

THE

# People's Voice

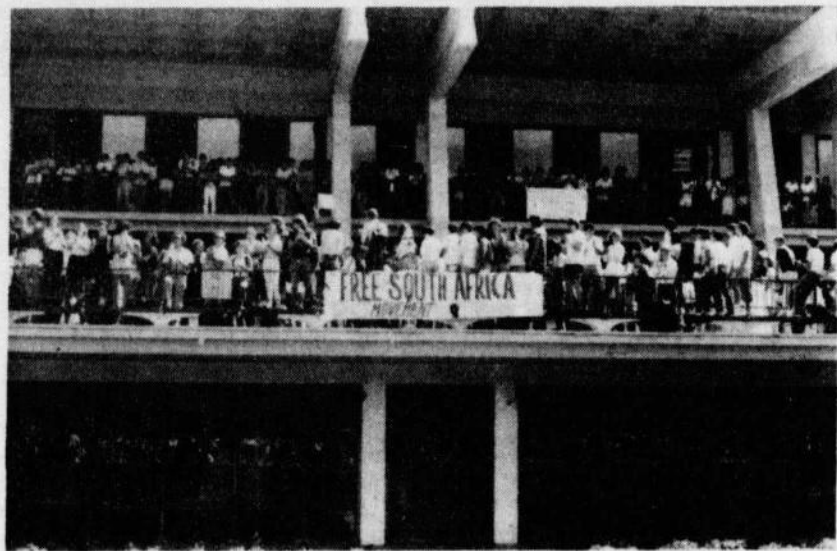
Dedicated to Inform, Enlighten, and Educate

NON-PROFIT ORG.  
U.S. Postage  
PAID  
La Jolla, CA  
PERMIT NO. 256



JUNE 1985

VOL. VIII NO. 3



## SAGON PENN, MOVE, BORDER SHOOTING

### Facts the Media 'Overlooks'

On Monday May 13th, Philadelphia police were responsible for the complete destruction of more than 60 homes. A Black Naturalist organization called MOVE, was the target of a fire bomb police dropped upon a row house; when the bomb exploded, an entire block of houses caught fire. Police handling of a disturbing the peace call is being condemned by Philadelphia residents.

City and police officials have been investigating the incident which has taken the lives of several children and adults.

In April a San Diego border patrol agent shot and severely wounded a 12 year-old boy who according to the agent, was throwing objects. Several days after the shooting city officials publicly announced that the shooting of the child was justified because he could have injured one of the officers with the sticks he was throwing.

On Sunday, March 31, a young San Diego Black man, Sagon Penn was harassed by two policemen. For reason still unclear, these officers began beating Penn with their clubs, verbally assaulted him and forced him, down into the dirt. By some power, Penn overcame their brutal tactics. Penn managed to wrestle away one of their guns, and, according to eye-witnesses, shot both men in self-defense. One was killed, the other was wounded as was the female passenger that waited in one of the police cars.

The Chief of Police has avoided discussing his conclusions about the case, publicly, but as May's preliminary hearing recently came to a close and the trial for Sagon Penn nears, inconsistencies about the case are coming to light.

The People's Voice has received input from several members of the Black community, two of which have followed events of the case and attended the hearings. Adesina and Makeda. These Black women arrange various Reggae

concerts and cultural programming in S.D., (PROPHET PRODUCTIONS) as well as run the Baobab Imports store in Golden Hills. TPV learned that the commercial media (no big surprise), are not correctly informing the public. Local news stations like Channels 8, 10, and 39, and publications like The S.D. Union and Tribune, are presenting fragmented details of the case in order to avoid giving a true picture and offending the 'wrong' people.

According to Makeda, "All of the prosecution's witnesses sound like they're testifying for the defense." People at the hearing retold the unfortunate details of Sunday's shooting over and over again in which two police officers questioned 23 year-old Sagon Penn, the grandson of Yusef Abdullah who owns the well-known community restaurant Yusef's, at 28th and Imperial.

The police were on a call in Encanto, a mixed Chicano and Black neighborhood in the Southeast community, where Penn, who was driving a pick-up truck, stopped to drop off some friends. According to testimonies, Sagon asked the officers what they were doing, they began harrasing him with questions, and he started walking away. Witnesses said that one of the police, Donovan Jacobs, started beating Penn with his club. Penn blocked the blows with raised arms and he and the two men struggled to the ground where they tried to cuff him unsuccessfully. An entire neighborhood witnessed two white men abuse Penn and they threatened, "you think you're bad boy, we're going to kick your Black ass." Miraculously, Sagon took one of the cops' gun and shot the two men and the woman passenger, after which he jumped in the other police car which rolled over Jacobs, and went to his grandfathers house. Abdullah took the young man downtown to turn himself in.

