"Let me cum inside ya / Let me plant that seed inside ya" - Love Galore by SZA feat. Travi\$ Scott

LEO
JULY 23 - AUGUST 22

"Beats so big I'm steppin' on leprachauns / Shittin' on y'all with the (boom boom)" - Boom Boom Pow by The Black Eyed Peas

VIRGO
AUGUST 23 - SEPTEMBER 22

"Me not working hard? / Yeah, right, picture that with a Kodak / Or better yet, go to Times Square / Take a picture of me with a Kodak" - Give Me Everything by Pitbull

LIBRA
SEPTEMBER 23 - OCTOBER 22

"And I know you love Shrek / 'Cause we've watched it twelve times" - Wake Me Up by Ed Sheeran

SCORPIO
OCTOBER 23 - NOVEMBER 21

"I'm trying to find the words to describe this girl / Without being disrespectful / Damn you're a sexy bitch" - Sexy Bitch by David Guetta ft. Akon

SAGITTARIUS
NOVEMBER 22 - DECEMBER 21

"Fucking magnets, how do they work?" - Miracles by Insane Clown Posse

CAPRICORN
DECEMBER 22 - JANUARY 19

"I'll fuck you til your dick is blue" - Flower by Liz Phair

AQUARIUS
JANUARY 20 - FEBRUARY 18

"Brother Lois should be around in a minute / With a bucket filled with squirrel meat" - Superfunkycalifragisexy by Prince

PISCES
FEBRUARY 19 - MARCH 20

"What about elephants? / Have we lost their trust?" - Earth Song by Michael Jackson

SCIENCE & TECH

Black Professors and Students Share How Their Identity Shapes Their Academic Experiences

Jacqueline Wen
Science Editor

Black and African American students make up five percent of the undergraduate population and four percent of graduate students at UC Santa Barbara, according to the 2018-2019 Campus Profile from UCSB's Office of Budget and Planning.

Compared to other racial groups, Black college students have the highest dropout rate at two-year and four-year colleges, the U.S. Department of Education states.

Furthermore, African Americans represent just seven percent of S.T.E.M. majors in college, a report by Georgetown University's Center on Education and the Workforce finds. They tend to be underrepresented in college majors associated with the highest-paying, fastest-growing occupations, including S.T.E.M., business and health.

Several UCSB faculty members and graduate students in social sciences and humanities shared their thoughts on the disproportionate representation for Black students not just in S.T.E.M. but in higher education in general, as well as how they perceive their identity affects their academic and professional experiences at UCSB.

(Note: Interviewees in direct S.T.E.M. weren't included, but not for a lack of trying to find potential faculty and graduate students to interview.)

Disclaimer: The following people's thoughts do not encompass the views of every Black or African American person at UCSB.



Courtesy of Evelyne Laurent-Perrault

Evelyne Laurent-Perrault, Assistant Professor in the Department of History

"It's always been uphill. Because first, I'm a woman, and I'm a Black woman. I've always felt that I can be doing everything I want to, but for some, it's been a surprise. When I enter a new space and I have to present myself, me being a Black woman, it brings surprises still. It does not always mean a person did not expect it in a negative way [that I'm a professor] and so sometimes it's a pleasant surprise. But it's because it's from a lack of [Black female professors]," Evelyne Laurent-Perrault, an assistant professor in the Department of History, who identifies as Afro-Latin American, said.

As for what she thinks could improve the ethnic disparity in majors leading to higher-paying jobs, Laurent-Perrault believes "a proactive effort by institutions, by the professors [and] by the deans" is necessary.

"For all of us, it is mostly an act of self-reflection and conscientiously self-checking in how we perceive and don't perceive the capabilities of others. It has to be an effort of reaching out and understanding that we are all at different parts of the journey in understanding, accepting and supporting. Professors need to be aware of that, and especially in S.T.E.M.," she said.

For Laurent-Perrault, it's about "improving and addressing the tools students are given to navigate higher education and opportunities to do things that they might not have had [otherwise or previously]."

It's about "applying that conscientiousness and self-reflection," such as by perhaps having a professor encourage first-generation students who may not have had a smooth journey with certain types of expectations and pressures bestowed upon them.

"It has to be a concerted effort that is respectful

to the student and the parents of the student and at the same time provides tools," she summarized.

