

**THE**

OCTOBER, 1985

# People's Voice

*Dedicated to Inform, Enlighten, and Educate*

Volume VIII

[NO. 1]

## BREAKING THE BONDS OF IGNORANCE



University of California, San Diego

*The views in The People's Voice in no way reflect those of the ASUCSD, the Regents, and/or the University of California.*

Greetings,

To freshmen and continuing students. As you know the People's Voice is the only Black newspaper here on campus and here in San Diego county. Of late the People's Voice staff has been experiencing difficulties with obtaining funds and other such necessities to keep the paper in print. However, these obstacles have all been removed and we are back in stride and stronger than before.

During this time a new energetic staff has emerged. We look forward to your help in making the People's Voice a truly student run newspaper.

Associate Editors:  
Angela Knox  
Pamela Fruge

## Dear People's Voice

Dear People's Voice, Are you communists? Altho' I do not support the International Capitalist System, you can not say that the Communists are any better. State control of any kind is always degenerative and corrupting. The more power the state has the more corrupt it is.

That is why all government is dangerous. The Zionists are wrong. The Palestinians are violent barbarians who kill people too. Why are they better than Jews? If the Palestinians were more reasonable perhaps the Jews would be also-haven't they ever tried to be friends?

Also, South Africa is better off then any other African country and give the best salary and working conditions in all of Africa. That is why thousands of Blacks go there to work. If the Blacks ever won control over the country the communists would have a chance to take over and make everyone into slaves. They would take all the wealth for Russia, that is what they are doing to Afghanistan right now! Yankee imperialism or Russian imperialism? Which is better?

**POLITICS IS A WASTE OF TIME AND ENERGY.**

Because they love to smash your face and they have the laws on the side of the rich-they bought the government-(Russia too).It's useless to fight or complain.Do something else. Build a new world of FRIENDSHIP AND EQUALITY by cooperation on projects to help farmers organic composting-ecology program, -growing food in a better way, in new ways that don't wear out the dirt -(erosion),growing trees to improve the climate and induce rainfall.

Show the people how to feed themselves and how to take care of the sanitation(the wells), and medical clinics-herbal medicines, and not to be dependent on western pharmaceuticals. Take care of the animals both wild and domestic where there are too many goats,sheeps, and cows-the vegetation suffers, infact the whole country can die from over-grazing.The worst problem in the Sahara are the goats and sheeps.

Money is the tool of the rich to control power. What we basically need is not to blame others for problems,but to seek creative solutions!

The earth is one planet and all people belong to the earth. They must find answers to regional problems-ic:how to improve cultivation of food-without chemicals-READ RODALE on organic farming and composting

Take these ideas to Africa. Grow trees in Africa.Introduce birth control to Africa where men have numerous wives that are often rated as below the value of a cow!

Women are truly the niggers of the world, since they do two-thirds of the work and get the least from it.(1% of world's wealth is in the hands of women who receive only 10% of the income).

Anyway, be careful not to be the puppets of the Communists who are cold and don't care about Black people-they only care about one thing - POWER.

**COMMUNISTS AND CAPITALISTS are the same! They are enemies of ALL PEOPLE EVERYWHERE!**

Please print this- if you dare!  
Sincerely Yours,  
Friend of the Earth

Volume VIII No. 4

### THE PEOPLE'S VOICE STAFF

Associate Editors  
Pamela Fruge  
Angela Knox  
Robyn Broughton

Artist

Tassili Night

Advisor

Farrell Foreman

Production/Contributors

Melanie Bradford  
Abasi Mudada  
Michael Taylor  
Roberta Richey  
Alison Hatter

Photography

Angela Knox  
Ang a Toney

Thanks To: Adesima, ASUCSD, David Brue, Craig Frazier, Makeda, Georgette Powell Our Creator.





**The People's Voice**  
Student Organizations

The People's Voice  
Student Organizations  
U.C. San Diego  
La Jolla, California 92093  
(619) 452-2152

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## Black Women Achievers ☆

Black Women Achievers

The members of the Black Women Achievers would like to welcome all incoming and continuing students to this university. The BWA, after two quarters of inactivity, has emerged once again for permanent activity and support of Black women. We have entered this quarter with new energy and creative ideas.

Our purpose here on campus is to unify, support, and educate sisters interested in coming together to form a positive network with each other. However, we are still in the organizing stage. Our first general body meeting will be held October 27, 1985 at 3pm, in the North conference room. Any changes will be posted around campus. For information concerning the BWA, please call 452-2152. We are looking forward to sharing our ideas with you.

Forward in the struggle..  
Black Women Achieve:s

## Black Students Union ☆

REMARKS FROM THE CHAIR

The Black Students Union of U.C. San Diego finds itself in a unique position. We are in the position of attempting to implement the development of the organization in a manner that will equip it to answer to the need for an identifiable unit for African-Americans on this campus. We cannot, however, effectively meet this demand without input supplied to us from you. We need the input and resources to create a truly representative output in the form of the organization.

Because of the lack of an African-American Studies department or similar institution on this campus, the existing organizations, BSU, or perhaps the Contemporary Black Arts program, becomes compelled to assume the role of becoming the identifiable units for the African-American population on this campus. As stated earlier, this a unique position; it is a challenge.

Essentially the challenges we face are most effectively deal with through the acquisition and adoption of a healthy perspective on the struggle of African-Americans. Mind-set is the key to functioning effectively as individuals in society while maintaining a healthy perspective and positive self-identity. BSU advocates positive interaction with all realms of society. We feel that this interaction will be most optimal only after we realize who we are and what the path of our people represents. For this reason a sense of self through the history of our people is necessary. It is also upon this realization that we will be better equipped to maximize our experiences in the academic environment and further contribute to the community. It is upon these realizations that the African-American community at U.C. San Diego will be en route to developing the Black Students Union as an institution on this campus.

Respectfully Yours,  
David A. Brue  
Chairperson, BSU

## Royal Brotherhood of Excellence

To entering and continuing students:

My name is Michael Taylor, spokesman for the Royal Brotherhood of Excellence (RBE). For some time now there have been rumors floating throughout the Black community as to what the RBE is and is not. With this letter I would like to set the record straight.