Sagon Penn is currently being held in jail on \$250,000 bail. He is a well-liked member of the community who wants to

continued on page 2

### STUDENTS DEMAND UC DIVEST

On Wednesday, April 24, more than 2000 students turned out at a rally on the Gym Steps to call for divestment of UC monies in the apartheid regime that occupies Azania (also called South Afrika). A platform of campus and community speakers excited the gathering with fiery speeches, dramatic readings and chants for freedom. The event climaxed as students, faculty and staff joined together in marching to the Winnie Mandela Library (formerly known as HL) where a month long sit/sleep-in began.

Since the rally, The Coalition for a Free South Africa has organized on campus, to involve students in educating themselves, and communicating with one another about the issue of divestment, and how United States institutions support the illegal government. Students have staged daily teach-ins, forums, subsequent rallies and a sit/sleep-in protest at Mandela Library which continued through May 16th and 17th and was moved to Berkeley, CA, so that students could attend the UC Regents' meeting to discuss divestment. Several thousand students were in attendance, according to Valerie Hardie one of this campus' organizers.

The 28 member Board of Regents put a moratorium on all future investments linked with the racist regime and they are scheduled to vote on complete divestment later in June but pressure from other influences is already having an impact. The California Assembly has withheld UC construction money totaling \$150 million, and the State is moving to halt investments in other sectors of the economy.

Currently the University of California is reported to have more than 2 billion dollars invested in U.S. corporations that have financial ties to South Afrika. Though the figures are not definite, UCSD reportedly has approximately \$2.6 million invested. But divestment is a 'tricky' process and cannot simply occur singularly, at each UC campuses. The entire UC system of nine campuses must be included in the process of divestment. But student efforts at rallying support for such legislation have been organized,

and consistent and are consequently bringing about results not only in California, but throughout America.

UCSD students are in communication with other campuses across the nation. With the aid of a computer, the UCSD chapter of The Coalition for a Free South Africa can hold conferences simultaneously with other campuses and gain access to newspapers and symposiums much like cable TV. Most importantly, the system allows students in this region contact and moral support from other students and they have been kept updated on current, out of state struggles for university divestment. Already, Amhearst college has agreed to remove all of their monies from forces working with the apartheid system and several other American colleges like Harvard, NYU, Univ. of Florida, Univ. of Wisconsin, Columbia and Stanford are taking significant steps toward divestment. The African National Congress (ANC) has also given student efforts an explicit statement of endorsement via computer conference, saying "ANC completely endorses the divestiture program." Over the last two weeks: at Berkeley, 112 persons were arrested along with 60's activist Angela Davis, who is now professor at San Francisco State Univ. In Iowa City, Iowa, Eugene, Ore., Boston, Mass., and at Cornell University in Ithaca, New York at least 1600 students have been arrested and participated in hunger strikes, marches and diversion in the streets and at coin shops that sell the Krugerrands. Another targeted area is the sale of computers to the apartheid regime. Reports in a recent edition of *Science for the People* cites evidence that South Afrika is using the most sophisticated computer-based systems on the market, as devices for furthering oppressive control rather than education.

Students still need support! If we expect to get results we must evoke constant and active resistance. The call to divest in simply a stepping stone toward winning a free and independent Azania, where the majority gain the rights to self determination.

RB





# FARWELL TO AFRO-AM. HISTORY PROF.

Anthony Parent Talks To Us  
by Reggie Richardson  
and  
Robyn Broughton

Dr. Anthony Parent is the new guy the block, but he's no stranger to the subject that he teaches. A visiting lecturer in the History Department since fall quarter 1984, Professor Parent brings to his craft a rich academic experience full of honors and awards and numerous studies. His specialty is Afrikan-American history, and he teaches a catalogue of topics in this area, from *Black Working Class History to the Perspective of Slaves and Free Blacks*. The handsome, papaya colored prof possess a friendly spirit and a subtle, genuine manner. His classmanship thus provides an interesting, healthy environment for students of all academic and cultural persuasions.

We asked Anthony Parent, his thoughts:

1) about students here at UCSD.

