musically excellent, a spiritually moving experience and undeniably black. This set documents

the forging of the Ray Charles

BLACK MUSIC

Out of a musical Fort Knox

By Kalamu ya Salaam

The vaults of Atlantic Records are a musical Fort Knox stacked with the bullion of '50s and '60s R&B, blues and early R&R. Albert King Masterworks, The Coasters Youngblood, Professor Longhair The Last Mardi Gras (each two record sets) and Ray Charles A Life in Music (a big

rock as well as the sound of commercial blues within a few years' time." King's Born under a Bad Sign album (Stax, 1968) became, writes Palmer, the most influential blues album of its era. Within months Eric Clapton and Cream "were regurgitating chunks of it whole (e.g., 'Strange Brew' and 'Born under a Bad

a personnel listing for each number. Although a bevy of honking tenor sax solos by King Curtis virtually defined the role of the tenor sax in R&R, the music on these recordings is of minor substance. What matters is the attitude and the delivery, and in this regard The Coasters were without peer.

Produced and written by a Albert King is an important non-black songwriting team,

Longhair is the "Professor" of the wild piano style characterized by a rolling rhythm, percussive chords and trembling right hand embellishments. Here is where rock'n'roll piano jumps

This set was recorded February 3 and 4, 1978 at Tipitina's, the place where he frequently tickled the ivories in his last years. On a couple of cuts he flashes his idiosyncratic piano stylings, but for the most part Longhair's singing dominates these tracks. Longhair's voice is like Louis Armstrong shifted into boogie woogie with a whiskey hangover and whistling where the trumpet breaks would be. Longhair does not sound like nor imitate Armstrong, but he does the same thing that Armstrong did: translate an instrumental approach to a vocal style. Longhair's inimitable swoops and slippery rhythm accents are wonderfully captured on this recording. Although not as strong as Crawfish Fiesta, it is an important addition to the limited body of Longhair recordings.

Raw soul.

The five record Ray Charles box set is without a doubt the most important of the four packages in this series. Only Stevie Wonder is comparable to Ray Charles, and were it not for Ray's pioneering work it is doubtful that Wonder would have been

style. First there are the blues—the cathartic song that laughs at pain and triumphs over trouble by shouting it out. If all Ray Charles sang were the blues he could have my money. But then too there is iazz-not three-chordsfunk or fusion, but, he notes, "serious jazz." During the At-

lantic years his band was as much a jazz combo as an R&B group, and they always played jazz numbers as part of their

repertoire.

But the linchpin was gospel. Although others sang with a gospel-influenced style, it was Ray Charles who brought in the musical elements of gospel music: the way he used the Rayletteshis female singers who were the choir to the preachings of the right reverend; original songs written in the eight and 16 bar lengths common to gospel music; and especially the use of cyclical repetitions with a 3/4 or 6/8 rhythm over which he shouted and drove the band, the singers and the audience into a trance-like state, e.g. "I Got A Woman." Ray Charles is the mixed-media master of music.

Ray Charles' recordings of the '50s and the '60s never sound dated or stale. When one compares his music with other music of the same period, it is evident that Ray Charles was indeed charting new directions.

All of the major directions are included here. I think it would have made more sense to group the songs by style, particularly the jazz numbers (which include

"Professor" Longhair (below) was a major influence on Fats Domino.



Ray Charles opened the ears of America to "raw soul."

five record box set), all attractively packaged, are the latest shipment of valuables from a company that probably has over a million hours of historic recordings on tape but that keeps only a fraction of that music in their catalogue.

Without exaggeration, these recordings represent the roots of contemporary American pop music. Their value is admirably documented in notes by producer Albert Goldman on the Longhair set, linears on the Albert King and Coasters by leading critic Robert Palmer, and in an attractive booklet by Nat Hentoff on Ray Charles. Much more than hype, these writings serve as primers on and validators of the cultural importance of these recordings.