To begin, the RBE us a Black fraternal club, the first of its kind in UCSD history. The RBE's objectives are simple: retention and community outreach. All of our programming include academics like time management lectures; career objectives such as informal discussions with professionals from the city at large; and community dynamic where a tutorial service is set-up for a target school in San Diego, and the list can go on. Not only this, but within the organization is a sense of comradery and esprit de corps that is unparalleled.

From its engendering it was felt that such an organization was needed. But no one expected the level of appreciation and dedication that the RBE is now experiencing.

Historically speaking, the RBE had its genesis via Nadir Haqq, Marlon Fairweather, and myself. We had for years planned and molded what we fondly termed 'Project Excellence'. Basically 'Project Excellence' prescribed the development of an utopic society. Our idea was a hybrid of ancient Afrikan and modern American methodologies. The RBE is a physical reprecution of 'Project Excellence'. The organization began in the spring of 1985. It was then that key personnel like Vaughn Rex, Dexter McMichals, Peter Stephens, Cedric Lewis, Kurtis Owens, Bobby Hoffman, and Joseph Franklin, along with Black faculty and staff, made our dream a reality.

The objectives of the RBE are easily understood. Its basic goal is just as pliant: to assist in the unification and orientation of the Black community. Let me add that the RBE views the Black Students Union as its mother organization, and her support is a priority one. I add this so that there can be no doubt of our integrity. Finally, I hope the community is set at ease about the RBE; simply because it is the community that is at the very heart of our motivation and commitment. Thank you.

Faithfully yours,  
Michael Taylor  
Grand Duke RBE

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## BSSO

☆

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 donut hesitate to stop by and see what information here interests you.

☆



## So You Don't Want To Be Called African

-Greetings African. How are you doing? -African? I ain't no African! Don't call me that.

-Why? Is there something wrong with being an African?

-I ain't no African. I was not born in Africa. All my people were born in America. In fact, I've got a lot of Indian blood in me. My great grandmother was full blooded Cherokee

Before 1492 African, where did that blood that made your skin dark come from?

-Oh I know it did not come from no Africa!

-Sister, how many books have you read about Africa?

-I don't have to read about Africa. I know that I'm not an African

-Sister, have you ever watched a Tarzan movie before?

-Yes.

-You haven't read any books about Africa, but you have seen Tarzan. Now I know why you don't want to be associated with Africa! I will not try to convince you of your Africaness. You must do that yourself. All I can say is that once you start to read for yourself, about your history, written by your people, I am sure that you and I will agree on our African heritage. Oh by the way, here's some literature about Africa, please take it even if you don't look at it today.

As one can probably tell, this is an example of the typical dialogue that can be encountered when you call one of our people an African. As an organizer for the All African People's Revolutionary Party, and a consistent propagandist of this concept, I would like to project a couple of thoughts to those who question their African identity.

You may first ask why is there so much stress on being called a certain name, particularly African. Its answer stems from a distinct knowledge concerning one's history and culture. It also focuses on how on has been taught to view one's people, and the relationship this has in not fulfilling a historical responsibility to serve them. Lastly, to call one an African is to engage in critical thinking concerning this relationship between correct identity and proper responsibility.

In all nations of the world, people are termed according to their homelands. Chinese are known as such because they exist in China; Indian people because they originate in India; Europeans because of Europe; and Africa because we originated in Africa. However, in the process of European domination upon people of color for the last four centuries. Things have drastically changed. Now people can be known by a color. One has Africans in America referred to as Black. Whereas the color Black describes the external feature of the skin. (Which does not begin to cover the range of color our skin comes in). It does not associate a human being to his/her history, culture or land. Instead this color reference is used in the western world as a discriminate between what is seen as good and evil. Black, of course, is evil, while white is good and pure. What's more, in most languages in the world, the color Black is known as an adjective, a description. African people are in no such terms, an adjective. Africans are nouns, i.e. human beings with their own history, culture, and personality.

By describing people by a color, either black or white, one disassociates the person from the history. Take for example, the color white. By calling Europeans in America white, we

disrespect the knowledge of their history. Consequently, in America, they are known as 'true' Americans, while everyone else is Native American, Black American, and so forth. The same process occurs in South Africa and Israel, where the European population travelled to these countries and systematically tried to genocide the indigenous population, and take their land. (They are called Afrikaaners and Israeli's).

Africans in America, we don't have to look all the way to South Africa for bantuasians. We can see them very practically in Indian reservation camps, and in our own ghettos across the United States. In these locations, we face over 50% unemployment, high rates of drug addiction, and high crime rates. We also face a genocidal attempt to take our brothers and sisters to fight in a war against people who are fighting for self-determination and human respect. It is for this latter reason, that 30% of those who died in the Vietnam war were African.

Now we must focus upon Africa, its past, present, and future. Of course, we must first state that Africa is the richest continent in the world. This is an established fact. However, while the land is rich, its people, whether they live on the continent or in the western hemisphere, are the poorest. We must ask the question, "Why is this so?"

The western world, and particularly its media, portray Africa with distinct contempt. It fosters in the minds of children, of a continent that is savage, dark, pagan, mysterious, and without a history or culture. When these children grow older, some of these images may change in form, but remain in essence. Consequently, Africans in the western hemisphere come to view Africa and its people as poor, underdeveloped, primitive, and quite different from themselves. In fact, this process has been so well mastered by European forces, that they have Africans in America hating themselves. Thus, as we have shown, when you call one brother or sister African, they immediately insist upon their American citizenship. In this process, instead of telling you what they are, they immediately tell you what they are not. Meaning they do not even define themselves. Malcolm X describes this process best when he states:

"They always projected the image of Africa negatively. They always project Africa in a negative light, jungles, cannibals, savages, nothing civilized. Why then naturally it was negative that it was negative to you and me, and you and I began to hate it. We didn't want anybody telling us anything about Africa, much less calling us Africans. In hating Africa, and in hating Africans, we ended up hating ourselves without even realizing it. Because you can't hate the roots of a tree, and not hate the tree. You can't hate your origin and not end up hating yourself. You can't hate Africa and not hate yourself."