Prof. Parent said the students here work very hard at their studies; of the Black student community he noticed that "you all really seem to care for one another, more so than students I've seen at other universities."

**Students here work very hard in their studies...(and) Black students really seem to care for one another....**

2) What areas and aspects of history should Afrikan-Am. students concentrate on and is it a good idea to focus on the Afrikan past, for instance, Ancient Egyptian history.

The response was varied. Prof. Parent thought the classics were particularly necessary for students to develop a proper understanding of the Afro-American past. Especial among them are, of course W.E.B. Dubois' works, like *Black Reconstruction*, C.L.R. James' *Black Jackaninns*, and Eric Williams' *Slavery and Capitalism*.

Also students should become aware of the Afrikan part of Black history. "I think...Afrikan history is very important. Black-American history didn't begin in the cotton patch and (to think that it does) distorts our reality, distorts our history. Certainly when we study Afro-American history, we should always be aware of the Caribbean and ...Latin-America, Afro-America and of course Afrika."

3) What particular aspects or problems in Black History still need to be addressed? Prof. Parent thinks it is vital that we understand capitalism and our history's relationship to it as well as the worldwide ramifications of our sojourn. "Certainly the period of slavery is the most tragic. (But) whereas Blacks were central to production in slavery, today our problem is one of marginality and exclusion in society."

**Today our problem is one of marginality and exclusion in society.**

4) Can these problems of denial be compared with the way we have been denied in earlier periods, i.e. at the turn of the century when Blacks were discriminated against by the unions, and what role does Afrika play in the future of our economic plight, especially considering the strength of our spending power in America? How does Afrika relate to our present economic condition.



"The history of Black labor is a history of denial and unemployment and we see the process maturing. And I think that's true of the world at large.... People have to be productive, and the struggle is how to make them part of the productive setting...."

Professor Parent recognizes the need for Afrikan-Americans to develop strong ties with Afrika that go beyond ideological forms but are on material, economic levels as well, i.e. in the form of trade. As far as our spending power in this country, Parent realizes that "we aren't acting like a nation," and until we start acting as a nation, and recognize that the way to wealth is by trade rather than behaving solely as consumers, these problems will continue to confront us.

As a natural extension of *ALD* and its purpose as an institutionalized activity, the objective of the AAPRR—which is Pan-Africanism must be assessed. Pan-Africanism is defined as the total liberation and unification of Africa under scientific socialism. It will be when this objective is achieved that the genuine aspirations of the masses of Africans everywhere for dignity, human development, and self-determination be fulfilled. Once the wealthy amount of resources within the continent are properly organized to serve the interests of the masses of African people, the oppression which the people have endured will cease to exist.

The ideology of the AAPRR, Nkrumahism—has a relationship to the development of *ALD* as an institution is essential for all to have a meaningful understanding of this event. All revolutionary organizations must initiate, develop, and utilize revolutionary ideology to guide their revolution. This revolutionary ideology must be rounded in the history and culture of the people of the nation.

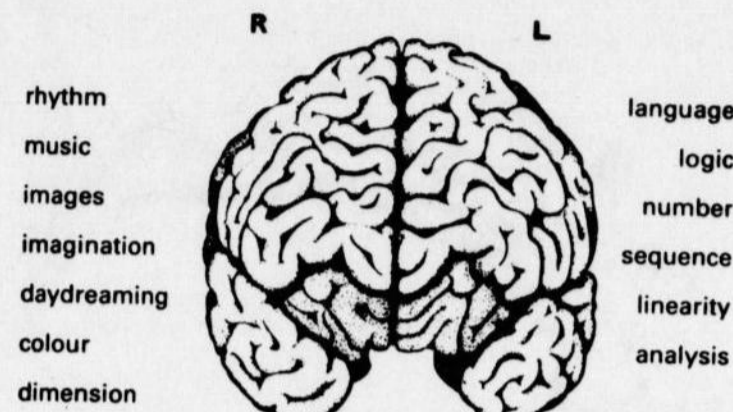
Nkrumahism reflects the means by which Africans worldwide can and will positively channel their efforts toward the destruction of imperialism and the creation of Pan-Africanism. *ALD* provides a forum for progressive and revolutionary organizations who are struggling against the same enemy to relay messages and speeches of solidarity to the masses. The following are invited participants for *ALD 1985*: African National Congress, Pan-Africanist Congress, Arab Bath Socialist Party, American Indian Movement, Congolese National Liberation Front, Irish LRepublican Movement, Palestine Congress of North America.