As Palmer perceptively points out, Albert King's "mature playing and singing and the definitive soul rhythm section of the '60s slicked together to produce music that would fundamentally alter the mainstream of white

pre-Hendrix electric guitar influence. Although he lives and works here, his influence has traveled via English guitarists who admired and emulated him rather than by guitarists who heard him on his home ground.

Throughout these cuts Albert King demonstrates that he is a master at mixing a sophisticated and relaxed approach to rhythm and vocals while maintaining an emotionally intense authority in his solo guitar style. Palmer aptly metaphorically dubs Albert King "The Velvet Bulldozer." Seven cuts are from the aforementioned influential Bad Sign album and feature Booker T & the MGs, plus Isaac Hayes on piano and the Memphis horns.

The Coasters' set is quintessential rock and roll, danceoriented, full of fun with a broad anti-authoritarian streak. Cut in the mold of the great Louis Jordan, The Coasters combine a droll comic delivery with fine singing. Every one of their great hits is included here, along with

Jerry Leiber and Mike Stoller, The Coasters' hit songs are subtle social commentaries often written in short-short story format. Leiber and Stoller were uncanny in their ability to capture aspects of black life in song form. The reaction of most black people to The Coasters is an instant smile or chuckle.

Leiber and Stoller went on to songs that celebrated youth, and thus was rock'n'roll born, progressing from an infatuation with black culture to a celebration of youth culture. Although they may not be the first group you think of, The Coasters produced by Jerry Leiber and Mike Stoller were a defining element of rock'n'roll.

As far as modern pop is concerned. Longhair's music is a New Orleans abnormality. Yet it is an important uplink between boogie woogie and '50s R&B. In fact Fats Domino acknowledges without hesitation that Professor Longhair was one of the major influences on him and others.

You can trace the vitality and the longevity of great black music in this classic series of reissues.

able to achieve what he has, for it was Ray Charles who opened the ears of America to what some call "raw soul."

Charles sang as a man possessed, with a frenzied force that shattered the conventions of what many people knew as popular music. By sheer force of character, Ray Charles consistently stuck to the music forms within which he matured, and welded together blues, gospel and jazz into a unique style that allowed him to perform not only his own music and the music of his peers with authority, but also to range far and wide into C&W or pure pop Americana. And

a beautiful trio rendition of Gershwin's "The Man I Love"). But that caveat aside, any set that includes the live version of the ultimate Ray Charles blues number, "Drown In My Own Tears" (on which the Raylettes flutter in and forever influence the singing of female groups), the rocklicking "Let The Good Times Roll" (on which nearly the entire Basie band shouts at Ray Charles and Ray roars back with a force that almost overpowers the horns), the aforementioned "I Got A Woman" and "The Man I Love," plus four or five blues and jazz cuts with Milt Jackson (some of which have Ray's sharp blues alto sax) and numerous minor hits by Mr. Ray Charles, any set of albums that includes all of that, well!

This series is an indicator of . the vitality and longevity of great black music not only as the root of American pop, but also, and more importantly, as a musical genre unto itself. May there be more releases of this same caliber from Atlantic. Or, as Ray would -. say, acknowledging the applause of an audience, "Thank you much. We appreciate it." Yes, indeed.

Kalamu ya Salaam is an editor of Black Collegian.

Salvador

Continued from page 11

has been a 70 percent rise in the cost of living since the decree was implemented.

The most chilling restriction is the law defining the state of siege giving security forces and military courts untrammeled power to arrest and hold people on suspicion of "subversion." According to Article 11 of decree 507, a person is subject to arrest for treason for membership in an organization "that has issued statements that harm public order or state security or incite to acts that could damage the national economy."

Union leaders interpret the provision as being a strike ban, since any union meeting to discuss strike action would come under the decree's wording. The decree hit all unions hard, although it was aimed especially at the large union umbrella organizations-such as FEN-ASTRAS—that in the past attempted to organize coordinated national strike actions to pressure the government into reforms. In another blow to the possibility of strikes, the government in 1980 decreed the militarization of most major industries, including the electrical industry, in effect subjecting workers to military codes prohibiting desertion.