It becomes quite clear that today Africans must understand their proper identity. This can only come about through revolutionizing our thinking processes. We must start to think for ourselves, and read information which properly characterizes our personality. Surely one will act like a slave if their history portrays them as a slave character, a history of pure submission. However, when that history is properly interpreted, by showing the slave that he/she has a history of Kings and Queens, a history of creating art, music, pyramids, and constructing complex systems of irrigation, etc. Then the slave will know that he/she has not always been a slave, and as a result, their energies must be focused to the complete liberation of their minds, bodies, and

souls. Thus if one's mother has been raped, exploited, and oppressed, then it is the responsibility of the children to stop this process. Then too, the children must preserve the dignity of the mother by showing her that their love for her is everlasting. That no sacrifice is greater than her honor, dignity, and integrity.

Africans, today we have a struggle. This struggle is to liberate our motherland, Africa, from its 450 years of dehumanization. We cannot do this if we let someone else define our identity and true interest. Africans take pride in yourself, you are a beautiful people.

## African

### THE LAST REGGAE CRUISE

Invader Cruises co-owner Eric Lund admits that the monthly "Reggae Boat Cruises" held aboard the vintage schooner "Invader" have been very popular since they were inaugurated last summer, but as far as cruise coordinator Marianne Makeda Cheatom is concerned, two Saturday's ago was the final one.



Cheatom, forty-two, has hosted the hour-long Reggae Makossa reggae show on rock radio station XTRA-FM(91X) each Sunday night for more than two years. A year ago last June, she says, she struck a deal with Invader Cruise to take her show on a cruise around the harbor on the last Saturday of every summer month. The three midnight reggae boat cruises she hosted last year proved so successful, she says, that this summer Invader Cruises upped her and her assistant's fees from fifty to seventy-five dollars apiece. For that fee the two DJs board the Invader at 11:30 and set up their equipment, which includes a rented sound system and a crate of about 100 reggae records. For the cruises' two-hour duration, she and partner Damaja Le provide entertainment for the 300 or so people the cruises regularly attract.

Last summer was the fourth reggae cruise of this summer, Cheatom says, but this time when she arrived at the Invader's dock on the Embarcadero, she was asked to show her driver's license by the doorman at the top of the ramp leading down to the ship. She explained she didn't have her license with her, but when she told him she was one of the DJs and pointed to her black and gold 91X jacket, he waved her on. When she got to the gangplank leading up to the Invader's deck, however, the captain refused to let her aboard without her license. "I told him, come on, you've seen me before. I've been doing these cruises for two years now," Cheatom says.

"But he began screaming at me insisting I show him my ID. I told him to cool out, and he continued to rage, so I just walked off the ship and went back onto the dock."

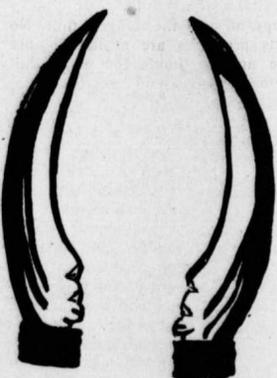
Partner Damaja Le, already aboard, observed the altercation, Cheatom says. "He ran after me and told me there was probably just some sort of misunderstanding and that I should come back aboard," she says. "So I did." Again, the doorman waved her through, and this time she made her way aboard the ship unhindered.

But as she and Damaja Le were sorting through records behind their disco booth, she says, the captain again approached her, this time in the company of Larry Briggs, the other owner of Invader Cruises. Again he ordered her from the boat.

"Larry, who had also seen me many times before, didn't back me up," Cheatom says. "And when I remained silent and just looked at him, the captain began to screaming again and grabbed me." Damaja Le, Cheatom says, pulled the captain away and said, "Let go of her." Cheatom took the microphone and announced to the people already aboard that she was being forced to leave, accusing the Invader crew of racism, and saying "how ridiculous it was to ask a forty-two year old woman for her ID." She and Damaja Le picked up their records and stormed off the boat, she adds, in time to hear Briggs announce over the microphone that there would be no refunds for anyone else who wanted to leave (the admission charge was eight dollars). Still, Cheatom says, she was followed off the boat by more than twenty angry customers, who surrounded the box office and demanded their money back. "Now I know how the Blacks in South Africa feel under apartheid," Cheatom fumes. The reggae cruises, she says, are definitely a thing of the past, at least aboard the Invader.

Invader Cruises' Eric Lund says it has always been his firm's policy to refuse entry to anyone without a driver's license. "This is a bar-type cruise," he says, "and we can't make any exceptions—even though we know her. Besides, she doesn't look forty-two. And why doesn't a forty-two year old person have an ID on her?"

BY T.K.A



## Life in a Refugee Camp

Life in a refugee camp leaves no room for hope. Countless days turn into countless months and then years while waiting for the situation to improve back home.

Without access to work, the refugees are left to suffer in the confines of the camp. Most are children under 10, none of whom are in school, many of whom are without parents. Strangers in a foreign land.

In the United Nations' refugee camps in Costa Rica, about 4,000 refugees find home. But home in the traditional sense of the word it is not.

Take, for instance, the refugee camp in Limon. There, everything said or done has to be translated into three languages—Spanish, English, and Miskito. Each group is completely distinct in its history, culture, and traditions. Those with Spanish ancestry are light-skinned. The English-speaking Blacks are from the Caribbean, before that Afrika; and the Miskitos are an indigenous people. The only element that unites them all is the terror that sent them from their homelands.

Help often comes in scattered lots. There may be plenty of toothpaste, but no toothbrushes. Clothes are in very scarce supply—there are no diapers for babies, no underwear for adults. Prohibited from working by labor authorities, the refugees are helpless.

Though they are free to leave the camp for visits into the outside world they lack the money to board a bus; and once there they couldn't buy a cigarette.

As if this weren't enough, until recently the problems were compounded by mismanagement by the Costa Rican government agency that administered the camps. Under pressure from the United Nations, the responsibility of the camps was turned over to Socorro International, a private agency with strong church connections.

The refugees are currently ecstatic at the improvement of the food as a result of the change. Meals today almost always include a piece of cheese, or eggs, or a piece of meat. A few of the refugees are former rebels who left fighting, and now say they won't go back because the food in the camps has become so good.

Each room in the camps houses several families, often separated only by a hanging sheet strung between the walls. Possessions are left as small piles on the floor because there is no storage space in the rooms.

Keeping the camp clean, washing clothes and taking turns preparing meals occupy most of the refugees' time. No sports programs are available, since there are no funds for equipment. Among Nicaraguan refugees, baseball is the favorite sport. There is even a baseball league in Limon. But the refugees can play baseball only vicariously, though they have already taken positions and divided themselves up in teams. The closest they can get, however, is a barefooted walk to the dock to watch the Limonenses play.