Laurent-Perrault stresses "the comfort and well-being and social experience of people of African descent" as well. Having an administration or faculty representative of the student population can be a driving factor in attracting more underrepresented students, and indeed, numerous studies indicate that having race-congruent teachers have significant positive effects, including leading to higher performance levels by students.

"Not so much because you need to have people who look like you, but because you need to have people who carry culture like you so that the social experience is also rewarding," Laurent-Perrault explained.

But beyond the present issues, she points to how adequate representation in history plays an imperative role in informing not only the past but also the present and possible future.

"We need to look into the history of who was excluded from what. When you look at the rate of invention and the number of African Americans who have participated in the invention of things like the locomotive engine or the refrigerator, many of the things that we take for granted today have had contributions from African American inventors, and in times when it was even harder to have access [to those fields]. So [part of it] is demystifying the myth of S.T.E.M. always being this overwhelming white thing."



Courtesy of David Stamps

David Stamps, fifth-year Ph.D. candidate in the Department of Communication

"We're grossly underrepresented in a lot of spaces, and that is due to a lot of factors, some intentional and some unintentional. My thoughts are that it's time to correct course. It's time to make space and create resources so that this can be addressed appropriately. It's time to find co-conspirators and allies that see the value in creating equity and inclusion," David Stamps, a Ph.D. candidate in UCSB's Department of Communication who identifies as African American, said.

"I specifically look for ways to empower individuals who look like me that are constantly reminded that they don't belong simply because they don't see themselves resembled in those spaces, that they do belong and they have things that are very valuable to add, and that who they are is more than enough."

"That's why I pursue this career. I want people who look like me to see themselves in classrooms. I want people who look like me to see themselves in scholarship and being represented appropriately. I think that the power is shifting. The more agency that people of color have, the more push we can have to not only survive but thrive," Stamps said.

Stamps is currently the only Black male Ph.D. student in the Department of Communication, with nearly 30 years having passed since the last.

"My racial identity is at the forefront of everything I do because [what I'm doing] has [almost] never existed before. So what's considered normal and what's considered generalizable doesn't even apply to me. Everything I do, there is this heightened awareness because I am bringing my Blackness in because people have never experienced this. And so there's all these stereotypes and stigmas I have to push back against. And I welcome it because the only way things are ever going to change is if people have to confront it and they're thoroughly engaged," he said.

"When I say I want a seat at the table, I'm not asking anyone to give up theirs. I am telling people to move over. There is more than enough space for diverse flavors and diverse identities and diverse schools of thought to all co-exist," Stamps continued.

"I live a very unapologetic life. And so I think when people live unapologetically and embrace their identity, they shouldn't have to assimilate or acculturate their identity to make other people see the value in them."

Stamps underscores why having Black history portrayed accurately is vital to understanding and accepting this.

"Black history is about celebrating people who fought for civil rights and people who were trailblazers and people who were in active resistance and for people who fought for agency. It's not just about what's palatable for majority group members and not Blacks. And oftentimes, that's what Black History Month is. It's Dr. Martin Luther King and it's Rosa Parks. Sometimes it should be Marcus Garvey and Nat Turner and different individuals that didn't necessarily want to play nice when it came to Black liberation and Black freedom. That's also Black history, and it's a rich history that non-Black people should engage in and understand. We didn't get here just by non-violent resistance alone, and that narrative can misinform an individual. So I would want to lay claim to what Black history really is – that spectrum of Black identity, the spectrum of blackness – and not just those that are palatable to individuals."



Courtesy of Raymok Ketema

Raymok Ketema, first-year Ph.D. candidate in the Department of History

"My Blackness has shaped my experience here at UCSB ... completely in totality," Raymok Ketema, a Ph.D. student in the Department of History who identifies as African American, said.

She, too, points out the potentially detrimental effects from history shining the spotlight on some Black historical figures while missing others.

"Something that could be interesting or is important for us to consider is who has been placed in the forefront as the historical Black figures and why are they in those positions? Who are other people doing similar work and why did they not get the same attention?" she asked.

For example, Ketema looks to Winnie Madikizela-Mandela as someone she wishes had better representation in history.