The history of oppressed nations reveal that repression breeds resistance in every corner of the world. As a result, revolutionary consciousness, which is a derivative of material conditions and contradictions within society, has been rapidly taking hold of and influencing the masses. For example, despite the oppressive regime of apartheid representatives of such oppressed nations to mobilize and organize the masses against these oppressive force.

continued on page 11

# YOUR MIND IS BETTER THAN YOU THINK

by Pamela Frugé



Front view of the two sides of your brain and their functions.

Amazing as it may sound, it is fact that the bulk of our knowledge about the brain has been accumulated within the last ten to twenty years. This may seem extraordinarily late, when one considers that the existence of human beings goes back 3,500,000 years. Keep in mind, however, that human-kind has only known the location of its brain for 500 years. Consider for a moment that you have no idea where your brain is, and someone asks: "Where is the centre of your feelings, emotions, desires, and thoughts located?" You, like many others, would logically decide that your brain is located in the heart and stomach area. This is where you experience the direct physical manifestation of mental activity most regularly and most dramatically.

The knowledge we have aquired about the brain and its functions is intriguing yet ambiguous. Just when tests seem to prove that the mind works in one way, along comes another test which proves that it doesn't work in that way at all; or along comes another human being with a brain that manages to make the test meaningless. What scientists are continually finding out about the brain is that it is infinitely more subtle than thought to be. Those of us who have what is ironically termed a "normal" mind, has a much larger spectrum of ability and potential that previously believed.

All areas of science are involved in a whirlpool of research, the center of which is the mind. Chemists are involved with the intricate chemical structures that interact inside our heads; biologists are struggling with the brain's biological function; physicists are finding parallels with their investigations into the farthest reaches of space; psychologists are trying to pin the mind down, and are finding the experience frustratingly like trying to place a finger on a globule of mercury; and mathematicians who have constructed models for complex computers, and even for the universe itself, still can not come up with a formula for the operations that take place daily inside our heads.

What has been discovered however, is that human beings have two upper brains rather than one. And that they operate in very different mental areas.

Research conducted in the late 60's by nobel prize winners; Robert Sperry and Robert Ornstein, changed the history of our appreciation of the human brain. In summary, Sperry and Ornstein discovered that the two sides of the brain which are connected by a complex network of fibers called the 'corpus collosem', deal with different mental functions.

In most people the left side of the brain deals with logic, language, reasoning, number, and analysis, the academic activities. While the left side of the brain is engaged in these activities, the right side is in the *alpha wave*, or resting state.

The right side of the brain deals with the more creative functions such as; rhythm, music, images, imagination, color, and daydreaming.

Research has shown tht when people are encouraged to develop a mental area they previously considered weak, this development seemed to produce a synergetic effect in which all areas of mental performance improved. With this insight to the functions of the brain, one may wonder why the brain of the average person is so underused. This under-development can be attributed to the fact that we receive virtually no information about how we can utilize our inherent capacities.

Similarly one must question those who affirm that IQ tests measure our absolute ability and therefore must be

right. Apart from the fact that an IQ score can be significantly changed by a small amount of well directed practice, there are other arguments against them. One of which states the fact that it is absurd to assume that intelligence tests have the ability to measure the natural dimensions of our minds.

This is to say that everyone of us has the ability to increase, improve, and perfect the usage of our mind. It is not a feat beyond our reach....

As the saying goes...."It's all in your mind"



continued from page 3

South Afrika which has already been approved by an Assembly committee and is now being considered by the Legislature. It is expected that other states will follow suit.

The method and feeling of the current protests have a profound relationship to the ongoing Black Liberation struggles in the U.S. But there has been some reluctance and oversight in linking the two. Robinson states, "When people tell us to mind our business, we must say, 'This is our business.' Over the past 20 years we have disappeared into national invisibility. We need to not just get off the back burner, but off the stove. It is time for Black people to return to the streets. We have a responsibility we have not taken up — to raise hell for this kind of treatment of our people."

## BSU Name Change to African Student Union

SDSU's Black Student Union has voted to change its name to the *African Student Union* to place more emphasis on the culture and history of people with African heritage, according to organization members. The name change was approved 26 to 11 on March 6.

Before it becomes official however, the name change must be submitted to the Associated Students Activities Policy Board for approval.