The union restrictions have short-circuited what appeared early in the Salvadoran conflict to be the left's most powerful weapon—the threat of a general strike. Strikes called in June and August 1980 were partially successful, but resulted in massive arrests and drove many leaders underground. A third general strike, called with minimal advance preparation in January 1981 to support the FMLN first general offensive, failed to appreciably hamper the government's military efforts in stopping the offensive.

A FUSS leader, in a semi-clandestine news conference, said he is not involved in party politics "much less the takeover of the government." His union's goal is primarily economic reforms benefiting workers, which he said can only be achieved through a "pluralistic government" including the leftist FDR-FMLN.

Another FUSS leader added: "We don't want to sound like we are disassociating ourselves from the revolutionary call of the historic moment. We want to say that we are part of the revolutionary movement. We are part of the struggle to achieve the unity of all social groups."

The non-left unions have become in-

cording to several union leaders. "It is difficult to see the army as the ally of the workers," a CTS leader said. "Bodies are still always appearing. There has been more repression since the election, but they use different methods. Before the bodies appeared out there in the street, with the head cut off and tied to a pole to sow terror. Now, they throw the bodies off the cliffs."

In the first job action since the left-organized general strikes of 1980, 7,000 government workers staged a sit-down



A woman identifies photos of her slain son at the San Salvador legal aid office.

creasingly restive in the government camp, especially since the right parties won the March elections on platforms of dismantling the reforms that were the basis for the union support of the government in the first place. The alliance with the Christian Democrats has always been tenuous, because the Christian Democrats until now were a middle-class party with few activities in union mobilization.

The army traditionally was the arm of violence against union organizing, ac-

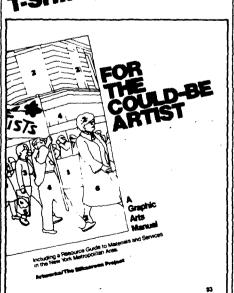
strike in June to demand six weeks of back wages. The wages were paid, to the encouragement of the union movement, whose leaders said they are hoping to test the limits of government tolerance with future actions.

"The UPD, to the extent the government weakens the reforms, is prepared to become active in opposition to the government," a UPD leader said.

Peasant leaders in the Salvadoran Communal Union (UCS) complained bitterly that the new government has turned over the agrarian reform agencies to the extreme right ARENA party, known as the party representing the old landowners displaced by the 1980 agrarian reform.

UCS leader Samuel Maldonado, one of the few leaders who allowed his name to be used, said he felt the unions should create their own political party through the UPD, rather than relying on the Christian Democrats to be their representatives in the government. He was deeply pessimistic about the elections that

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A Salvadoran peasant

brought the right back to power. "I don't call this democracy," he said. "It doesn't do any good to have a constitutional government if you don't have justice.

"We are in the middle. At some point you have to decide where you are going to go. To them (the oligarchy and the army)? I doubt it.

"To the other side (the left). Yes. Because they are the ones who try to do social justice, and the (oligarchy) never brings social justice."

In another interview, a labor organizer working in the government land-reform agency described the bureaucratic changes undertaken by the new ARENA leaders to undercut the implementation of reforms, including firing or demoting organizers like himself who believe in the reforms. "If the reforms are reversed, of 100 peasant beneficiaries, 20 or 30 will go over to fight with the guerrillas. I know it."

Maldonado made a similar warning if the reforms are stalled. "Then there will really be a civil war," he said.

CALENDAD

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August 27

Towards a Revitalized Left: DSA Chair Michael Harrington; Guillermo Ungo, President, FDR (El Salvador); William Winpisinger, President, IAM; and Barbara Ehrenreich, DSA Vice-Chair, will discuss prospects for the left in the 1980's. Sponsored by the Western Region of DSA 8:00 p.m. Friday, Nourse Auditorium, 275 Hayes. For advance tickets or more information, call (415) 550-1849.