"I think that [Madikizela-Mandela] is a powerful figure that gets obscured in our history a lot, that gets painted as a villainous figure, especially when you think of her compared to how Nelson Mandela has been represented. I think that she's a good person to look at in Black history and somebody that I admire deeply."

Her perception of a lack of diversity and of Black student representation on campus is what motivates her to pursue higher education.

"The best way to correct this would be to actually incorporate African history into our curriculums. Then we wouldn't just need to dedicate a month to Black history. These gaps in our knowledge systems need to be filled, and so that has really motivated my desires to get a Ph.D. so hopefully one day I will be able to teach and fill in some of these gaps and holes that have been present for so long," she said.

Relatedly, re-incorporating the "marginalized from science" would help make S.T.E.M. "a lot

more attainable and accessible to students of color," Ketema added.

She also emphasizes the necessity of holistic knowledge and placing less significance on classifying what fits into S.T.E.M. versus humanities versus social sciences. Rather, she said, breaking down these categories to prevent pigeonholing would also help with fixing the curriculums in schools.



Courtesy of Sharon Tettegah

Sharon Tettegah, Director of the Center for Black Studies Research and Professor in the Department of Black Studies

"I am proud of who I am as a Black woman, or an African American woman. I've worked very hard and I think that I wear being an African American or a Black American as a badge of honor in some ways, so it's really important that individuals understand that my identity is most salient around being an African American woman, or a Black woman," Sharon Tettegah, the director of the Center for Black Studies Research and a professor in the Department of Black Studies, said.

"Being at the intersection [of S.T.E.M. and social sciences], knowing there's a Center for Black Studies Research and having the ability to shape the narrative behind S.T.E.M. and social sciences as well as humanities are what has shaped my experiences [at UCSB]."

"Having this opportunity to be the director, I'm able to bring in undergraduate students and expose them to research in computational science, data science and help them understand that data science is not just for people in sciences and engineering or technology and mathematics, but it's also for individuals in social sciences and humanities as a science," she continued.

As for what could help get more students of color into S.T.E.M. and social sciences, Tettegah believes providing exposure to these academic areas is key.

"I think it's really important to expose students to things that they may not have been exposed to, especially underrepresented groups. Because a lot of times with Black and Brown students they don't get the same exposure to S.T.E.M. at all. It's not that sometimes they might not be interested – they might not know about it."

Additionally, establishing a support mechanism early on is crucial, according to Tettegah. If a mentor can guide a student through navigating a potential interest in S.T.E.M., it helps them to see it from the "human experience" rather than a "mechanical" one, she said. It may help the student see beyond the hard data or facts of the field to identify the human aspects, recognizing the people behind the work to produce those data.

It would be great if students end up finding an interest, but they need to have that initial exposure to it first, Tettegah continued.

In the spirit of Black History Month, but also as a celebration of Black influencers in general who may not have gotten their proper due in history, Tettegah highlights the HistoryMakers project.

Created by Julieanna Richardson, the HistoryMakers website features the nation's largest African American video oral history collection. With over 3,000 interviews with well-known and unsung Black influencers in all backgrounds and fields, ranging from business to medical to religion and media, the expansive archive seeks to provide a more inclusive historical record of African Americans' contributions in the United States and internationally.

Check it out at thehistorymakers.org.

A CLOSER LOOK: BSU DEMANDS OVER THE LAST 50 YEARS

2012

"1. We demand that the Enhanced African American Recruitment Strategies Plan drafted by admissions be implemented in its entirety with full funding from the Chancellor's office. We maintain that none of the funding that is necessary to address our demands comes from the Student Affairs Division and that Student Affairs rightly manage the issues with new funding from the Chancellor's office. The priority shift we are demanding must be on the institutional and structural level. There is no will power and concerted effort being put forth to recruit and retain Black students by the University. We are cognizant of the University's strong efforts to reach a system wide goal of 10 percent for out-of-state students and particularly international students, and 25 percent for Chican@/Latin@ students. While we applaud the University for striving to reach these goals, we see no such effort and energy being put forth to recruit and retain Black students on this campus.