T.W. Williams, former president of the BSU and still an active member, said the group did not change the name to reject its American heritage, but to place more emphasis on the common culture and history of people with African heritage.

"Members of the organization felt that it was time to redefine ourselves," he said. "We felt that 'black' is not good enough. Even though we have been far removed from Africa... that does not make us any less African."

Williams said many people believe black history began in America with slavery.

"(Our history) started long before that in Africa," he said. "That is part of our history too. Little emphasis is put on that."

According to Kenny Rose, another member of the BSU, similar changes have been made on several other campuses.

"It reflects a redefinition of our ideology," he said. "It reflects our responsibilities to our brothers and sisters in Africa."

Another ASU member interjected, "And the Diaspora."

The Diaspora, usually used in reference to people of Jewish heritage, refers to the dispersment of people of common heritage to diverse parts of the world.

One student, who asked not to be identified, said he was not at the meeting when the name change was approved but was opposed to it. He said he did not want to subscribe exclusively to his African heritage and ignore his European heritage.

"I would have voted against it," he said. "Those European influences are still present and not all are harmful. If this is a back-to-Africa movement, let's say so. To me, 'black' is not a put-down. It's more a social term."

According to the constitution of the BSU, all black SDSU students are automatically members of the BSU. Other students may become members by contacting the organization. The BSU currently has about 50 active members.

Williams said the BSU would convene a committee after spring break to rewrite the constitution for the African Student Union. The club president and the faculty adviser must then sign an official name change request to be presented to the APB through the Student Resource and Information Center.

BSU member Sekou Nkrumah said the name change was proposed with the future in mind.

"The name change is geared to educating our people," he said. "It was done for those to follow...those who are yet to be born."

Another member added, "It is a positive move. This is a rebirth of humanity."

Courtesy of the Daily Aztec, SDSU

BLACK • LABOR • LATIN AMERICA • ECOLOGY • WOMEN MARXISM • HUMANISM • POLITICAL ECONOMY • MID-EAST • GAY ALBANIA • NON-VIOLENCE • MARCUS • CHINA • U.S.S.R.	<b>Groundwork</b> <b>Books</b> UCSD Student Center 1-5 to Gilman, left at wooden footbridge, right into parking lot 452-9625 <b>Mon-Sat 11 am-8 pm</b>	RECORDS POSTERS COMICS BUTTONS PERIODICALS CHICANO MILITARY SCIENCE FOR THE PEOPLE • ASIAN AMERICAN • ANARCHISM NUCLEAR POWER • MARXIST/LENINISM • YOUNG PEOPLE LEGAL HASSLES • NATIVE AMERICANS • LIBROS EN ESPANOL
--	--	---

**OPEN ALL SUMMER SALE 20-50% off Everything**  
JUNE 3-15th



### EDUCATING OUR YOUTH

by Angela Knox

How many of you sisters and brothers have come to the realization that you did not start to learn about the history of our people until your senior year in high school or half way through your college years. When speaking with my roommate on the subject, it dawned on us that the only Afrikans we hear about in European history is "Crispus Attucks, Harriet Tubman, and maybe Martin L. King". I am not knocking these great historical people. I am saying there are many, many more Afrikans who contributed to our race, who should be mentioned in the European history classes, so our young will be better informed of the many, many great leaders of their race. This is wishful thinking because the European is not going to teach our young, so therefore we must.

Unless we start to teach our youth about Nat Turner, Marcus Garvey, Malcolm X, Mary Bethune, Nelson Mandela; Authors such as James Baldwin, Richard Wright, Angela Davis, George James, Alice Walker; Poets: Maya Angelou, Gwendolyn Brooks, Sonia Sanchez, Margaret Walker, Nikki Giovanni, Langston Hughes, just to name a few. Our young will never know about these great people of many attributes who they can look up to, as role models and motivators. We must teach them the richness of their own Afrikan history and STOP bombarding them with the shallowness of the European's history.

Unless we prepare our youth to be responsible and responsive to their own needs as a people, somebody else will teach them to be responsible and responsive to somebody else's needs at the expense and detriment of themselves and their people. Without children there is no continuation, no future. We need our youth to challenge.... Challenge in the necessary areas of building, starting with the knowledge of her/his history.

Our minds and lifestyles, the visions we possess, have all been shaped by the "white mans" system of education. The reason we find it difficult living and working with each other is that we have been taught to work against ourselves. Many of us in our outlook and actions in life are more American, than the "True Americans" (IF THERE IS SUCH A THING).