LOS ANGELES, CA

September 11

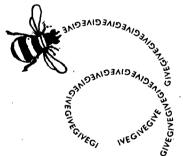
Peace Planning Workshop by DSA, Los Angeles Local. The morning session will review the key arguments for opposing the arms race and provide the critical information needed for the fall Bilateral Nuclear Weapons Freeze campaign. The afternoon session will consider past, present, and future mass movement activity to reverse the arms race, and the role of socialists in that effort. 9:00 a.m. to 4:00 p.m. at the Socialist Community School, 2936 W. 8th St. For more information: (213)385-0650.

INDIANA, PA

October 21-23

Indiana University of Pennsylvania is sponsoring a conference "The Industrial North: The Future of Jobs, Productivity and Community." Participants include Staughton Lynd, Barry Bluestone, Jack Russell, Harley Shaiken, Jack Sheinkman, Stuart Butler (consultant to the Heritage Foundation), and Alfred Warren (vice president for industrial relations, General Motors). Contact Irwin Marcus, Department of History, Indiana University of Pennsylvania, Indiana PA 15705 for additional details.





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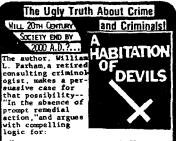
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Town without Fear



By John Brentlinger

VILLA SIN MIEDO, PUERTO RICO



There's a tradition in Puerto Rico of poor, landless people being called rescatadores de terreno land rescuers (they don't call

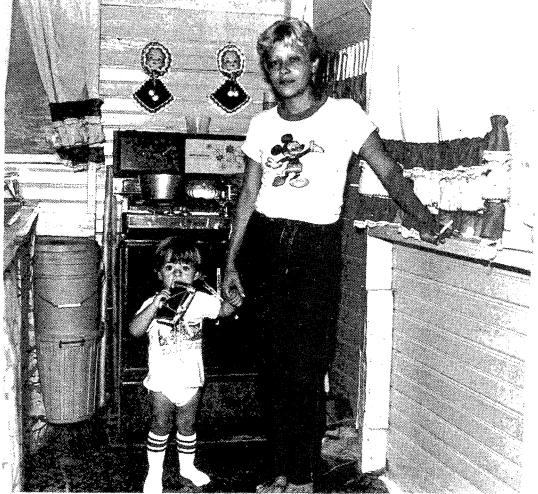
themselves "squatters"). La Perla, in Old San Juan, is one of the oldest such communities. Another important one was in Santurce, adjoining San Juan, before it was destroyed for urban development. There are many others. The land rescue communities are a result of the poverty and unemployment created by various aspects of U.S. colonial control: the takeover and pollution of large land and fishing areas by high technology industry; huge corporate farms that are highly mechanized and produce for export; emphasis in construction on luxury hotels and condominiums, and middle-class housing; land speculation; and the U.S. military, whose bases occupy 17 percent of the island.

The small and middle-sized farms that used to provide the main work of the island and the bulk of the domestic food supply have been almost completely eliminated. Agriculture now uses less than 20,000 workers, in a labor force of more than a million. Even official statistics say 238,000 of those are unemployed. Formerly self-sufficient in food production, the island now imports 85 percent of its food from the U.S.

A problem of "over-population" emerges, and a welfare problem. Thirty-five percent of Puerto Rican women have been sterilized through government and foundation programs; 65 percent receive food stamps; 50,000 families are in line for government housing.

The Villa was founded in November 1980, when a group of homeless poor people occupied 65 acres of government land, about 20 miles east of San Juan. It was on Route 3, a fourlane road lined with U.S.-owned factories. The government had

Photographs: Mel Rosenthal



been leasing the land to a farmer who supported 40 high-breed cattle on it. Soon it was supporting a community of 250 families with homes and gardens, a collective farm and a variety of services. They called it Villa sin Miedo—Town without Fear.

