

THE

People's Voice

Dedicated to Inform, Enlighten, and Educate

INSIDE

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Pan-Afrikanism Defined
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University of California, San Diego

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PRINCIPLES FOR SURVIVAL

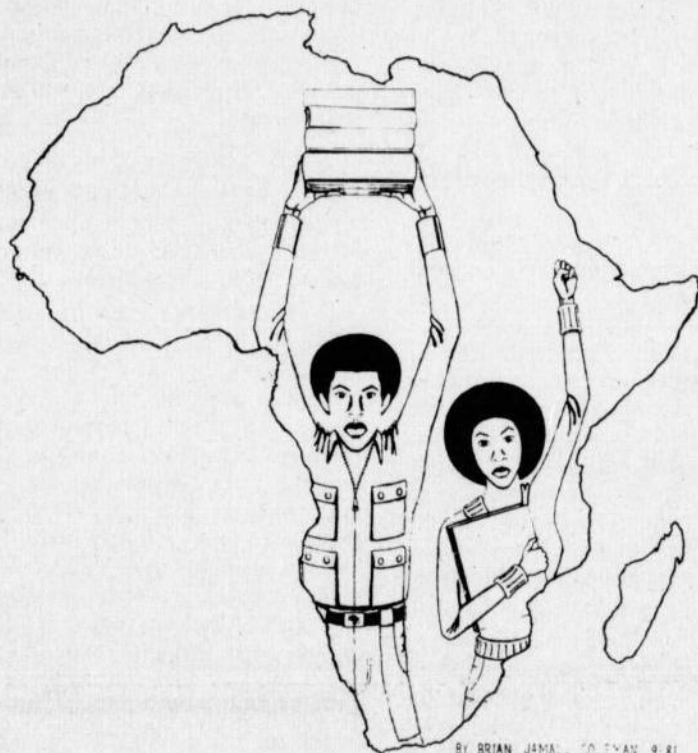
1. We **MUST** seek unity with our Creator, recognizing the reality of God, as we search for the Truth which will set us free.

2. Brothers **MUST** commence being *real* men and stop exploiting the weaknesses of Black women by disrespecting and misusing the bearers and nourishers of our future.

3. Sisters **MUST** dress and have a decorum that commands respect, then demand that Black men cease abusing you for present, short-term gratification at the expense of future, long-range objectives.

4. We **MUST** strive for academic excellence, not for the purpose of selfish material gain, but to prepare ourselves for a lifetime of productive service for the elevation and advancement of our people.

5. We **MUST** by our everyday examples challenge our friends, relatives, and associates to cultivate a wholesome race pride which will generate warmth, love, and a spirit of community among us as a people.



Ten Black Commandments

6. Our bodies **MUST** be treated as temples of the Holy, therefore we must safeguard our health by consuming good, life-giving foods and drink and not consume harmful, death dealing drugs and alcoholic beverages.

7. We **MUST** stop imitating the degenerate actions of white, people whose world order is diametrically opposed to the legitimate aspirations of Black and other oppressed peoples.

8. We **MUST** stop lying and gossiping on each other, as well as check our roguish activities, for these actions stunt the growth and development of both perpetrator and victim, thus undermining the faith and trust so desperately needed among us.

9. We **MUST** actively engage in destroying the artificial barriers of political, sectional, fraternal and religious differences which so foolishly divide and fragment our race.

10. We **MUST**, today, work as hard to integrate and be non-violent with *ourselves* as we were, yesterday, to integrate and be non-violent with others.

The Ten BLACK Commandments were written by Godfrey Patterson, a graduate student of theology at Howard University.

Kwame Toure at UCSD History of His Struggle

The sixties marked an era that emphasized people mobilizing for their rights. This included the uprisings not only in the United States but in Africa, the Carribean Isles, and the other Americas, as people sought justice from oppressive conditions. This era also marked the period, as is common historically, when students were in the forefront of exposing the contradictions in their society with a fervor which shook the entire world. An example of the active role which students exemplified in the African struggle in particular can be seen in the organizing efforts of Kwame Toure-known in the sixties as Stokely Carmichael.

During this era individuals were involved in civil rights and anti-war

activities. Toure was involved in many organizations, along with other individuals like Willie Ricks, Robert Moses, David Brother, and Julian Bond. All of these individuals were concerned with civil rights for Africans residing in the United States and other issues relevant to human rights initially in the U.S. and eventually internationally.

The example which Toure portrayed as a student who began to fulfill his or her responsibility to the liberation of Africans was not an individual task which he accomplished. Toure represented the voice of many individuals who worked collectively to develop a method essential for liberating African people, at first in the U.S., and eventually wherever Africans

throughout the world were. As Toure began to feel the tide of history, he saw the necessity for organization as an imperative task for students to become involved in. And he became involved in an organization, The Student Non-Violent Coordinating Committee (SNCC).

SNCC was the first student organization to openly confront the question regarding the draft for the Vietnam War. SNCC was against imperialist forces implementing genocidal attacks upon the Vietnamese via unnecessary warfare. SNCC was opposed to Zionism, which is an imperialist policy designed to exploit

and negate the existence of a Palestinian nation, and SNCC provided their unconditional support to the Palestinian revolution within what has been illegally called "Israel". SNCC was involved in these types of activities twenty years ago, and these "old" concepts are still applicable to the international problems taking place in 1984. In essence, the collective efforts of the students and supporters of SNCC were proof of the necessity for organization that is essential for the success of the struggle.

While in SNCC, Toure used his organizational skills to address the issues relevant to voter registration, the draft, and other civil rights problems. However, it should be recognized that Toure did not make any of his political decisions without first conferring with the collective efforts and interests of people involved in the organization. The ideological positions which SNCC supported were transformed from a nationalist position to an international one. Also, the original idea that SNCC was to be an integrated organization which dealt with the problems of the U.S.-especially civil rights issues - changed drastically after 1966.

A view of SNCC pre-1960 is essential for all to interpret the ideological growth experienced by this initially student-oriented organization. This will also exemplify the role and characteristics which students should be practicing in 1984 and the years to come.

From the formation in February of 1960, SNCC experienced several internal as well as external transformations in its structure, indicative of the different interests, values, and developing ideologies of the students.

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The People's Voice
Student Organizations
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Thots in Prism

Masechaba

Unity of Purpose

Jambo everybody!—and welcome to Never-Never Land, Munchkin Land, Disneyland among the many names used to describe this somewhat fantastical haven known as UCSD. Whatever name you chose, understand that none of this place is real, and that your stay here is a temporary gift from the gods, a respite from reality, and is not granted without some future obligation.

As Black/Afrikan students here, you are privy to new, exciting, and particularly unique experiences, things that most of our people will never come to know or understand. There are some wonderful people here, and some strange people, and its important to keep an open mind. Don't let this colorful Eucalyptis facade make you think this is an easy place to be. You will find the most subtle yet vicious competition exists on this prestigious, magic mountain, and more than likely, if you live on campus, (25 miles away from the city), you will discover the importance of having friends.

Afrikan-American students have a special Mission here however; we have a job that supersedes the obvious reasons for our being at UCSD. We have the job of working to build the future of our people in a progressive, healthful manner. We have the duty to build upon the struggles of the ancestors. This means we must go beyond the demands of our required study to understand the economic, social, political, and cultural predicament of our people. This further requires that we develop a universal perspective and a working knowledge of international affairs.

We must consider this most precarious era—one where octogenarian politicians, who live with a 1920's mindset, are playing with 1980's weapons. And their mentality towards racial issues is just as backward and pernicious; thus they create and support the brutal human sufferings that occur daily—from Azania (South Afrika), Ethiopia and Lebanon, to El Salvador, Guatemala and Nicaragua.

There are problems in this world that we will have to solve, where x is nuclear power and y is racist greed. But for right now, in the next 4 or 5 years, you must become absorbed (selfishly perhaps), in ways to improve upon your person.

It is imperative that you utilize this opportunity to enrich your strong points and to refine your more jagged ones; learn to communicate effectively, to examine, analyze and challenge both people and situations that you encounter. If you become involved in the revolutionary causes of our people, it is important that the principles and goals you espouse be applied to your everyday lifestyle. If you become health conscious, then be healthy. Don't go around trying to convince the rest of the world to master something you have not yet learned to tame. Remember: teach by example.

In order to uplift the rest of our people we must start from the inside and then extend our efforts to others, affirm those truths and values within, and everything on the outside will come easier for you. By understanding and dealing with your immediate priorities, developing human skills and your own personal talents, your ultimate goals will inevitably come within reach.

You see, our people are still in a slavery of a sort—one which harnesses

the mind. Granted, it is more subtly imposed and reinforced, but this deems it more efficiently capable of making us its unwitting agents. Today's 'masters', with the help of mass media (particularly television), and the select distribution of narcotics, turn Black people into Dopey, Sleepy, innocuous rebels; most of us work at subsistence level occupations and remain dependent on the white power-structure for obtaining our food, clothes, shelter and toilet paper. Even those of us who believe themselves to be part of the American middle-class and thus immune to the wiles of the system, do so by the master and government's grace. So if your reaching for *that* goal, you can't climb high enuf!