To intrust the minds of our young to the Europeans is equivalent to shooting them ourselves, for all we will receive in return are sisters/brothers who are confused about their identity, purpose and direction.

European people, in their bid to control and manipulate, the world, recognized the great need of education and used it as a survival weapon for THEMSELVES!!! It is not by accident of nature that everything pertaining to goodness and purity is "white" and everything denoting evil and impurity is "Black".



Europeans have had the utmost upper hand in technology, education, WHY? It is due to their ability to physically and mentally hold everybody else back (RACISM), while at the same time on many levels they build, invent, create for their own interest at the expense of others. Some of us, as a people, are so busy trying to be white, trying to love white, trying to act and live white in a world that will only accept us if we are "Actually White". No wonder we are in the position we are in. To want to be white in a world where the majority of the people are of color, is crazy. To have internalized the values and aspirations of the oppressor to such a degree, again emphasizes the need of a people to educate its own, if we wish to keep our own.

If our children in their later years are to be responsible to us, we, in their youth, have to be responsible in educating them. NOBODY, can instill Black values except BLACK PEOPLE!!!

#### REFERENCES

1. Maya Angelou . . . . . And Still I Rise
2. Richard Wright . . . . . Black Boy
3. George James . . . . . Stolen Legacy
4. Nikki Giovanni . . . . . My House
5. Martin L. King Why We Can't Wait
6. Angela Davis . . . . . Working Class Women
7. James Baldwin . . . . . Another Country
8. Mari Evans Black Women Writers
9. Alice Walker . . . . . The Color Purple
10. Margaret Walker . . . . . Fields Watered With Blood

### HERUFI

#### A Cultural Alphabet For Afrikan Youth

A IS FOR AFRIKA; LAND WHERE OUR ANCESTORS ARE FROM	N IS FOR NATION, OUR OWN LAND TO CONTROL.
B IS FOR BUILD; STEP BY STEP, ONE BY ONE.	O IS FOR ORGANIZE, TO GET IT TOGETHER.
C IS FOR CREATE; TO MAKE THINGS BETTER.	P IS FOR POWER, THE MORE THE BETTER.
D IS FOR DIALECTICS; LIFE GOES ON FOREVER.	Q IS FOR QUESTION; TO KNOW THE HOW, WHAT; WHERE, WHY AND WHEN.
E IS FOR EXAMPLE; TO BE WHAT WE BELIEVE.	R IS FOR RELIANCE; TO BE STRONG FROM BEGINNING TO END.
F IS FOR FOCUS; TO PAY ATTENTION TO OUR NEEDS.	S IS FOR STRUGGLE, TO FIGHT OUR ENEMIES TOE TO TOE.
G IS FOR GROWTH; TO CHANGE FROM GOOD TO BEST.	T IS FOR TEACH; TO PASS ON TO OUR PEOPLE WHATEVER WE KNOW.
H IS FOR HISTORY; WE'VE BEEN PUT TO THE TEST	U IS FOR UNITY; TOGETHER BOTH DAY AND NIGHT.
I IS FOR IDENTITY; AFRIKAN PEOPLE ARE WE.	V IS FOR VALUES; TO KNOW THE WRONG FROM RIGHT.
J IS FOR JUJU; BLACK SPIRIT FOREVER FREE.	W IS FOR WORK, WHICH IS OUR BEST HOPE.
K IS FOR KNOWLEDGE; TO FILL OUR MINDS.	X IS FOR THE UNKNOWN, WHICH IS THE NEGRO.
L IS FOR LOVE; OF SELF AND KIND.	Y IS FOR YOUTH, THE FUTURE ARE WE.
M IS FOR MANY, BOTH YOUNG AND OLD.	Z IS FOR ZERO; WHICH IS ALL WE GET FREE.

### ★ KUUMBA



#### "The Violent Yankee and the Canon"

Violence is to Yankee politics (White American Imperialism) as explosive shells are to canon. ene respects and fears the canon, only because of its potential for death. However without violence it (Yankee politics) would command no respect, just as a canon without shells, would command no fear.

by Saladin



#### ★ EVERYTHING HAPPENS AT NIGHT

(In Memory, Stephen Biko, d. September 12, 1977)

In South Africa everything happens at night. Night held captive, smeared, retched in Soweto, Nyanga, Sharpeville... At railway stations, cinemas, restaurants, toilets ("Non-Whites Only") color itself is void.