Caught in a vacuum, in between countries, the refugees wait for world conditions to change. Without television, or newspaper, the refugees rely on hearsay from visitors to keep abreast of news events that could affect them.

In the meantime they have each other and the blank walls to keep them company.

## Grenada



The revolution in Grenada represented a shining light in the hearts and minds of African people specifically and humanity in general. Maurice Bishop, the articulator and living manifestation of this popular revolution proved to be an ardent fighter for freedom and justice. His willingness to striped himself of a privileged position early in life in order to serve the people, is surely a contribution towards understanding the essence of life, which is to serve humanity and to fight against injustice. It is for this purpose that we must honor Maurice Bishop on this second year of his unfortunate death. We do so in order for the next generation of students specifically, and humanity in general to understand the necessity of struggle, sacrifice, and of serving the masses of their people for true liberty and dignity.

When Maurice Bishop was going to school in London, studying for his law degree, he became conscious of his individual position in society, and how he could not keep himself isolated from his exploited people in Grenada. Thus he as well as others began to study, internalize and practice teachings of Kwame Nkrumah, Malcolm X, Franz Fanon, and Che Guevara. All of these teachings laid the foundation for him to understand the meaning of social justice, human dignity, and historical responsibility. Then too, he learned the value of the individual subjecting himself/herself to the sufferings of the masses of people, and how to concentrate one's energy to struggle for their liberation.

On a practical level, Maurice Bishop was going to school during the Black Power movement in London, America, and the Caribbean. Consequently, he himself witness the Black Power uprising in Trinidad and Tobago in 1970, an event which was to have great influences over the new generation of progressive thinkers in the Caribbean. Subsequently, after Maurice Bishop finished Lwa School in Britain. He returned to Grenada and became ingrained into the political struggle which was brewing on the tiny Island.

Immediately, Bishop and the leadership of the NJM began to transform the political initiative of the Grenadian masses for change into a social revolution. This included delivering to the masses concrete organization which was used to mobilize the people to secure the basic necessities of life, such as free education, low cost medical care, and employment opportunities. These public work projects were accomplished only with the sheer determination of the masses of people through their numerous mass organizations: National Youth Organization, National Women Organization, and the organization of Trade Unions. It was Maurice Bishop's Belief, as with any true revolutionary, that the success or failure of the revolution depended upon the participation of the masses in every sector of the society.

In the four years of the Grenadian revolution, Maurice Bishop and the New Jewel Movement faced many trials and tribulations. First, there was the constant threat of invasion by the United States as well as its economic blockade imposed on the tiny Island. Secondly, there was the problem of developing the economy, which had been savagely ravaged by over 300 years of colonial exploitation. This of course led to the Island's dependence on the international capitalist market for its very survival. One of Grenada's main developing projects was the construction of an international airport. However, the viciousness of the United States media used this airport as a means of bating the American public on Grenada being a 'Communist' country. This was one of the justification used by the United States government in its eventual invasion of Grenada in Oct 1983.

The invasion of Grenada by the United States was also made convenient by the internal problems occurring inside of the New Jewel Movement. Since it was a movement and not yet a political party, there was no ideological conformity. Consequently, two factions emerged within the Central Committee of the NJM. Unfortunately in trying to resolve this contradiction, Maurice Bishop and his main supporters were unmercifully murdered on October 19, 1983. As a Result of these killings, the spirit of the Grenadian revolution was damped and came to a standstill. The Grenadian masses decreased their participation in the organizational structures of the government and became confused over the killing of their Prime Minister. Fidel Castro, a good friend and comrade of Maurice Bishop pointed out that "The fact that a much loved Prime Minister had been killed by his own comrades in the name of a Revolution he supposedly led, made the shock all the more dramatic."

Maurice Bishop represented the hopes and aspirations of the masses of people in Grenada as well as humanity. His undying love and respect for the grassroots level of the struggle manifested in his willingness to defy the desires and mandates of imperialist domination. This he did by becoming an example to the masses of Grenadians of the dedication and dignity needed in order to construct a new society. For this illustration, humanity will never forget Maurice Bishop or the millions of people around the world who have chosen to serve humanity rather than profit. To the Grenadian Masses, History has taken note of your spirit for revolutionary change. United States imperialism will never disrupt your accomplishments.

FOREVER EVER IN DEFEAT OF U.S. DOMINATION, BACKWARDS NEVER IN DEFEAT, VICTORY IS OURS BECAUSE IT IS MANDATED

Abasi Mudada

Earth Crisis



Within the past year, people across the nation have been protesting the racist policies of apartheid that reign in South Afrika. Universities have called in unison for the divestment of U.S. dollars in South Afrika. Corporations have slowly begun to heed this call by partly removing investments from this regime. All of this, seemingly done for the freedom of Afrikans in Afrika. But basically done to calm public unrest. The media abounds with progress reports of "Black revolution that is coming." Their misunderstanding of the situation is misleading to the American public. This revolution was "coming" to South Afrika many years ago. Today it is in the works. Like a wheel rolling down hill, it won't stop until its destination is realized. Once this happens, its impact will be felt throughout the world.

Reporters tell of the rioting and death that has become a daily occurrence. They say, "White Afrikaans must prepare for revolution". Don't they see that revolution is here; that it's too late to prepare? Time is not an element on the side of Afrikaans. If, however, they must insist on preparation in the midst of revolution, then let it be directed towards accepting the inevitable dismantling of apartheid, the fall of the Botha regime, and a true majority rule.

Is it not understood that regardless of involvement/support of outside governments; that in spite of ineffective cosmetic sanctions, threats, and pressures placed on the government of South Afrika, that change is in the process? Revolutionary change has nothing to do with outside forces such as these. It must be born out of the desire for freedom and the will to fight for it. This comes from the people. The future of Afrika is one in which Afrikans will once again be the kings and queens of their own land.