The government is largely involved in aiding and perpetrating today's mental slavery, that which keep us hope/helpless. It stands to reason that since the current administration is actively undermining revolutionary forces in Central America, that same government intelligence also schemes against Afrikan-Americans. Our people have historically proven themselves to be the most revolutionary group in the United States. This is just to give you some idea of the problems which face Black/Afrikan people in this country and in the diaspora.

As educated people, we represent less than 5% of the total world population, which reveals just how special your social position, and responsibility is to the rest of Black/Afrikan people. You must remember your mission. As Minister Farrakhan says, "Start with self," working on the little things and moving towards the larger ones; in doing this you will help to uplift our people and ultimately the whole of humanity with the strength of your individual efforts.

There are a wealth of organizations, programs and individuals on this campus to assist you in whatever you need. The Black Student Union can point you in the direction that will most benefit your needs. But to familiarize you with some important names, there are: the Black Science Students Organization, Campus Black Forum, the African Research Collective, Oasis, the Contemporary Black Arts Program and of course, **The People's Voice**.

TPV hopes to fill you in on significant events in history, entertainment, politics and culture, and we hope to supplement your education with important figures like Imhotep, Denmark Vessey, Angela Davis as well as to help you become acquainted with campus and community figures. We will help you understand concepts like Pan-Afrikanism, Reggae Music and the emerging permanent Black underclass. We are also here to reflect your ideas and concerns by soliciting your articles, poetry, and time.

Like the BSU, these organs function to serve and support you but they can only help if you reach out and let them know you are here. This place is serious and if you don't get help when you need it, and in time—from friends, family, church, social groups or campus services—you will be in for a difficult stay.

Its easy to alienate yourself in this environment, to think you are the only person in the whole world with problems, and its even easier when

success calls your name. Even if things seem to be going well for you, it is still important to share your experiences with others because *without love... it ain't much*.

Take your learning home and give your families an idea of what you go through here. Try to be understanding of them when they don't comprehend what it took you ten weeks to learn.

In the meantime, take it step by step and enjoy as much of this time here in Wonderland as you can. Try to remember that the sun will come up every morning, whether you get through that physics course or have to repeat it next quarter. School must be your priority here and it should be exploited for all it has to offer. Lets us keep in mind that once we complete this task, we have a greater responsibility to Afrikan/Afrikan-Am. people to continue the struggle for freedom.

BSSO REPORTS

It gives the **Black Science Students Organization** great pleasure to welcome all new members as well as returning members. The **BSSO** wishes you much success here at U.C.S.D. We are just as excited as you are about your matriculation. As you may know by now the **BSSO** is an organization that supports and informs Black science students, but without your involvement the **BSSO's** capacity to function will be very limited. The **BSSO** office is located in the Student Center building A, room 107. Please don't hesitate to stop by and see what information here interests you.

New officers for the 1984-85 academic year:
President: Delesie Morrison
Vice-President: Albert McClain
Secretary: Robin Benton
Budget Director: Donna Mills
Publicist: Charmayne Jones
Activities Coordinator: ... Rhonette Jackson

Science Representatives:
Pre-Medical: Zinnah Holmes
Engineering: Kenny Johnson
Pre-Optometry: Monica Cross
Pre-Physical Therapy: .. Charmayne Jones

Scheduled events for the 1984-85:
Science fair
Film series
CPR training
Guest speakers

The People's Voice Staff

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The People's Voice is recognized as an official print medium by the UCSD Media Board and serves the local community. We are an independent organization working in conjunction with the UCSD Black Students Union. We encourage the submission of material—articles, letters, art work, poetry, suggestions and criticism. Please mail all material to THE PEOPLE'S VOICE, Student Organizations, UC-San Diego, B-023, La Jolla, CA 92093. (619) 452-2152.

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Motherland

A Luta Continua—The Struggle Continues

During the past few months the strife that Azania, (commonly referred to by imperialist forces as South Afrika) has suffered and overcome continues to mount. As the indigenous Black populations, as well as the Colored group (the 'official' status for the racially mixed) rebels against the separate races policy of apartheid, the oppressive white power structure once again uses its leaden military hand to strangle Black victims. But the people of Azania are not easily quelled.

Rebellion in Azania is nothing new. Since the time of the Chaka and the Zulu warriors, more than a century ago, the people of Afrika's southern coast have fought the mercenary motivations of British and Dutch colonizers.

During the past year, however, protests have become inflamed over the issues of low wages, rent increases and the continued stifling of political activity. The white run government, representing less than 18% of the populace, voted last November in an all-white referendum, to allow the nations Coloured and Indian citizens the right to vote. These white lawmakers, however, denied the country's 20 million Black inhabitants—the *original people* of the region—suffrage.

In late August, the first elections in which Coloreds and Indians were allowed to vote only 18% of the 1.5 million Colored population turned out. Most boycotted the two rounds of pollings and participated in demonstrations against the apartheid practices of unequal representation and justice based on race. The military police showed up in full force throughout Pretoria, conducting pre-dawn raids and arrests of some of the key boycott leaders. Peaceful demonstrators were attacked by tear gas, police batons and rubber bullets. In their protests more than 100 people were injured.

In September more than 30 protesters died in opposition to rent increases imposed upon them. Again, the people who sought self-defense in bricks and bottles were attacked by the racist regime with heavy military force.

As support and efforts for the oppressed Blacks has come to the foreground, the fascist government has doubled its threatening posture, stepping up its raids and arrests. On October 23, a 7,000 man military task force invaded nearly 20,000 homes in the township of Sebokeng.

The stunned victims to the governments show of force were awakened before dawn by the sweep

of armored vehicles and confronted by soldiers armed with rifles, machine guns, and grenade-launchers, who enforced the administration's paranoid demand for a house-to-house, room-by-room inspection.

At least 350 people were arrested in Sebokeng for 'pass book' violations. This South Afrikan law requires Blacks to, at all times, carry a small book which lists their personal statistics which must be presented at any time upon request to any white who requests it and for which there is a grave penalty if the passbook is inaccurate. The two o'clock raids were carried out in three other townships: Evaton, Sharpeville, the sight a heinous police massacre in 1978 in which 80 people were murdered; and in Biopatong, although the government would not make its arrest reports available to the public.

The South Afrikan ruler's pretense toward quelling unrest and imminent rebellion is more inclined to incite the uproar they fear, as alliances are steadily forming among the many organizations and peoples who abhor the separatist policy of apartheid. Many groups have come to identify themselves with the banned African National Congress (ANC), the liberation group which has played a vital role in organizing the struggles of the Azanian people and currently exists as an underground offensive movement. The strongest organ of Azania's mounting liberation struggle is known as the Azanian People's Organization (AZAPO). AZAPO, a Black consciousness movement, is helping to alert and involve greater numbers of people into the struggle against apartheid. One of the most pronounced forces is the multiracial coalition, The United Democratic Front (UDF) which has focused upon and embraced the fight against Black's disenfranchisement and their removal to South Afrikan bantustans, the tiny poverty-stricken 'homelands' or reservations on which 60% of the population is forced to live.

These factions are helping to polarize the general population, i.e. trade unions, religious bodies, students, sports organizations, workers, and the rural segments of Azania, against the wicked forces that rule Afrika's southern coastland. Though the battle ahead emerges from a bloody, and militarily imbalanced past, as the people of Azania come to recognize their common foe, they will reap the rewards and freedom earned from their history of struggle

by Robyn F. Broughton



Grenada: one year later

The following is a reprinted article that first appeared in the October 31st, 1984 issue of the *Guardian*, a progressive independent publication.

by Cathy Sunshine

One Caribbean critic calls it Washington's "rape of sovereignty" in the region. A year ago, on Oct. 25, over 6,000 U.S. soldiers swooped down on a tiny Caribbean island, and the invasion of Grenada became the latest in a long list of U.S. conquests and occupations in the region known disparagingly as the U.S. "backyard."

In a world where political anniversaries are charged with symbolic meaning, the day stands as a reminder—tragic for some, jubilant for others—that the Reagan administration has succeeded almost totally in selling its version of the invasion to the U.S. public. The Reagan reelection campaign has made extensive use of the alleged victory to rally support for the President and his policies abroad.

Critics of the administration, meanwhile, were organizing to decry the invasion and memorialize the lives of Maurice Bishop and the other Grenadians who died in a military coup on Oct. 19 of last year. In response to the White House promotion of the "Student Liberation Day" campus rallies, progressive student groups organized Student Peace Day, declaring that not all of the under-25 generation favors a foreign policy of aggression.