Miguel Gonzalez, a leader and spokesperson for the Villa, whose parents were rescuers in the Santurce community where he was born, explained the background of the Villa: "We have people here rescuing who lived in New York. A family might have sold their house and land and gone to the U.S.—in the '40s and '50s there was a big migration—and what they found there was prejudice, discrimination, insults, unemployment, welfare, drugs and no education.

because they got sick and tired of second-class treatment. They discover this land is not as small as they said it was, that this is Puerto Rico—the name says it, 'rich port.' There's nothing poor about Puerto Rico, it's the exploitation that's been going



on by the capitalistic system -that's what makes it bad. You read the papers and find out what's happened in Nicaragua, what happened in Cuba, and you come here and you see all the land going to waste.

"The government says the land is for the people, and that the government is for the people and by the people, and the people come down here and don't have a place to sleep and they want to cultivate it. They want to work the land."

The government fought Villa sin Miedo almost from the beginning. An eviction order was issued in March 1981. While it was being contested in the courts there were many police attacks. Houses were burned, electricity was cut off, and people who resisted the attacks were shot, gassed, jailed and beaten. The rescuers' communities have been tolerated traditionally, in the Villa people were not just occupying land. They were also building their own schools, free health clinic and collective farm. Being in the Villa meant being taken care of by the Villa, and responsibility to work for, and contribute money to, the collective projects.

The Villa was widely discussed in Puerto Rico, and it became an issue between the two leading political parties-the New Progressive Party, pro-statehood and industrially-oriented, led by Gov. Romero; and the Popular Democratic Party (PDP). against statehood (though not independentist), historically connected to the countryside, with a majority in the legislature. The PDP, eager to embarrass Romero with the plight of the homeless, put a bill through the legislature ceding the land to subversives. He noted that the "fanatic" Lolita Lebron and the Socialist leader Juan Mari Bras have visited the Villa. He expounded the "inviolable right

for their "irresponsible" support for lawbreakers. After a year and a half, the

to private property" and "the

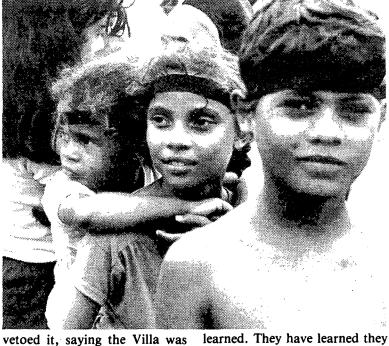
non-absolute right to housing,"

and castigated the opposition

This do-it-yourself housing project in Puerto Rico means a lot more than shelter to the residents.

Villa was destroyed in May. Special shock troops sealed the road and came in with helicopters and automatic weapons, bulletproof vests and phosphorous bombs. Gas was used to drive the people out without their possessions, and every house was burned. Bulldozers cleared the burned rubble and the gardens. Many were injured and 16 were jailed (bail totaled more than \$9 million). A policeman was killed. The residents were herded downtown and slept on the floor of the senate chambers, by invitation of the senate majority. After several moves they now have temporary use of church land while they raise money, with help from mainland support groups, for housing materials and land for a permanent settlement. The government has offered to place them in various housing projects, thus splitting them up. They are demanding compensation for their property losses, a return to the land, and that they all stay together.

When they talk about what Villa sin Miedo meant to them, the rescuers stress what they



have many themselves—nurses, farmers, carpenters, gardeners and plumbers. They have learned to use outside resources—the loan of a tractor for the farm, rental of a bulldozer for their roads, and medical, legal and agricultural expertise, from sympathetic intellectuals. They deeply appreciate the safety, health and security of their town, in contrast to life in Puerto Rico (which has the highest crime rate in the world). They speak much of giving and receiving, of never being refused, and the bond, the conciencia that had developed in the group.

Above all they talk of loving to work the land and grow their own food. One man told me he would go to his garden every morning at 4:30, to watch his plants and see if they were doing well. "They live too," he said. John Brentlinger teaches philosophy at the University of Massachusetts, Amherst.

the Villa. But the governor