Plate 1: Marcus Mosiah Garvey, Afro-West Indian and first advocate of a United States of Africa



The All-African People's Revolutionary Party, is a mass, independent, Pan-African political party seeking to liberate, and unify, Africa under an All-African socialist government. This objective, which is defined as Pan-Africanism, is based upon over 90 years of concrete organizing efforts of many people. Some of them include W.E.B. Dubois, who is known as the father of Pan-Africanism, Marcus and Amy Garvey, Kwame Nkrumah, Patrice Lumumba, Malcolm X and Kame Ture. All of these individuals have dedicated their lives to bring together politically, culturally, and economically, African's from all around the world to struggle for unified socialist Afrika.

The AAPRP has within its organization an ideology, which seeks to refine the personality of African people. This ideology is called Nkrumahism and it takes its name from Kwame Nkrumah. He was the first president of Ghana, West Africa, and a famous theoretician and practitioner of Pan-Africanism. Nkrumah's fame is based upon his conscious deeds in accelerating the total liberation and unification of Africa in a socialist direction.

This ideology of Nkrumahism is utilized in the AAPRP as a process of reconstructing the history and culture of Africa and Africans from its 450 years of domination. Kwame Nkrumah and Nkrumahism recognizes that "All people of African descent, whether they live in North America or South America, the Caribbeans, or any other part of the world are Africans and belong to the Africans." Nkrumahism also states that "In the new African renaissance, we must 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 society must be treated as enjoying its own integrity. It's history must be a mirror of that society, and the European contact must have its place in this history, only as an African experience."



Lilian Ngoyi

The All-African people's revolutionary party's strategy, for African's liberation is to first politically educate and train the African students around the world to properly spark the African revolution. This involves African students aligning themselves with the masses of their people, rather than serving on the side of their historical oppressors.

It is this strategy which from's the basis of our existence at U.C.S.D. and other colleges throughout the African world, for the last ten years or so.

This year we will focus on presenting political education according to specific themes. In Sept/Oct, we will focus on Pan-Africanism: Nov/Dec, will be on the same aspects of the A.A.P.R.P.: Jan/Feb, 1986, will be the role of the students: Mar, the role of women, and Apr/May on African Liberation Day. In June, we will focus on Zionism and how it affects the Palestinians.



In August of this year, three of the organizers of the A.A.P.R.P., went to Burkino Faso, West Africa. In order to enlighten and free the minds of our people about this 'dark' continent, we will present seminars in the fall quarter at both UCSD and SDSU about the trip, and give Africans in America a proper perspective on Africa. At UCSD, WE will present this seminar on October 31, 1985 at 6:00p.m. at HSS 1106.

Throughout the course of the year, our desire is to serve the interest of the masses of our people. Thus, as organizers of a revolutionary Pan-African political party, we seek to give Africans in America specifically and human kind in general, an alternative view of events happening around their world. Anything that we can do to serve this end, please don't hesitate to contact us. We can be reached through the African Research Collective in the People's Voice office. The phone extension is 452-2152. Thank You

**FORWARD EVER AFRICANS TO REDISCOVERING YOUR PERSONALITY AND RESPONSIBILITY.**

**BACKWARDS NEVER IN SERVING SOMEONE'S ELSE INTEREST OTHER THAN YOUR OWN.**

**VICTORY IS YOUR'S PEACE BE WITH YOU!!!**

HEALTH AND LIVING

THE NATURAL ENERGY FOR POSITIVE MOVEMENT

by Haki Madhubuti (Don L. Lee)  
The following is taken from His book of essays: FROM PLAN TO PLANET (1979)

MEDICINE (AND/OR MEDICAL CARE) IN THIS COUNTRY is mainly what is called curative medicine rather than preventive medicine; that is the medical profession tries to cure you after you become ill rather than try to prevent you from becoming ill. When one begins to think about it, the medical professions' calculated madness becomes clear. For example, the median wage of a doctor (M.D.) in this country is \$41,000 a year; yet, the plain working man can't afford to go to the hospital for a week without fear of losing what little he has and getting deeper into debt. While, at the same time, most of these "pimp" doctors are busy buying their second summer house in the West Indies or Mexico.

This country is built upon human waste and the gross mis-use of its natural resources, i.e. to drink tap water here is as dangerous as drinking coffee or eating cake. One of the major industries of waste is the health business which is governed by the all-powerful American Medical Association (AMA), a very exclusive group of anglo-saxon gentlemen that function like a labor union, but with more sophistication. That is, we're charged more for less. You have undoubtedly heard of the military-industrial complex. There is also through the AMA the medical-industrial complex which includes doctors, dentists, pharmacists and all drug makers. Their major aim is to keep the public ignorant about preventive medicine such as organic foods (and brothers and sister, the right type of life-giving and life-saving food is medicine/preventive medicine). The medical-industrial complex conspires to keep this and other information out of the hands of the people.

Black people are ripped off doubly. We have not only the AMA to deal with, but the new "black" poverty or "ghetto" doctors. There are the "brothers" who doctor in the community and live in another world. For example, through the use of Medicaid and regular practice some of these "black" doctors net around \$75,000 a year and one "black" doctor, Dr. Edward Williams of Washington, D.C. is reported to have grossed \$300,000 in 1971 and after taxes took home around \$215,000 while the infant mortality rate of blacks in the U.S.A. is about the highest in the world.

The major cause of illness in this country is insufficient diets. We have moved from real foods (organic and natural grown fruits and vegetables) to "food" that contain additives, to "foods" that are processed, to "foods" that are chemically produced. We all eat from habit and that which tastes good, looks good and is easy to cook is generally what the American diet consists of. In most cases, we don't eat because we're hungry, we eat anything as long as it's been sanctified by ABC, CBS and NBC or some black entertainer with a crown on his head.

Most of the human race does not consume large amounts of meat. Only the so-called civilized sections of the world are large meat eaters. For example, the North Vietnamese (won) a war and their major diet consists of organically grown rice and organically grown vegetables (when they can get them). Yet, it has been estimated by this country that it takes ten marines to deal with one Vietnamese soldier. And, the U.S. Marines eat three meals a day to the Vietnamese's one meal. Something is

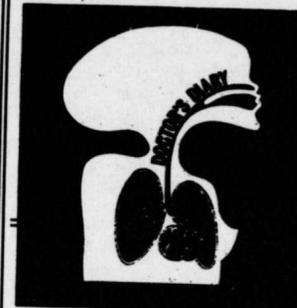
wrong with our diets because the strength and endurance of the near vegetarian Vietnamese far surpasses that of the meat eating U.S. Marine Corps. Toussaint L'Ouverture lived on berries and nuts and often counseled his men on the proper foods. It is not to eat more but what to eat less of. We should eat to live, not live to eat.