The administration's success in enlisting college students to peddle the invasion is remarkable in light of the now-obvious phoniness of the student rescue pretext. If the motive for the invasion was to evacuate U.S. citizens from the island, why, then, does the U.S. still have an occupying army in Grenada, one year later? Why, when the U.S. has captured, by its own declaration, over 35,000 pounds of Grenadian government documents, has it been unable to produce a shred of evidence suggesting that Grenada ever considered taking the students hostage or doing them any harm?

Equally mystifying is the popularity of the notion that Jimmy Carter's handling of the Iran hostage crisis was a humiliating failure—even though none of the hostages died or were injured—while the Grenada invasion was "masterful." At least 18 U.S. troops died in the Grenada attack and 116 were wounded, in addition to 24 Cuban and 45 Grenadian dead and 59 Cubans and 337 Grenadians wounded.



"We came here to deliver your beautiful peaceful country from the specter of militarism"

Persistent reports that the Pentagon has covered up several aspects of the invasion, including the actual number of U.S. casualties, continue to circulate. The Boston Globe published an article last week contending that a 35-man commando unit that landed in advance of the main invasion force suffered 22 casualties, which have been kept secret, and failed in its mission, which was to clear the airstrip to allow airborne troops to invade without parachuting. The Oct. 22 New York Times reported: "Some families of dead servicemen have also recently telephoned Washington journalists to say they believe they have convincing evidence that their sons died in combat recently, rather than in accidents described by the Pentagon....Some have withdrawn their remarks, saying they had been told to 'shut up' by the Pentagon."

GROWING HOSTILITY

Some 350 U.S. personnel are still in Grenada, mainly military police. They maintain a low profile, while the open occupation is left to the Caribbean Peacekeeping Force (CPF), consisting of Jamaican and Barbadian soldiers and smaller contingents of police from other islands. The U.S. attempt to hide behind the Caribbean troops has been only partly successful; there is growing hostility to both the CPF—in the form of verbal abuse and stone-throwing—and the "Yankee" presence.

On Aug. 21, a 13-year-old Grenadian boy, Earnest John, burst out the door of

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Student Identity

PEOPLE'S VOICE Asked: *What Do You Consider Your Racial Identity and Why?*

On October 25, 1984 The People's Voice newspaper staff conducted a poll of the membership of the Black Student Union. The poll centered upon one question: What do you consider your racial identity, and why? The choices were: a) African, b) African-American, c) Black, d) Mixed, e) Other. Out of 23 answers, the break down was as follows: 23% identified with African, 25% identified with African-American, 47% identified with Black, 5% with undefined.

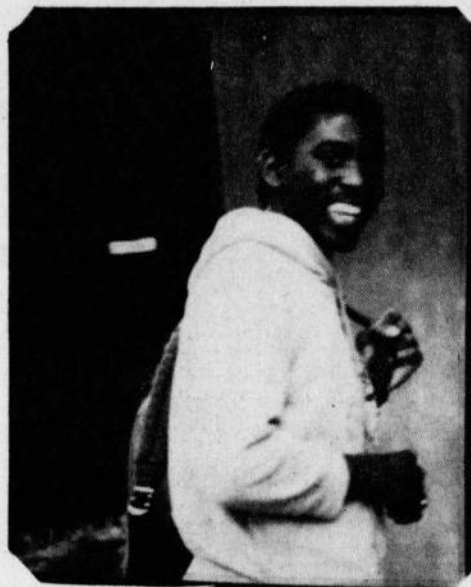
The purpose of the poll was to get African students on campus to reflect upon their identity and to discover the reasons for their views. We chose several responses on which to focus.

First of all on being African, one student identified with this concept because "that is where my people originated from". On being African-American another student responded that "I am an American of African descent". We were given various responses from these students. One student believes that he/she is Black because "that is the color the Man labeled us". Another student said that "being Black is a concept which my parents have always told me to identify with". Last of all, one student responded with "I would like to identify myself with African-American, but I don't know enough about my heritage or history to use this term sincerely".

In trying to reach a consensus on this problem of identity the last response, that of being Black because of a lack of knowledge and information about our history, seems to be a general problem affecting our people. Since we don't control and monitor our history, we become confused about what others say in their history books or newspapers, about our identity, thus we become confused on our role and responsibility!

Ever since we were physically, emotionally, and mentally removed from Africa, in a mere 400 years our identity has changed *four times* in America. After a couple of generations here our identity was changed to "colored" from being . This meant that the examination of ourselves was determined by the value placed on the amount of European blood in our veins. After chattel slavery, "Negro" became a more acceptable term to describe our people and condition. As a result of our bondage, Africans continued to be stripped of our culture, yet we continued to survive within an oppressive situation in America. These conditions forced Africans to exist in a milieu characterized by discrimination, racism, and dehumanization; one in which we did not control our destiny.

continued on page 11



23 People Responded

A) Afrikan	4
B) Afrikan-American	6
C) Black	10
D) Mixed	2
E) Other	1



continued from page 1

Eventually, Toure became the chairman of SNCC at a time when the civil rights movement was very ripe in the U.S. and abroad. Under his leadership, the focus of SNCC was that of organizing against the negative factors inherent in capitalist and imperialist policy. These systems cause the oppressive conditions that undermine people who struggle for their rights-nationally and internationally.

Prior to Toure's position in the leadership of SNCC in 1964, SNCC was invited to Guinea by the late President Ahmed Sekou Toure; however Kwame Toure was not chosen to go on that delegation. It should be noted that any attempt to write biographical information on Toure becomes a synopsis of the Civil Rights, Black Power movements, and a reiteration of W. E. D. DuBois's position towards Pan-Africanism.

Prior to 1964 SNCC was gradually moving in the direction of analyzing the African people's struggle from an international perspective. Toure as a leader of SNCC was a catalyst in emphasizing the international struggle waged by Africans. The concepts about which Toure spoke grew out of the collective experience of a generation of Africans; and how these extended to the youths who studied, worked, struggled, and resisted an oppressive system nearly all of their lives for the complete liberation and unification of Africans worldwide. However, it should be recognized that many of the individuals who were involved in the struggle for civil rights, for Africans in particular, are no longer involved. Of these individuals a majority of them have become non-involved, apolitical intellectuals.

In a position paper written in January of 1966, the transformation which SNCC was making from civil rights to human rights via international policy was pointed out. "We believe the United States government has been deceptive in its claim of concern for the freedom of Vietnamese people, just as the government has been deceptive in claiming concern for the freedom of the colored people in other such countries as the Dominican Republic, the Congo, South Africa, Rhodesia, and the United States itself—our work, particularly in the South, has taught us that the United States government has never guaranteed the freedom of oppressed citizens, and is not yet truly determined to end the rule of terror and oppression within its own borders". This excerpt revealed the changing ideological standpoint that SNCC began to support.

Also in 1966 in a position paper presented to SNCC by the Atlanta Project of the Atlanta chapter of SNCC discussed the organization becoming all-African run, organized, and financially funded. "In an attempt to find a solution to our dilemma...We proposed that our organization(SNCC) should be Black staffed, Black controlled, and Black financed. We do not want to fall into a similar dilemma that other Civil Rights organizations have fallen into. If we continue to rely on white financial support we will find ourselves entwined in the tentacles of the white power complex that controls this country."

This exemplified the changing views which were being nurtured within the organization as the Civil Rights movement heightened. In essence, the objectives of this student organization were changing in regards to its internal structure. However, the overall objective to liberate Africans in America and abroad extended to the methods, the techniques, and organization towards the achievement of these objectives. So, it was evident that the needs of the student began to change to reflect the interest of the conscious sector of the population, and thus to the unconscious sector as well.



On Monday, November 12, 1984, Kwame Toure spoke in San Diego, both at SDSU and UCSD. Following are a few main points which he discussed.

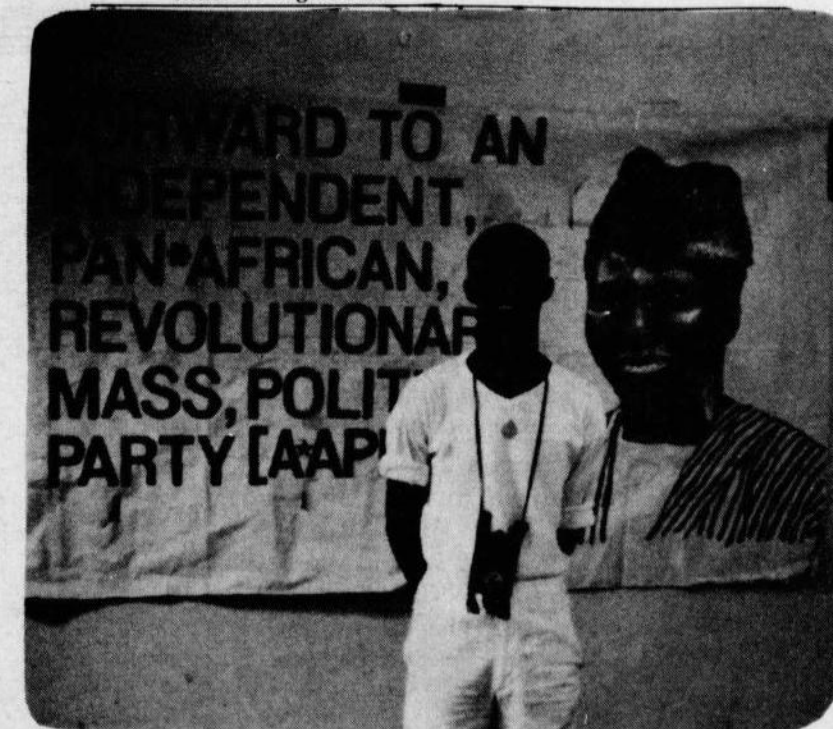
—People don't know what capitalism and communism is but they make profound judgements about them, then they kill for them. In Ireland and in Palestine, the people know what they are dying for. People are reacting to stimuli — not thinking!