2. We demand an aggressive recruitment of Black faculty in disciplines and programs outside of the Black Studies Department as well as within the Black Studies Department. Hold the deans in each college accountable for the recruitment of Black faculty but also provide incentives for activities that promote retention of Black faculty as well as their recruitment. There is an inadequate number of Black staff and faculty on campus. This is particularly relevant in the retention of Black students because the overall campus climate is racially hostile to Black students, and the presence of the current Black staff and faculty has been imperative in the retention of those of us who are still here.

3. We demand the hiring of two full-time Black psychologists at UCSB. We maintain that the funding for this (which includes recruitment expenses) not come from Student Affairs Division for the reasons stated above. Currently, there is a critical need as we only have one Black Psychologist on campus. We as Black students need psychologists who share similar experiences in terms of racial discrimination and in dealing with the racially hostile campus climate at this University.

4. We demand North Hall be re-named Malcolm X Hall in honor and respect for the Black students and countless student and staff allies who occupied North Hall and symbolically renamed it Malcolm X Hall in 1968. Because of this student activism, the Black Studies Department and the Center for Black Studies Research was created at UCSB. We believe renaming North Hall will memorialize the history and contributions of Black students on this campus.

5. We demand a permanent, student activism-centered display inside of North Hall memorializing the history of the 1968 student takeover of North Hall. Currently a plaque has been placed outside of the inner side of the building, with the drawback that the history of UCSB, its students and its Black Students current and past is not properly memorialized. A student simply can enter and leave the hall without knowing the legacy of the building and its role in changing the curriculum and climate of UCSB. Inclusion of the memorial helps to highlight the role that Black, Chican@, and White students played in making the University's boastful legacy of diversity a partial reality.

6. We demand access to the contact information (such as email addresses) of all self-identified Black incoming first year and transfer students to be available through student affairs mediums such as EOP or OSL so that we can conduct our own familial and individual-centered models of outreach. We are aware that retention of Black students is done in large part by current student leaders and their organized efforts. That being said, we need to be able to extend resources to our community more systematically and rigorously to increase the Black student presence and well being on this campus.

7. We demand access to Black Alumni through the implementation of a program that allows Black alumni to give directly to retention and scholarship efforts of Black students through both monetary and social networks. We want to ensure these additions are localized in the Black community so as to maintain and sustain our community.

8. We demand that all of these be implemented within the next 3-6 months."

1968

"1. The establishment of a commission designed to investigate problems resulting from personal or individual racism.

2. The development of a college of Black Studies.

3. Reaffirmation of President Hitch's directive calling for increased hiring of minority persons.

4. The hiring of a black female counselor for the Educational Opportunity Program (EOP).

5. The appointment of black coaches whenever this becomes possible.

6. Non-condonement of any harassment by any students, whatever color.

7. The development of a community relations staff to be actively prosecuted."



2019

"1. In order to address over 50 years of the University's structural hindrances on the development of Black UCSB students, we demand the opening of an appointment for the position to be named Director of Black Student Development, with the position being housed under the Division of Student Affairs, to be directly positioned underneath and supervised by the Vice Chancellor of Student Affairs.

2. We demand that the University create an Office of Black Student Development. The Office of Black Student Development will strive to support the Black experience at UCSB through four core principles: Advocacy, Academic Success, Recruitment and Retention and Holistic Support. The purpose is to provide resources, advocate for and help create a positive learning environment, and foster a sense of belonging to assist Black students in achieving academic excellence. The structure of the office will include the Director of Black Student Development, the Assistant Director of Black Student Development, two Academic Support counselors, a Recruitment and Retention Specialist, a Coordinator of Black Student Life and two Advocacy Counselors.

3. We demand that a standalone building for Black students be funded and the construction for said building begin within two years of this dated agreement. This building is to be named the Malcolm X Center for Black Student Development, to commemorate the 1968 North Hall takeover where Black students originally demanded the creation of a space specifically for Black students.

4. We maintain that none of the funding that is necessary to address our demands come from the Division of Student Affairs. The entire budget as shown above must be managed by Student Affairs with new funding provided from the Chancellor's office. The funding must be clearly allocated as permanent, yearly funding. Finally, we demand that all of the funding for the aforementioned demands be allocated and all positions implemented within the next two years. This would mean that each position should be filled by February 8th, 2021. Students are to play an integral role in the hiring of all of the proposed positions and in the creation of the Malcolm X Center for Black Student Development."