This is a country of overweight-undernourished psychotic people. If the average man misses a meal, nine out of ten he'll become sick, not because of missing the meal, but due to the psychological stress that is placed on him from feeling that missing that meal will in some way affect his health. It will—for the better! The superior diet is a frugitarian diet—that of fruits. Yet in this country, it is almost impossible to be a strict frugitarian. So we suggest a knowledgeable combination of fruits and vegetables. First, one must understand that fruits and vegetables are meals, and that all the nourishment that the body needs to function at its highest capacity is found in abundance in fruits and vegetables. How can man consider himself educated the way we mis-use our bodies? We're educated alright—for death and not for life.

In order for us to put in the extra eight hours needed in the community, we have to build our bodies to handle it. The frugal eater of the right foods will not only maintain his youth and vigor, but the sister will retain her beauty and figure. Both men and women will be able to function at a higher and more productive rate because the body will not be slowed down with unnecessary waste from bad food. This short article is not to try and win you over to a superior diet but only to make you aware of an alternative. The myths of high protein intake and the usefulness of milk are a wholesale farce. If you just refrain from eating bread, meats, eggs, milk, candy, pop for about two weeks and substitute these moderately with uncooked fruit and steamed vegetables, I'm sure you will notice a marked difference in the way you feel, function and look. Stay away from eating anything that is white: there are no natural foods in nature that are white. Any food that is white is a mutation of the natural. Foods like white flour, white milk, white sugar, white corn meal and white eggs are dead foods. (See Arnold Ehret's *Mucusless Diet Healing System*) Give your body a rest. Eat less and fast. Fasting is the major way of cleansing the body. The old saying "you are what you eat" is not only true but is a warning for the undisciplined. If you see a brother or sister running around weighing 200 pounds or more talking about a new life style and black revolution, you know from the get that he couldn't be too serious because to be that large he has to have his face in some food at least three times a day for about four hours a day. With that kind of weight, he needs all kinds of sleep because his heart can't take it and his brain is always tired. The major setback is that food rules him rather than him ruling food. If he has become a slave to food, lesser temptations will undoubtedly turn his head, too. To abstain from certain foods not only disciplines you internally, but mentally too, makes you quicker and sharper. Proper food, brings proper weight and as we can say at IPE (*Institute of Positive Education*) you don't lose weight, you lose waste. One of the ajor complaints is that "health" food is just another rip-off. It is if you are not careful and knowledgeable. As far as cost, how much is your health worth? We spend more on the upkeep of our cars than we do on our bodies. And, there is no way in the world that fruits and vegetables should cost more than meats, processed foods, and dairy products. Food is needed, but you must control food rather than let food control you.

The only way to better health and more functional health is by logical and traditional use of foods which means that you'll be logical and traditional in the use of your body which will in turn serve you better. Pull that cigarette out and check it out.

AIDS: MYTHS AND REALITY



AIDS: IS IT A THREAT TO BLACK-AMERICANS?

When aids first made its terrifying appearance in this country at a rate of 51 cases per million population—the highest in the world—it was considered a disease which struck only the gay white community and Haitian immigrants. This, however, is not the case at all. Although more than two-thirds of aids victims are gay and bisexual men, there is a growing number of heterosexual people who are contracting the disease.

Whites comprise the majority of aids victims in this country (59%), followed by Black-Am. at (25%), Hispanics who make up 14%, the other 2% is made up of Haitian immigrants and Asians.

Since the summer of 1981, when the first cases of aids were diagnosed in New York and Los Angeles, Black Americans have fallen victim to the disease's lethal clutches in large numbers. Of the more than 12,000 cases reported, 25% have been Black, a statistic which more than doubles the 12% Black Americans represent in the nation's population. It is difficult to explain why the disease occurs with greater frequency among Black-Am. than any other ethnic group.

"One view which attempts to explain the disparity, suggests that Blacks have generally looked at the disease as one which afflicts the gay white community only. As a result, says Dr. Nigel Jackman, director of Communicable Health Service for the Prince George's county (MD) Department of Health, Black-Am. have heedlessly ignored the precautions that should have been taken, leaving themselves prey to the deadly virus."

The disease is not confined to any particular ethnic group or lifestyle; it hits gays, heterosexual women, Blacks, whites, Hispanics, and the young and old.

No one is quite sure what causes the disease, although 80% of those who have contracted the disease have died with two years of diagnosis. Since it was first discovered, more than half of its victims have died.

Scientists do know, however, that aids has an incubation period from six months to five years. Most times the individual is unaware that he/she is harboring the virus, which can be innocently passed along to others before the symptoms become manifest in the carrier. The virus can only be transmitted through the semen of infected males during sexual intercourse, and blood (among drug users, when sharing infected hypodermic needles) and blood products. Remember brothers and sisters, it is the most fatal communicable disease of this decade.

Submitted by: Angela Knox

As public awareness of Aids has grown, so have the myths and rumors surrounding the disease. Health experts have repeatedly explained that AIDS is transmitted only through exposure to the blood or sexual secretions of infected people, but millions of Americans still seem convinced that they might get it through casual contact. Here are some questions and answers.

Q. What are the risks for women?  
A. Heterosexual women can get AIDS from exposure to the semen of an infected partner, just as gay men do. Having sex with a bisexual man, for example, could put a woman at risk. The biggest risk for women (as for men) seems to be anal sex, which often involves tearing of the rectal lining and allows the virus easy entry into the bloodstream. It has been suggested by researchers that vaginal sex may be safer because the vagina's lining is thicker and more friction resistant than that of the anal canal.

Q. Is there such thing as "safe sex" between a woman and a man who might be carrying the virus?

A. Snuggling and masturbating with a person who may have AIDS is probably hazardous. But most doctors advise women to abstain from any sexual intimacy at all with a suspect partner. As a general precaution, they recommend that women limit the number of their partners and get to know their sexual histories before becoming physically intimate.

Q. What if the man wears a condom?  
A. It may offer some protection and may reduce the risk of infection against AIDS. But unlike most venereal diseases, AIDS is usually fatal-and condoms can sometime break.