—There is an old Afrikan proverb that says 'If you give a man a fish you feed him for a day. If you teach a man how to fish, he is fed for the rest of his life'.

—Afrikans (all Black people everywhere), have a special responsibility to struggle against capitalism

—Under Capitalism everything is a commodity, those who labor do enjoy the fruits of labor, they are dominated and exploited. Under a capitalist system, where only a few own the means of production, everybody is motivated by profit instead of being motivated by service to humanity. Your purpose here is to advance and serve humanity.

—The revolts of the 60's had less impact than they could have because they were spontaneous and unorganized rebellions. In the future, spontaneity must be organized.



BLACK POWER

The Memphis to Jackson March initiated the use of the term "Black Power". In 1966 individuals in SNCC had power to develop an understanding that it was necessary for Africans in America to use black power for unity and strength if we were to survive in the U.S. Toure said, "When we form coalitions, we must say on what grounds we are going to form them. We must think politically and get power because we are the only people in this country who are powerless. We are the only people who have to protect ourselves against our protectors. We have got to get some Black Power." Toure said these words in the sixties and in the eighties, as he continues to organize, he emphasizes the same position of African unity and liberation.

In his text *Stokely Speaks: From Black Power to Pan-Africanism*, Toure explains the ideological (principals of his theory through action which he internalized and practiced) tasks that reflect his own life and his relationship to history, as a process. He emphasizes how his actions during the Civil Rights Movement were a result of his collective work within an organization and not based on an individualistic approach or ideal at all.

"Because revolutionary theories are based on historical analyses one must study. One must understand one's history and one must make the correct historical analysis. At the correct moment you make your historical leap to carry the struggle forward." This is the concept that he urges as being extremely significant to the African masses, we must think collectively in a unified and organized manner.

THE SPLIT

As SNCC began to develop beyond what was initially a part of its ideological practice, the organization dissolved. From 1964 to 1966 when the organizers in SNCC decided to develop a firm stance using Black nationalism, this was met with contentions from external sources. For example, the "Jewish" financial supporters of SNCC terminated their financial support once the organization began to denounce Zionist Europeans practicing Judaism or "Jews", and instead supported the Palestinian people.

Before Toure was expelled from SNCC he began to organize in the Black Panther Party (BBP). Toure aided the BBP in its preliminary development and he was eventually asked to be the Honorary Prime Minister. However, as SNCC was disintegrating the organizers began to understand three clear objectives. 1) Nationalism, 2) The education of the masses of Africans worldwide, and 3) The progressive development of Pan-Africanism as an objective essential for the African revolution. These various occurrences led to Toure receiving an invitation from Guinea to establish a liaison in Africa to strengthen U.S. and African ties.

So, it becomes clear that the split over ideas and actions in a progressive manner inside of SNCC was a sign of the true growth and revolutionary potential of these organizers.

Subsequently, while in Africa Toure began to see that his work in the BBP was useless; he resigned, to minimize internal organizational antagonism and confusion. Once he realized that he had principal differences with the goals of the BBP he chose to remain in Guinea and disassociate himself from the organization. However, he never terminated his activities for the liberation of Africans throughout the world. So, while in Africa, Toure began to develop the foundation for the All-African People's Revolutionary Party (AAPRP). The point which must be emphasized is that Toure developed his concepts for another organization by his close contact with the co-Presidents of Guinea, Ahmed Sekou Toure and Kwame Nkrumah, along with the collective input from his colleagues who were involved actively in the struggle for the African people in Africa and abroad.

Today in 1984, Kwame Toure is an active organizer and one of the central committee members of the AAPRP whose objective is the total liberation and unification of Africa under scientific socialism. Looking at the historical developments relevant to the ideological growth of organizers from the sixties to the present, African people-particularly students-have examples like Toure that reveal the student link or liaison essential to the African Revolution.

Toure is one individual who exemplifies the role of the African organizer-particularly the student or revolutionary intelligentsia. Toure is an example of how students along with other sectors of the society must implement his or her responsibilities in the revolution for the liberation and unification of African people worldwide. As Toure said in the sixties and still states in the eighties, "We have to organize, organize, organize!!!"

Forward in the African Revolution! Students Take Your Role As The Link In The Struggle!

by Chinzeria RMD

The People's Voice Staff would like to thank all of our readers...See you in 1985. Stay strong and have smooth break.

KUUMBA



Samory Toure—"The Black Napoleon of the Sudan" (1830-1900)

The ascendancy of Samory Toure began when his native Bossandugu was attacked and his mother taken captive. After a persuasive appeal, Samory was allowed to take her place. He later escaped and joined the army of King Bittie Souane of Torona. Following a quick rise through the ranks of Bittie's army, Samory returned to Bossandugu where he was soon installed as king. Defying French expansionism in Africa, Samory launched a conquest to unify West Africa into a single state. He annexed the lands bordering Bossandugu and continued until his kingdom spanned 100,000 square miles, making him the most powerful native ruler in West Africa. In each city, Samory built a Mosque—a testament of his devotion to Islam. During the eighteen-year conflict with France, Samory continually frustrated the Europeans with his military strategy and tactics. His astute military prowess prompted some of France's greatest commanders to entitle the African monarch, "the Black Napoleon of the Sudan."

So Importantly Important

By Angela L. Knox

Concerning

All aspects of life. In today's world, society and communities. We need to strive for the ultimate, we need each other. We need to help one another.

That's what's so importantly important. Once you make it my brothers and sisters "Reach Break" and help and support those who are trying to attain their "goal" of excellence. That's what's so importantly important "Unity" through our "Hearts" and "Minds."

So
Importantly
Important.

The Red, the Black and the Green

by S. E. Anderson

The Red
for the death to life leaps of the Middle passage.
for the freedom flames of our fathers Gabriel and Nat for the Contraband: Harriet Tubman - brave.
for the Bluesglue binding our battered souls for Billy and Strange fruit hanging hanging from hate for Nina and the children leaning, leaning for love.
for the red of our Passion and Revenge.

The Black
for the Brothers resurrected from the Nod for the Sisters reborn from the tick for the rebellion: dress rehearsal for the funerals of ofays.
for the Afro—crowned foxes Bustin forth Everywhere for the continuance of chittlins and (loud) death to pig!
for the Jennie Lou and Junebug for surviving.
for our magicians with their Ju—Ju and Mojo growing warriors in the soil of our souls for the Black of our bodies poised in the unity of Liberation.

The Green
for our land called America, Africa caribbean.
for our Earth - good - after the White Plague - like before.
for our Nommowaters flowing in the love dance creating our futures for our laughter of colors against our oppression for our parents birthing us into war for humanity
for coltranism, leonopolis and Pharoah for deepening our spiritual unity.
for Garvey, Campos, and Che and Dessalines who touch us and guide us through the ancestral chants of Rhythm and Blues

for the Black Kingdom and the Power and the glory of Black People
for all Praises are due to the Blackman
for Peace forever.



Afri-ka
Come to me:
Give me life,
Give me love;
Give me Destiny.

Afri-ka
Stretch out your arms for me:
Give me spirit,
Give me strength;
Give me essence.

Afri-ka
Make love to me:
Give me offsprings,
posterity; immortality.

Afri- k k a a a
I love you.