★ Copper sun, sere earth, weaver bird-song, mealie fields at dusk. In the *veldt* night is lion-tongue, giraffe-knowing, antelope-grace impressed on pale gold Krugerrands.

Suburban swimming pools, chained guard-dogs, white walls splashed with bougainvillea, protea, cape primrose. In Black townships only thorn trees survive.

"When I'm nervous," she says, "I have a double scotch and clean my husband's rifle." Outside, the Karroo *dorp* bellows like a wounded wildebeest. Waiting for what? Steve Biko, brain injury. Jacob Monakgotla, heart attack. James Lenkoe, suicide by hanging. Dumisani Mbatha, unknown illness. Joseph Mdluli, hanged himself. Lawrence Ndzanga, natural causes. Neil Aggett, hanged himself. Sifundile Matalasi, self-strangulation. Thabo Mosala, internal bleeding. 'Looksmart' S. Ngudle, suicide by hanging. J.B. Tubakwe, suiced by hanging. Shmed Timol, fell out of tenth story window. Ernest Dipale, hanged himself. . . \*

#### ★ EVERYTHING HAPPENS AT NIGHT

"Official Version," yet their names snake through un-recorded history like the yellow Molop River.

In *shebeens* not enough brandy to wash-clean their dying, not enough night-- Business as usual in the mines, extricating gold and diamond bullets: "nigger rhymes with trigger" in this suck, suck, suck hole, South Africa.

12 September 1984. "South African police and Black rioters battle in the township of Soweto. Killed; thirty-two. Wounded: three hundred."

#### ★ EVERYTHING HAPPENS AT NIGHT

Nyana we sizwe: brothers of the land, here is where you stand. There is witness.

\*Grateful acknowledgement is made to Sue Coe and Holly Metz, *How to Commit Suicide in South Africa* (N.Y.: Raw Books and Graphics, 1983), for the list of the dead.





## UCSD's BLACK ARTS MINOR

The Contemporary Black Arts Program is an interdisciplinary minor which provides a broad introduction to an appreciation of Afrikan-American performing arts through lecture, studio and performance courses. Students who complete the minor must meet the following requirements:

1. A required core of the following three lecture courses: Drama 16, Introduction to Black Drama (4) (F), Literature/English 182B, Development of Afro-American Literature (4) (F), Music 125A, Black Music in America (4) (F).
2. A fourth lecture course selected from the following approved list: Drama 141, Modern Black Drama (4) (F), Literature/English 183, Themes in Afro-American Literature (4) (F), Literature/English 182B, Development of Afro-American Literature (4) (F), Literature/English 184, Afro-American Poetry (4) (W), Drama 187A, Black

Theatre Ensemble (4) (W), Music 127A, Music of Black Americans (4) (W), History 159A-B, Afro-American History (4) (W,S), History 7A, Race and Ethnicity in the U.S. (4) (F), History 154Q, Explored Topics in Afro-American History (4) (S).

3. Completion of a total of eight units of performance courses selected from the following approved list: Drama 125, Dances of the World (4) (W,S), Drama 187B, Black Theatre Ensemble (4) (S), Music 127B, Music of Black Americans (S), Music 95G, Gospel Choir (2) (F,W,S), Music 95J, Jazz Ensemble (2) (F,W,S), Music 131, Jazz Improvization (4) (F,W,S).

Students interested in either taking Contemporary Black Arts Program courses or completing the minor are encouraged to discuss their interests and develop a course of study with a faculty member of the program at their earliest convenience.

The Minor has been endorsed by all four colleges, and approved as a viable campus minor program.



*The Che Cafe both congratulates and thanks the UCSD student body for making this a successful and productive year. Together we have witnessed the reassertion of student power. This fall, the power of participation will create our collective goals.*

Open finals week with limited service. Espresso and Fresh Roast coffee will put a buzz into your studying.

Keep your eyes open for a musical feast here at the Che Cafe this summer.



## THE UCSD FOOD CO-OP



"There's a lot more food mixed with the additives in this one."

providing the healthy alternative  
**WILL BE OPEN THIS SUMMER**  
 Mon - Fri 10 - 3

### ATTENTION

To The FEARLESS,  
 The TALENTED,  
 The SUAVE,  
 The STRONG,

If you are interested in working with The People's Voice this summer and/or next year, then you must contact the TPV office at X2152, or leave your name and number by the office. Mailing code — B-023.