Q. Can you contract AIDS by kissing an infected person?

A. The virus has been found in the saliva of only a small percentage of AIDS victims—and at very low concentrations. So even kissing in which saliva is exchanged is an unlikely way to acquire AIDS. However, this route is not impossible, especially if there are any cuts or sores inside the mouth. "dry" social kissing poses no risk of infection.

Q. Can women who have AIDS pass the virus to their male partners?

A. Yes, although this route apparently is uncommon. Male-to-male or male-to-female spread has been the usual pattern.

Q. Can you get AIDS from sharing food with an infected person?

A. Sharing utensils or drinking glasses, or taking bites of other people's dinners, isn't wise as a matter of general hygiene, but these practices are much more likely to expose you to a respiratory virus than to AIDS.

Q. Can you get AIDS from touching objects like a doorknob or handling paper, including money, that an AIDS victim has touched?

A. No. Once the virus is dry, it is dead. Even in a wet state, it doesn't live long when exposed to air, thus it is highly improbable that anyone could get AIDS from a toilet seat.

Q. Can AIDS be acquired through exposure to tears?

A. It is most unlikely because, like saliva, the tears of people who carry the virus contain only low concentrations—if any of the organism.

BY JEAN SELIGMANN with MARIANA GOSNELL

LIFE STUDIES

to hate one's people  
is not normal  
to perpetually wish to be like  
other people  
is not normal  
that  
which is normal for us  
will never be normal for us  
as long as the abnormal defines  
what  
normality is

HAKI R. MADHUBUTI



Lotus Blossom  
Egyptian  
Symbol of Enlightenment

I'd play four square  
couldn't do a thing  
with my hair  
between curly(frizzy)  
BAD  
and straight  
momma said you are  
a pretty child  
They said she  
was white.  
awkward with no  
tits at age twelve  
bony knees got scraped  
like other kids  
I wanted to skip  
rope double time  
all I could do  
was change into  
playclothes and write  
They called me  
red girl and hated  
my long braids  
said my momma  
was too "light-skinned"  
to be black  
black like me.

BY ALISON HATTER

TO STRUGGLE FOR  
DIGNITY

Struggle has to be known  
To all who seek its essence,  
Growth is found.  
To struggle is to progress,  
To progress is to Understand  
this dignity of Man & Woman.  
Victory of Africa & Africans  
follow  
this struggle  
Its history, Its culture is  
surrounded by dignity through  
struggle  
To become Free, this struggle  
grows like a tree. It starts  
like a small seed, and develops  
According to the wisdom of  
ones  
deeds.  
Deeds of Goodwill  
Deeds of Strong Character.  
Africa, Oh Africa,  
Break the bonds of ignorance  
from your Children in  
America.  
They see struggle, but their  
minds are underdeveloped  
They see growth,  
But their cares are unfocused.  
Delivery them, Oh Ancestor's  
Spirits.  
Make them see the value of  
your Dignity.  
Make them understand that  
the  
dignity of their Manhood-  
Womaanhood  
is discovered through you .  
Victory is guaranteed through  
this  
challenge of Knowledge.  
Through this struggle for  
liberation,  
Oh Please, Ancestors, have  
them  
see the light, and  
Guide their thoughts  
to higher heights.

BY ABASI MUDADA



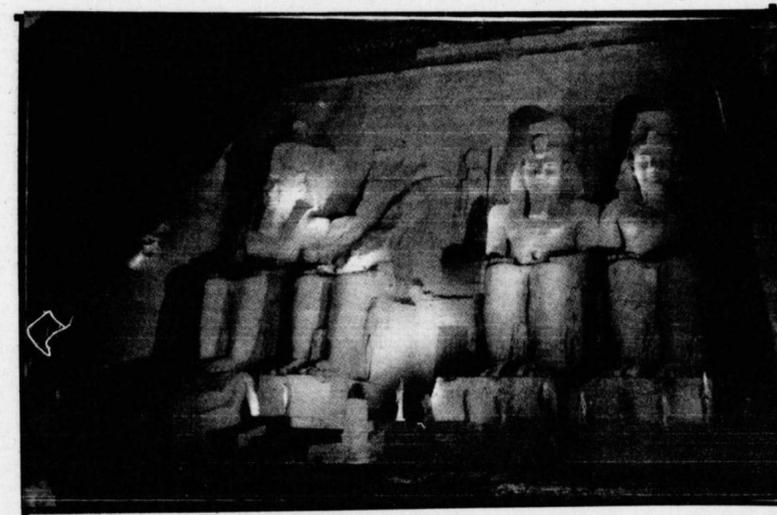
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BROTHERS...

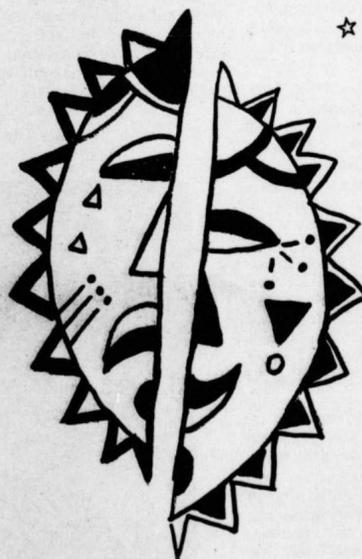
FANTASY  
INFACTIONATION  
Love or Lust  
i don't care  
to give  
of  
myself  
for  
SATISFACTION  
to fill  
my spirt...my soul  
ME  
lonely  
crying out... screaming...  
SCREECHING!...  
my heart  
OH! SOMEBODY,  
to have... near..  
CLOSE  
LOVE  
COMFORT  
quiet, placid, peace  
HARMONY  
blending  
BODIES, SOULS...  
as  
ONE  
Relax...relax  
let it mix,  
flow,  
fill,  
ME...  
drink of it;  
POUR...  
bathe in it;  
ECSTASY  
COMPLETE  
SEDATED...