Ojari Mthuthuzeli
April 1984

REVOLUTIONARY LETTER

ñ 32

by Diane Di Prima

not western civilization, but civilization itself
is the disease which is eating us
not the last five thousand years, but the last twenty thousand
are the cancer
not modern cities, but the city, not
capitalism, but ism, art, religion, once they are
separate enough to be seen and named, named art
named
religion, once they are not
simply the daily acts of life which bring the rain,
bring the bread,

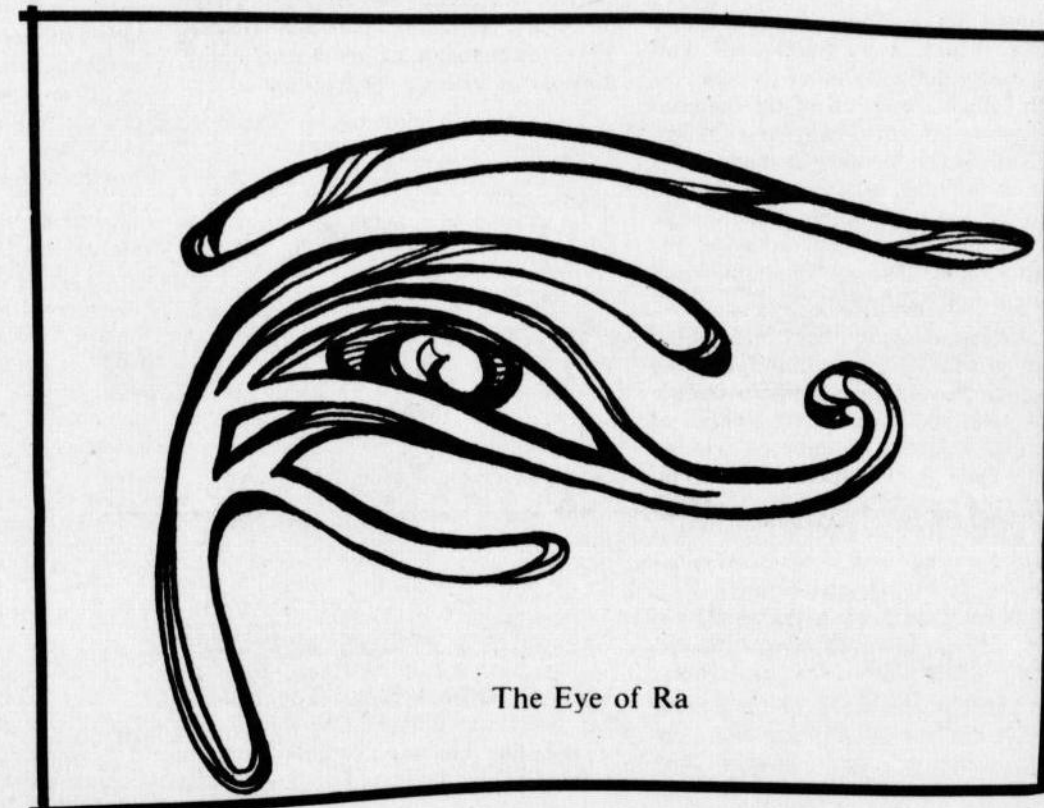
heal, bring
the herds close enough to hunt, birth the children
simply the acts of song, the acts of power, now lost
to us these many years, not killing a few white men
will bring
back power, not killing all the white men, but
killing
the white man in each of us, killing the desire
for brocade, for gold, for champagne brandy,
which sends
people out of the sun and out of their lives to create
COMMODITY for our pleasure, what claim
do we have, can we make, on another's time,
another's
life blood, show me
a city which does not consume the air and water
for miles around it, mohenjo-daro was a blot
on the village culture of India, the cities of Egypt
sucked
the life of millions, show me
an artifact of city which has the power
as flesh has power, as spirit of man
has power

TO BE REAL

Robyn Broughton

Let's get past offensive
and the need to disapprove
Let's replace these disguises
with an understanding groove.

Let's disarm and educate,
uplift and energize the rest of us
Let's all acknowledge that We Are
each a small piece of some Greater purpose.



The Eye of Ra

Looking thru my pockets I found some
tears and thumbtacks
Tears that I used when I was afraid to
write stuff like this
Thumbtacks to crucify "your hands on my
feelings" displayed prose on the wall.
When first of all I need to know
Am I really unlike you when exposed to
all?
But there is responsibility with pride
Together we are strong
Revolution by persuasion because we
don't listen for an individual voice to
answer our prayers.
At a time when all of our thoughts and
actions are the heart pulse of the Afrikan
nation.
by Lateef Akili
(Ralph E. Woods)

My sister Afrika
your body fluid like the water
all the world stands to be
enlightened upon your smile
And now the waves...
...splashing on the shores of my heart,
displacing the sand betraying motives
hidden behind unspoken passion and
loves unexpressed will.
Oceans spray waken me unto a new day
by Lateef Akili
(Ralph E. Woods)



THE MYTH OF TRANSCULTURALIZATION

By Abasi Mudada

The imposition of alien domination upon the African has manifested itself in the absence of ideological clarity concerning his identity, dignity, and destiny as a human being. Consequently, the African inside of America faces a serious challenge in the interpretation of our history, and understanding our proper role in the creation of history.

Without the use and understanding of ideology and how it relates to the particular personality of an oppressed people, cultural domination can be used as a weapon against a people struggling to be free. Therefore, an analysis of the cultural continuity of the African personality under slavery, and the myth that Africans have been transformed or acculturated to the non-African status of a Negro is essential.

Ahmed Sekou Toure, the late leader of the theory and practice of Pan Africanism, defines culture as concepts which "Characterize all of the material and immaterial works of art and science, plus knowledge, manners, education, a mode of thought, behavior and attitude accumulated by the people both through and by virtue of their struggle for freedom and from the hold and domination of nature."

The importance of this analysis of culture creates the foundation for one to determine the extent to which chattel slavery usurped the cultural identity of Africans. Cultural domination tries to instill a deep psychological barrier upon a subjected people by infusing them with an inferiority complex which is institutionalized within their everyday lifestyles. This confusion towards one's cultural identity clearly manifested itself in the 430 years of bondage that the African in America has struggled within.

Brought to this country to provide forced labor for the vicious system of chattel slavery, the African was subjected to the most intense form of physical and psychological oppression.

On a physical level, the African toiled his bones from sun-up to sun-down, picking cotton, chopping tobacco, and grinding sugar on a plantation whose major ethical code was: death to the one who did not work. The cultural dominator proceeded to transform this human entity into a slave. With absolute violence, he violated the African women with constant rape, torture, and terror tactics, allowing his harsh animal instincts to dominate the queen of life. Infatuated with this illusion of power and superiority, this dominator injected his poisonous fangs into the culture of the African, trying to dismantle and tear away every aspect of historical continuity of the relationship Africans in America had with our African continent.

On the psychological level, the persecutor went on to develop systematic rules and laws which sought to justify his position as a master. The law of the land was to stifle the philosophical reasoning of the African by not allowing him/her to participate in a growing technological society. The slavemaster knew that if the African functioned as a human being, this system of exploitation would be finished. The process of not fully integrating into the European system of thought allowed the masses of African people to understand that the system exploited all of us and was culturally foreign to us.

Africans were not passified by the evils of the exploitative systems as is reflected through the various forms of organized

resistance. These acts of resistance were not derived from a slave personality. Through the persistence of African cultural values, which encompassed the ideals and aspirations of a dignified people in bondage, freedom, dignity and justice were sought. Individuals such as Denmark Vessey, Harriet Tubman, Frederick Douglass, Paul Cuffee and many others underwent unbelievable odds in order to exemplify the dignity of the masses. Other subtle means of cultural resistance manifested through the spiritual songs, folktales, and the preservation of oral history. Through the church, Africans adapted their own cultural values and mode of thought to produce the spiritual and material energy to rebel, struggle, and wage consistent battle against the slave system. In essence, African culture gave the African inside of America a vision of life, a mechanism for resistance, and a purpose of struggle for freedom.



The myth of transculturation, or the acculturation of the African into an American Negro, is better understood in the context of the master/slave relationship. The objective of a master is to try to make it appear that the slave's interests and his master's interest are closely associated. In doing this, the domination would seem to reflect only the imposed nature of life, which according to the dominator, is man's original sin and subordination to evil. How this concept affects a people in bondage is to make them believe that their existence is a reflection upon "God Will."

Transculturation would mean the permanent domination of one human being over another, and the transformation of an oppressed or less powerful people into a thing defined and enslaved by the master. However the fact exists that change is constant and even if a people are under bondage for 430 years, their existence can be determined by their will to be free. The African inside of America has shown throughout history that resistance to foreign domination is embedded to their consciousness. A consciousness that is constantly expanding towards controlling their historical homeland, Africa, and to re-emerge a personality that will enhance humanity.

The process that the African in the Western Hemisphere has been through reflects the stages involved as the master labels our identity, history, and destiny according to the standards and values of his foreign culture. Thus, the African came to be known as a color, i.e. black, or a mindless being without reason, such as a Negro, but not as an African. This element in the slave system serves to perpetuate the concept of Africans being disassociated from our cultural roots

throughout the world, and excluding the contributions that Africans have made to humanity.

In conclusion, we as Africans inside of America have never lost our cultural roots. Our roots have made it possible for us to struggle out of chattel slavery and to move forward into developing a destiny of our own. In 1984, the problem that we face is even more intense, because the chains of slavery have been shackled on our brains, instead of our bodies; our oppression has graduated from physical to mental slavery.

Consequently, our direction as a people has often been misguided, and that is, for the majority of our people. This is due to our continued internalization and integration of the ideals and values of the oppressor, and his dehumanizing and degrading system of exploitation.

The time has begun when we must take political power into our own hands to interpret and discover our true history within the confines of our own ideology, an ideology that connects the struggle of all African people to their relationship and role to the African continent. In this way, African history will play an important role.

Kwame Nkrumah, the late prime minister of Ghana, said it best when he asserted "In the new African Renaissance, we place great emphasis on the presentation of history. Our history needs to be written as the history of our society, not the story of European adventures. African history can then become a pointer at the ideology which should guide and direct African Reconstruction."

Academic Advising Can Help to Solve Problems

Academic Advising is a process of providing academic and curricular information, recommending course selection, and discussing all aspects of academic problems and progress. Academic advisors also can help with problems concerning career choices and decisions.

What Can Academic Advising Do For You?

The functions of the advising offices on campus are many:

1. Provide accurate and current course and program information.
2. Coordinate the new student registration and orientation program.
3. Assist with advising for continuing students.
4. Provide information and assistance with respect to completing the General Education and Graduation Requirements.
5. Assist students who have not yet declared a major.
6. Provide academic counseling with regard to program changes, career shifts, new academic opportunities, and special programs.
7. Provide assistance for students with general problems, including referral to other offices when appropriate.
8. Provide a direct communication link with departmental offices, Admissions/Registrar/Evaluations, and other administrative offices regarding academic problems and policies.
9. Provide assistance to:
 - students who plan to discontinue their education for a short period of time;
 - academically disqualified and probationary students;
 - students who wish to transfer to another college or UC campus.
10. Develop, organize, and implement special programs which are designed to meet the needs of UCSD students.

BOOK REVIEW:

Enemies: The Clash of Races

Do you have a library — not at your parent's, or here at school, — but in your home, apartment or dorm? Black students should endeavor to collect and share materials on the African and African-American experience. Books are a primary source of knowledge because the information they relay comes to us without the invading personality, image or bias that characterizes other aspects of mass media. Reading affords us a greater control over the type of material that we digest.

It is imperative that Black people read books written by and about us. There are countless subjects on which we should be informed, and we must maintain an awareness of particular influences and problems that relate to our specific circumstances, because if anyone is going to affect them... it will be us.

Haki Madhubuti in one of his latest books, "Enemies, The Clash of Races," demonstrates his courage in undertaking a search of the intricate problems affecting Blacks in America. In this collection of essays, Madhubuti offers bold, honest opinions, permeated with sincere love and an understanding of his people.

At 35, Madhubuti proves himself a true teacher, leader and lover of Black people. He focuses on such topics as the redevelopment of the "Black Dead Mind", the importance of the Black

extended family in building institutions, and recognizing and defining the enemies of Black people, a crucial factor in our liberation. His opinions are "Not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history."

The author struggles with the many problems affecting Black male and female relations. Admitting that he does not know all the solutions, his deep commitment propels him to examine the complexities of this subject.

Madhubuti also discusses the importance of power, the need to control one's own life, the Black leadership crisis, the effects of white association at every level and the redistribution of our values and priorities. This work is the result of intense discipline and commitment. It urges the reader to open his eyes, however painful, to the seriousness of our precarious future.

Obstacles are indispensable tools for study, says the author, particularly for those concerned with finding and enacting solutions to the problems Black people face. Madhubuti suggests further reading for one's own analysis and growth. Information on the "obstacles" should be in the libraries of all who are serious about combating the forces that stifle the freedom and development of the Black/African Nation.

by Robyn Broughton

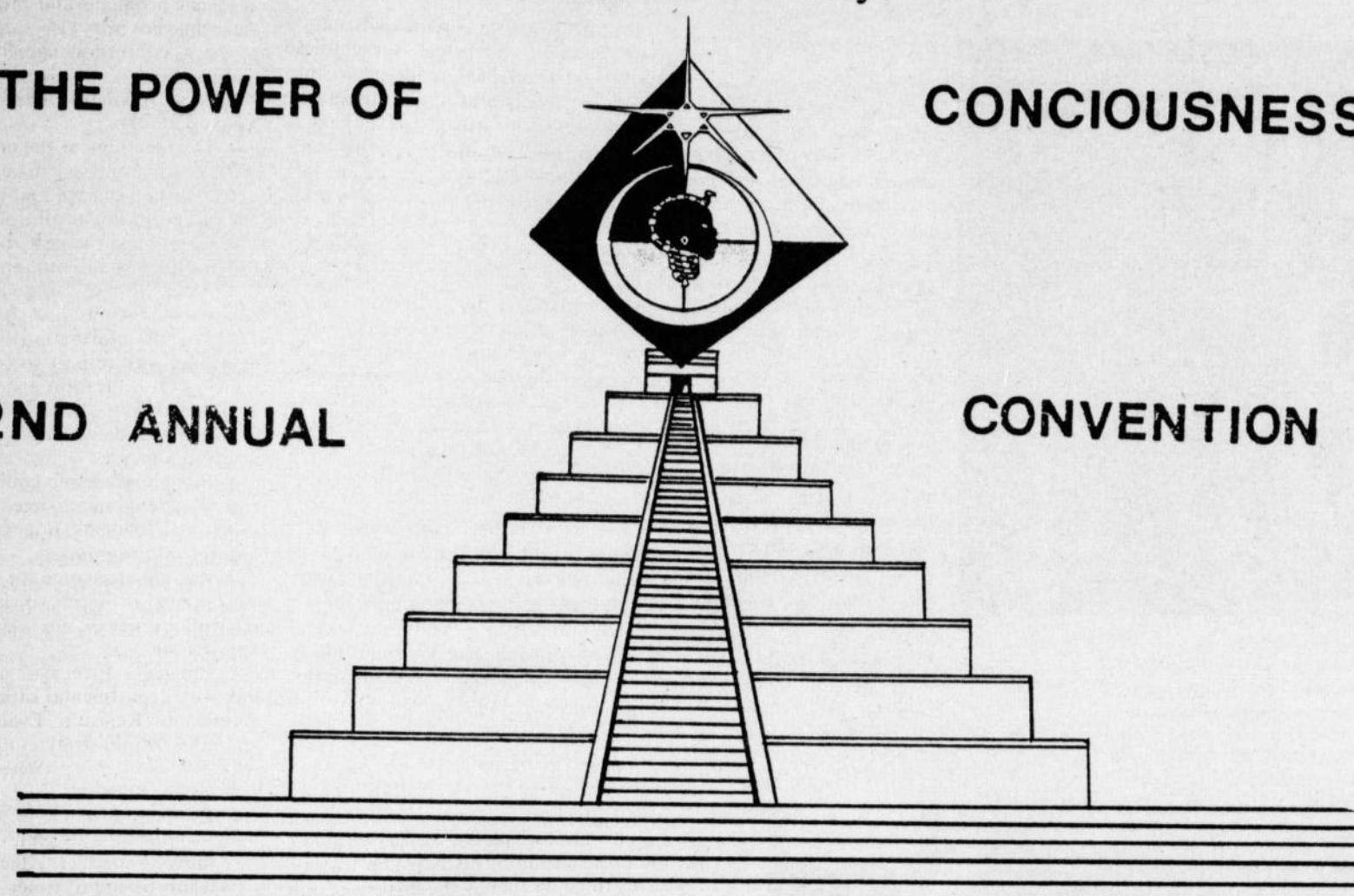
Institute of African Mysticism

'THE POWER OF

CONCIOUSNESS'

2ND ANNUAL

CONVENTION



THE INSTITUTE OF AFRICAN MYSTICISM will be holding its Second Annual Convention November 21 through 25, 1984 in Mexico City. This year's convention will be held at a peaceful Hotel, Resort and Spa, known for its relaxing and revitalizing hot springs and mineral waters. The surroundings will suit the Convention well, as its theme this year is "The Power of Consciousness".

Goals of the 1984 Convention are to bring together people from three continents who practice the art and of science of metaphysical and mystical realms; to spread the word to Black communities, both nationally and internationally, about Black spiritual/metaphysical contributions throughout the world and to bridge the gap that often exists between Black nationalists and Black metaphysicians.

Scheduled keynote speakers and

workshop leaders will include the **Honorable Dr. Maulana Karenga**, Director of the Institute for Pan African Studies in Los Angeles and **Dr. Paul Goss**, noted Iridologist from Compton. They are tentatively scheduled to be joined by other notables such as **Muhammed Ahmed**, Egyptian Minister of Antiquities; **Dr. Alfred Ligon**, Founding Director of the Los Angeles Aquarian Bookstore and learned in the field of Gnostic studies, and **Dr. Frances Cress-Welsing**, noted geneticist.

Special honors will be given to **Ivan Van Sertima**, Professor of History and the author of *They Came before Columbus* and **Daniel Ruso**, author of *Tepotlan - The Magical City*.

Prior to the convention there will be activities strictly provided for those who wish to explore a number of pyramid sites, archaeological zones, and spiritual centers. There will also be post-

convention activities for serious investigators and students who wish to study the Olmec culture.