I got elf  
in invisible ink(and I saw her)  
she braided her hair  
in seven different languages  
even saw her make tears  
out of Perrier  
she dragged her hands  
when she walked  
loved small things  
like ants and doorknobs  
she talked to her self  
when I wasn't looking  
I thought she was something  
else  
she was black  
and I quit being tired

BY ALISON HATTER



a tired soul...(sister)

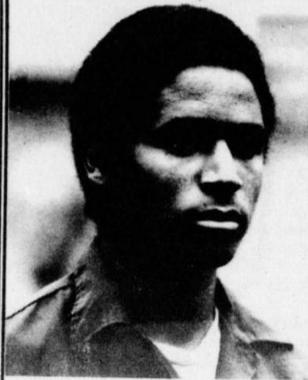


A POEM FOR A BROTHER

It comes  
from all sides  
Daddy wanting you  
to talk right  
study hard  
and makes it  
make what?  
Kenny told you  
if you party  
hard enough  
on friday nights  
you'll make it  
to saturday  
feelin' alright  
Momma and I know  
you don't just  
tear things  
because it's hard  
growing up  
That you come  
home some mornings  
five a.m. trippin'  
over dirty clothes,  
übig dreamsü, your  
Blackness and that  
damn basketball  
to cry yourself  
to sleep.

BY ALISON HATTER

Justice on Trial



JUSTICE ON TRIAL

Sagon Penn is a 23-year-old native of San Diego, California. The oldest of five children, Sagon was raised in the Muslim faith. Through strict adherence and devotion to his religious teachings, he has shown himself to be a pious and disciplined young man.

At the age of 14, he began working in his grandfather Yusef's restaurant, before and after school, in order to help his family. In 1979, he received a certificate for outstanding citizen from Foodmaker (Jack-in-the-Box's parent corporation).

He moved to Los Angeles in 1984 to pursue a boxing career and, in the summer of that year, worked with the Organizing Committee for the 1984 Olympic Games, and received a certificate of recognition and appreciation for his contributions.

In the early evening of March 31, 1985, 23-year old Sagon Penn was driving a group of eight friends home in his pickup truck after Sunday outing in Balboa Park.

When asked to see his driver's license by officer Donovan Jacobs, Penn took out his wallet, opened it, showed the license to him, and asked, "What's the problem?"

Witnesses say Jacobs demanded Penn remove the license from his wallet. Penn said, "No, it's okay, officer. Go ahead and take my wallet." Jacobs refused.

Officer Thomas Riggs, from the other patrol car with ride along Sarah Pina-Ruiz, had been near the pickup talking with the passengers. As Jacobs was striking Penn, Riggs came over with his baton and began hitting Penn in the ribs, according to witnesses.

During the struggle, Jacobs directed racist remarks at Penn, such as "You think you're bad don't you boy?"

The officers ordered Penn to roll over on his stomach so that he could be handcuffed. However, Penn was unable to comply with the order because Jacobs continued to sit on his stomach, according to testimony.

During the beating, Penn allegedly wrested Jacobs' revolver from its holster and pointed it upward. Riggs kicked the hand with which Penn was holding the gun, and the weapon discharged, striking Jacobs in the neck, according to witnesses.

Penn has been charged with the murder of Riggs and the attempted murder of Jacobs and Pina-Ruiz. He has pleaded innocent to all counts, and is being held in San Diego County jail on \$250,000 bail.



The Sagon Penn Legal Fund: P.O. Box 8206 San Diego, CA 92102

Give the Man a Hand



Let's be real. There's a war on Black people in America. And the cannons are pointed directly at our men. Pain has been the central theme in our brother's lives.

If Black men seem to be losing ground today, it's that they're weary and wounded from trying to thrive in a society that is determined they won't.

In every city of the nation, one can see the pain and confusion of our brothers as they huddle in alleys, on corners-out of work-or driving taxis, delivering the mail, doctoring, struggling to stay afloat in corporate America.

It's a very strange criterion that is used in our society to measure manhood. Men are taught to respect each other-and women are taught to respect men-based on how much money and might they have.

It's time we gave the brothers the credit they are due because, given the roadblocks to their empowerment, Black men are ten times greater than they appear against the backdrop of American society.

But the truth of the matter, is that we live in an unequal society. And we sisters must be aware of how this affects our men. We best clear our minds and our vision about how we see and respond to them.

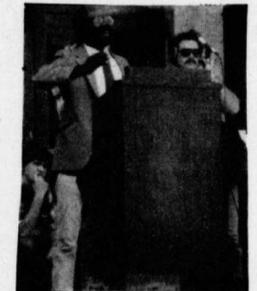
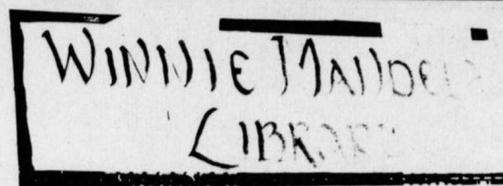
Let's reach out to our brothers with understanding and love. You can be compassionate without being a chump. And let's watch our mouths.

Let's be real. There's a war on Black people in America. And the cannons are pointed directly at our men. Pain has been the central theme in our brother's lives.

Keep the faith.....



Malcolm X



COALITION FOR A FREE SOUTH AFRICA





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## CALENDAR

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OCT.24 BSU General Body Meeting-  
HSS 1330-6pm

OCT.24 Afrikan Reggae Harvest  
Festival-8pm-  
La Paloma Theater

OCT.25 The Palestinian People do  
have Rights,  
7pm-TLH 107-free

OCT.31 Seminar on "A return to the  
Motherland",  
by the AAPRP-HSS 1106-6pm

NOV.2 Masquerade Party-Revelle  
Cafe.-8pm  
sponsored by BSU

NOV.7 BSU General Body Meeting-  
HSS 1330-6pm

NOV.8 BSU presents: "Native Son",  
film by Richard  
Wright, 7pm-location TBA

NOV.14 Video on Kwame Ture-HSS  
1106-6pm  
sponsored by African Research  
Collective

NOV.18 Contemporary Black Arts  
Program presents:  
Ms. Sara Powell, 8pm Mandaville  
Aud.

NOV.21 BSU General Body Meeting-  
HSS 1330-6pm

NOV.26 Contemporary Black Arts  
Program presents:  
Dance Theater of Harlem, 8pm-  
Mandaville Aud.

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### 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?

SOCIAL  
SCIENCES  
MAJOR

HUMANITIES  
MAJOR

### ATTENTION

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JUNIOR/SENIOR STUDENTS**

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Would you like to establish a one-to-one  
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**THE FACULTY MENTOR PROGRAM  
THURSDAY, OCTOBER 24, 1985  
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North Conference Room, Student Center

For more info, please call ext. 6708

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