The **Institute of African Mysticism**, as a result of last year's successful convention, has planned an exciting and informative agenda for this year's program. Over one hundred fifty people from across the globe attended the first convention and already registrations have flocked into the I.A.M. office. For further information contact: M'Lafi Thompson, Public Relations Director at (619) 282-2225 or (619) 262-4008 (message) or you can write the **Institute of African Mysticism** at 2736 Kandace Way, San Diego, California 92105.

THE PEOPLE'S VOICE is interested in **YOUR** research papers — We need articles on the African/African-Am. experience

Our next Deadline Date: DECEMBER 14, 1984

Essays, Editorials or Term Papers
Commentary, Community Event or Entertainment
Review

May be brought to our office at the UCSD Campus
Student Center Building A, Second Floor
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or mail to

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B-023

LA JOLLA, CA 92093

Articles **MUST** be typed (double spaced)
and may up to 5 pages in length.



PRINCE'S PURPLE REIGN IN ROCK



Prince is the musical genius of this generation, he's an all around superb performer. Prince's music reflects the flavor of the times in its rigidity and he's added some soul to rock music. **RK**

I don't think the movie was meant to be taken on the same standard as other films—it was easy and surreal, yet in its dream-like simplicity, Prince was able to communicate something heavy. **TK**

The Waitress had the most dramatic part in the movie which isn't saying much for the writers, but I enjoyed the music. **BP**

The theme of the tragic mulatto seemed extremely evident in both Prince and Appolonia's character. **BP**

Morris Day was hilarious, he's a nut; for me he stole the show away from Prince. **JW**

Its good the dialogue was a minor feature of the film. I really felt sorry for Appolonia, her role was the worst. **LT**

I was glad to see Prince in a role where he was a little more masculine—all that the kids are emulating Michael Jackson and Boy George and people who are into this androgynous trend, and that's OK but at least the movie gives him some sort of definition. Overall I was really proud of the brother. **MW**

It was interesting to see something about Prince's homelife—he's not very visible to the public and this gave me a clue as to why he sings about the things he does. **DR**

Prince surprised me, I didn't expect it (the movie) to be profound at all. But he was able to relay not only the conflict of the music business but also, that of his family with real intrigue. **BL**

I didn't think he could handle that motorcycle, but he did alright. **GE**

The music of *Purple Rain* crossed over more than the white/Black boundary. It expressed something that is able to touch more than the young generation, or the rock crowd. **RB**

In the August of this year super-rock star Prince released his latest album, entitled *Purple Rain: Prince and the Revolution*. In conjunction with the record, the artist produced a film by the same name, resembling an extensive video that features all of the cuts on the album yet encompassing light romance, conflict and Prince's life-story in the shadows. The movie featured other musicians: Morris Day from *The Time* and Appolonia Kotera from the female group *Appolonia Six*. So far the movie has proven to be a box office hit.

Below are some student's reaction to *Purple Rain*

I loved it. Even though they say Prince is shy, he knows how to make people feel bold and sexy. **DB**
I had many complaints about the movie, Morris Day was not acting and there was a lot of sexism, but the music was great. **VH**

IT'S THAT TIME OF THE QUARTER AGAIN!

How do you handle
the pressures of finishing
those projects and
preparing for finals?

We at the FOOD CO—OP urge you to
take care of your body now,
so your mind can best deal with
the thinking.

Food Co-op Nutritious foods
at low prices
open M-F 8:45—4 and Sat. 11—2
(Special hours finals week)

WHAT IS PAN- AFRICANISM

by The African Research Collective

The great Pan-Africanist, W.E.B. DuBois said: When once the blacks of the United States, the West Indies, and Africa work and think together, the future of the black man in the modern world is safe.

Recognizing the existence of both similarities and dissimilarities among the 900 million Africans world-wide, Pan-Africanism emphasizes that similarities are far more important to the political heritage of Africans than the differences.

Pan-Africanism recognizes differences in geographic location, languages, religion, etc. However, the fact that Africans have been victimized, brutalized, dehumanized, and exploited; the fact that Africans have common enemies in racism, capitalism, imperialism, colonialism, neo-colonialism and Zionism, form the basis of those things we have in common.

To achieve Pan-Africanism, organizations and institutions of a new type are required. The task and responsibility of the current generation of Africans, especially African students, is to provide leadership in the form of sparking the African revolution and implementing the preliminary work of building the necessary organizations and institutions.



Morris Day and Jerome Benton

Pan-Africanism has emerged from our people's struggle in order to resolve the essential contradiction that has been plaguing the wretched existence of Africans everywhere for many, many centuries. That contradiction is this: Africa is, by far, the wealthiest land base on the face of the earth, yet African people are the poorest and least developed people on the face of the earth. There is only one permanent solution to this dilemma and Pan-Africanism is it.

Pan-Africanism is properly defined as the total liberation and unification of Africa under scientific socialism. Only when this objective is achieved will the true genuine aspiration of the masses of Africans everywhere for dignity, self-determination and human development be fulfilled. Why?

The reason for this is because Africa is so wealthy in people and resources. And when this wealth is properly organized to serve the interests of Africa and the African masses, the suffering which our people endure daily will end. This can only come about when Africa, our only home, is organized, liberated, and unified under a scientific socialist system.

Scientific Socialism

Socialism is the only basis on which equality can be achieved. It is a scientific system because social life, just like physical life, is subject to its own laws of development; and socialism is the application of these scientific laws of social development that can eliminate human suffering. Consequently, good intentions are not enough to end human misery. We must come to know and struggle with these laws of development in order to bring socialism to the world faster so as to eliminate capitalist exploitation as soon as possible.

Socialism is an economic system characterized by common or public ownership of the means of production. It is diametrically opposed to the capitalist economic system wherein the means of production are owned privately, by a small group of profit seeking capitalists.

Under a socialist mode of production all of the essential instruments of production, including the land and its various resources, belong only to the masses of the people. More specifically, this means that the factories, machines, equipment and all natural resources (e.g. gold, diamonds, oil, bauxite, water, etc) and any other instruments of production that contribute to the production of wealth in society must and will belong to the masses of people who work these instruments of production. It is only exploitative systems such as capitalism, slavery and feudalism which allow for individuals, such as Rockefeller and other members of his class, to gain access and ownership of such vital economic resources.

continued on page 11

continued from page 3

a U.S.-occupied police station in Grenville, with two fatal gunshot wounds in his chest. The next day, the U.S. Embassy in Grenada stated that a U.S. army sergeant had accidentally discharged his revolver while cleaning it. There was no explanation of how the sergeant accidentally fired twice.

In addition to anger arising from this incident and others involving the occupation forces, there is disillusionment stemming from the dismal condition of the Grenadian economy. Unemployment is officially estimated at 33%, and the real figure is probably higher.

The Grenada Foundation, based in New York and directed by former Grenadian ambassador Dessima Williams, argues that the prolonged occupation has led to major economic and social dislocation on the island. Their charges are documented in a report entitled *Grenada: One Year After*, which the foundation released in New York Oct. 24.

Washington is continuing its efforts to make Grenada a free-market "model," but the administration has recently avoided the subject, since there is nothing positive to report. Despite the administration's boosterism of Grenada in corporate circles, highlighting the island's \$4.50-a-day work force, almost no investment has materialized. Tourism, moreover, has been destroyed as a source of income, at least temporarily. Few tourists want to frolic under the guns of an occupation army, and 200 of the 500 hotel rooms on the island have been taken over to house U.S. troops and diplomats.

Another factor contributing to the sour mood is the fact that aid from the U.S. has not met expectations.

Congress has allocated \$57 million over the next two years, a fraction of what Grenada was receiving from a mix of socialist bloc, European, Arab and Canadian donors during the revolution. Since Grenada is now regarded internationally as at least a satellite if not a de facto possession of the U.S., aid from these sources has ceased.

Most of the U.S. aid package has gone to complete the new international airport, which the U.S. suddenly deemed necessary when it took control of the island. Built with the sweat of Cuban and Grenadian labor, the airport may be called the "Ronald Reagan International Airport."

On the first day of the invasion, U.S. planes bombed the St. George's mental hospital, demolishing the facility and killing at least 20 people. Last month a CBS 60 Minutes crew filming a report on Grenada found the building still lying as rubble. Several days after the 60 Minutes visit, the U.S. Agency for International Development (USAID) sent down a shipment of new bedding and equipment for the hospital. Explaining that Washington is examining proposals for a new facility, USAID Deputy Administrator Jay Morris told the Washington Post that conditions at the hospital were "no worse and maybe better than before the bombing."

Ironically, while U.S. aid has been meager, it is playing a major role in the election of a new government for Grenada. The poll is scheduled for Dec. 3, but it is expected that it will be delayed at least until February.

There is no secret as to whom the U.S. wants to win. Washington has finally succeeded in engineering a coalition between three center-right parties under the leadership of Herbert Blaize, and it is widely believed that U.S. money is

behind Blaize. Even more important is the perception in Grenada that Washington favors Blaize and will therefore be generous with aid if Blaize's New National Party is elected.

This is one factor working against Eric Gairy, the former prime minister deposed by the March 1979 revolution. Although Gairy's party is well organized—it has already named its candidates for the 15 parliamentary seats at stake—the U.S. is openly discouraging a Gairy win. The Reagan administration fears a resurgence of revolutionary sentiment if the hated former dictator is reinstalled.

The inheritors of the Bishop mantle, calling themselves the Maurice Bishop Patriotic Movement (MBPM), have had a difficult row to hoe. The party's manifesto closely follows the program of the disbanded New Jewel Movement (NJM), and it is the only party that opposes the U.S. presence on the island. But many of its supporters consist of youth, who tend not to register or vote.

Moreover, the factionalism which destroyed the NJM has not been entirely eradicated. This problem has been heightened by the controversial decision of ex-minister George Louison to testify at the pretrial inquiry into the murder charges against Bernard Coard and 18 others.

Some 800 pages of Grenadian government documents released by the U.S. government raise some doubts about the long-standing assumption that the split between Coard and Bishop was an ideological one. The documents, which appear genuine, show that Bishop had a clear concept of the ion as heading toward socialism—although he lucidly outlines the reason why it would take some time to get there.

continued from page 4

In the 60's we began reacting against the labels and terms the system put upon us, and rose to the level of calling ourselves 'black'. Black for us became beautiful, rather than characterizing evil, as was usual in this society. Black, however, did not signify a given land base distinct from the oppressor, but only a process of challenging the laws and practices of the United States Constitution. We struggled for Civil Rights rather than Human Rights; we went to the same system which put us in bondage to ask for equality. We were given integration instead.

When the term 'Afro-American' came into being, it represented a growing interest in the culture of Africa and how it is related to our struggle here in America. The independence of African states on the continent, reopens the idea of Pan-Africanism, meaning the total Liberation and Unification of Africa under Scientific Socialism. It also destroyed the myth that Africans are unable to construct and consolidate their own land base, and create a destiny of their own.

Now with more information about Africa available in books, films, and literature, the African inside of America is reclaiming his/her roots. The challenge that lies ahead is for us to make the connection of being Africans inside of America, which will motivate our consciousness of responsibility towards Africa totally.

Although the documents are touted by the Reagan administration as a devastating indictment of the NJM, they primarily reveal the intense pressures the party functioned under and the leadership's increasing preoccupation with external attacks. The minutes of the central committee of the NJM show that between 1980 and 1983, the leadership spent less and less time on domestic affairs and more time lining up allies and identifying enemies within Grenada and abroad.

The documents also reveal overcentralization in the running of the country. The highest governing body of the country, the political bureau, took up matters such as the disposition of a playing field or the booking of hotel rooms for visiting dignitaries, in addition to larger policy questions.

But what the documents don't portray is at least as important as what they do show. The Grenadian people, their perceptions of the revolution and the benefits they realized, are conspicuously absent from the U.S. State Department's selection. It is now clear that the Grenadian process embodied many contradictions, at the popular level, at the level of leadership and between the two. But to understand the revolution and why it ended, we need to study not only what was happening at the top, but what was going on at the grassroots level where social change is made.

With the growing terror that is happening in South Africa, and Grenada, and the political frustration occurring with Africans in America, the realization of African unity, identity and action, will become imperative. As Malcolm X says, "Our history and our culture were completely destroyed when we were forcibly brought to America in chains. And now it is important for us to know that our history did not begin with slavery's scars. We came from Africa, a great continent and a proud and varied people, a land which is the New World and was the cradle of civilization. Our culture and our history are as old as man himself and yet we know almost nothing of it. We must recapture our heritage and our identity if we are ever to liberate ourselves from the bonds of white supremacy. We must launch a cultural revolution to unbrainwash an entire people. Armed with the knowledge of the past, we can, with confidence, charter a course for our future. Culture is an indispensable weapon in the freedom struggle. We must take hold of it and forge the future with the past."

Brothers-Sisters-Brothers-Sister

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COMMUNITY CALENDAR

12

NOVEMBER



26th...UCSD JAZZ ENSEMBLE

8:00 p.m. Mandeville Aud. Gen. Adm. \$3, Stu. \$1

27th...GOSPEL CHOIR CONCERT

8:00 p.m. Mandeville Aud. Gen. Adm. \$3, Stu. \$1

30th...CAMPUS BLACK FORUM—END OF THE QUARTER BASH— FACULTY/STAFF AND STUDENT GET-TOGETHER

4:00-9:00 p.m. Third College Mountain View Lounge. Potluck, music, table games, good people and talk will highlight this quarters **Campus Black Forum** social. Bring a friend, a tape of your favorite music and a dish for 10 or more people (not mandatory). For more info: contact Dr. Phil at 452-3035.

November 30th—December 2nd — CAL STATE UNIV. LONG BEACH BSU Presents Its 5TH Annual *Black Consciousness Conference*

Topics Include: Gang Warfare, Institutional Racism in Education, An Analysis of Ebonics, and more. Special events include: Lecture on Apartheid and Famine, and a play entitled "A Love Supreme". CSULB's Small Auditorium

DECEMBER

1st... THE AFRICAN ARTS COMMITTEE of the San Diego Museum of Art presents *Kanaga a Mask Affair*
Balboa Park Copley Auditorium. For info: 262-2671

2nd... GOLF TOURNAMENT

Admiral Baker Navy Golf Course (Adm. Baker & Friars Rd.) This fund raiser will raise monies to support the *United Negro College Fund*; Sponsored by *California Curl & The National Medical Association Comprehensive Health Center*; For more info contact: Jessie Myers 697-4543, Greg Love 263-2373, Dennis Gray 479-9149

2nd...AN EVENING OF ELEGANT FASHIONS AND JAZZ

7:30 p.m., Presented by the *Sickle Cell Anemia Foundation of California* at Cafe Del Rey Moro, 1549 El Prado in Balboa Park. Semi-formal dress. Jazz by *Fzajj Band*, Fashions by *Signatures and Raspini of La Jolla*. For more info: 262-4554

4h...S.D. CITY COLLEGE BLOOD DRIVE

Sign-Up at Rm. S-3

13 & 14th — THE JAZZ NUTCRACKER FANTASIE

8:00 p.m. Jazz Unlimited Dance Company performing at UCSD Mandeville Aud. Tickets: UCSD Box Office and Ticketron Agencies. Gen. Adm. \$13, Fac/Sta. \$11, Stu/Senior Citizens \$9. For more info: 452-4559 UCSD Box Office

26th-January 1st KWANZAA

Kwanzaa, meaning "First Fruits", is a 7-day Afrikan-American holiday celebrated in lieu of or in conjunction with Xmas. Created by Dr. Maulana Karenga, Kwanzaa reinforces positive values (*the Nguzo Saba or Seven Principles*), reflects our history of struggle towards liberation, and enriches the spirit of joy and loving celebration among Afrikan/Black people during the holiday season. Several **Kwanzaa** celebrations will be held in San Diego. There will also be the annual Karamu-Feast held in Los Angeles by the Afro-American Cultural Center. For local info: contact the Prophet International Restaurant or the Baobab International Gift Shop.

WHICH ARE YOU?

Are you an active member, the kind that would be missed,
Or are you just contented that your name is on the list?

Do you attend the meetings, and mingle with the flock,
Or do you stay at home and criticize and knock?

Do you take an active part to help the work along,
Or are you satisfied to be the kind that "just belong?"

Do you ever go to visit a member who is sick?
Or leave the work to just a few and talk about the clique?

There's quite a program scheduled that I'm sure you've heard about,
And we'll appreciate if you, too, will come and help us out.

So come to the meetings often and help with hand and heart,
Don't be just a member, but take an active part.

Think this over, member. You know right from wrong.
Are you an active member or do you just belong?



August 17, 1887-June 10, 1940

Marcus Garvey.
Drawing by Elton C. Fax

"What do I care about death in the cause of the redemption of Africa?... I could die anywhere in the cause of liberty: A real man dies but once; a coward dies a thousand times before his real death. So we want you to realize that life not worth its salt except you can live it for some purpose. And the noblest purpose for which to live is the emancipation of a race and the emancipation of

The Honorable Marcus Mosiah Garvey



KWANZAA YENU IWE NA HERI

"MAY YALL'S KWANZAA BE WITH HAPPINESS."

December 26th	UMOJA (UNITY)
December 27th	KUJICHAGULIA (SELF—DETERMINATION)
December 28th	UJIMA (COLLECTIVE WORK AND RESPONSIBILITY)
December 29th	UJAMAA (COOPERATIVE ECONOMICS)
December 30th	NIA (PURPOSE)
December 31st	KUUMBA (CREATIVITY)
January 1st	IMANI (FAITH)