

THE

People's Voice

Dedicated to Inform, Enlighten, and Educate

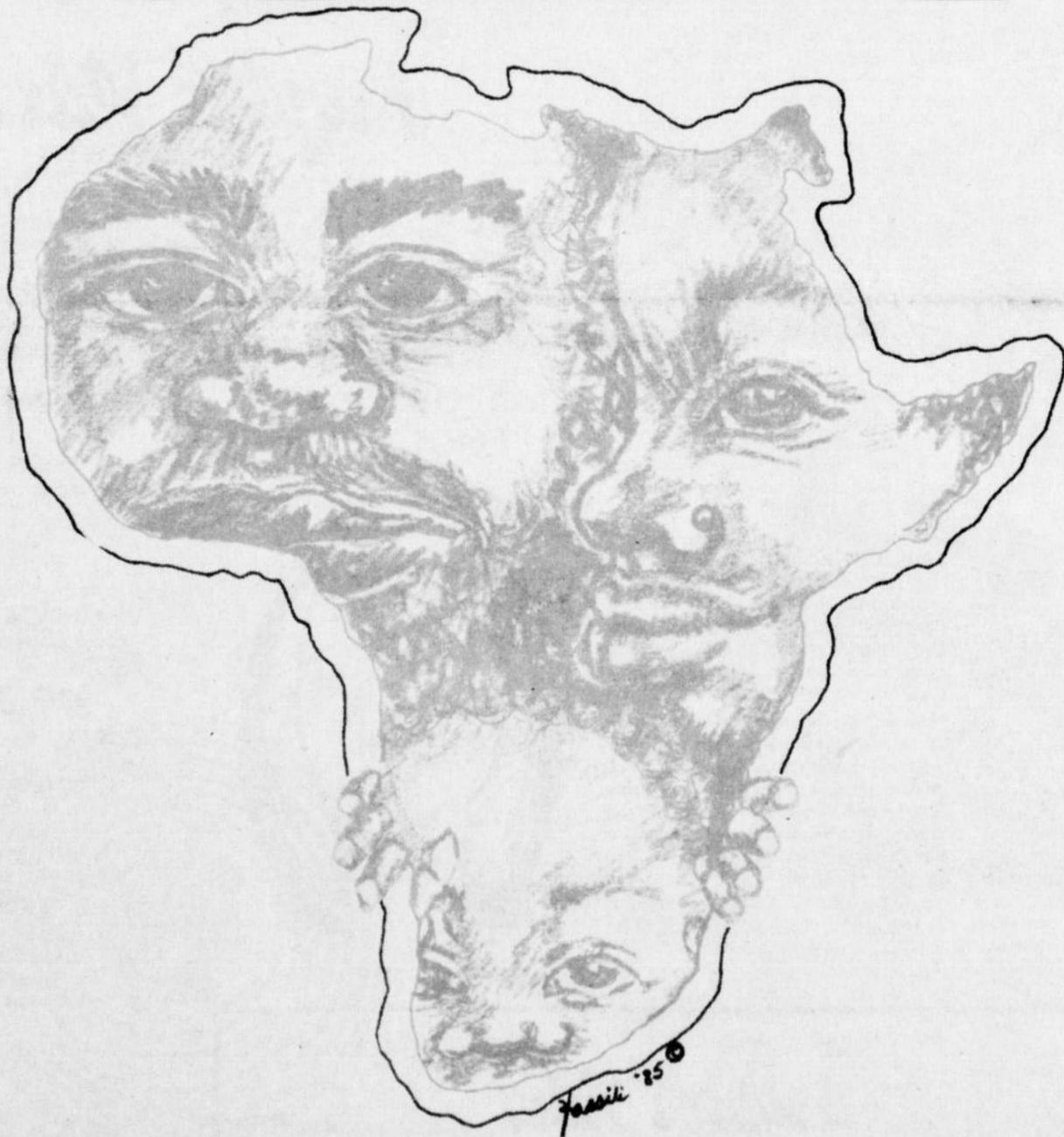
MARCH 1985

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University of California, San Diego

| SPECIAL RECOGNITION

VISIONS OF AFRICAN HERITAGE... MOVING ...FORWARD



THE
People's Voice

Student Organizations
University of California, San Diego
La Jolla, California 92093

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THOTS IN PRISM

Masechaba (Mother of the Nation)

I am always inspired and cry a tear or two during the time when Afrikan-Americans chose to commemorate our heroes and history. It was only a few years ago that myself and fellow students on this campus fought, marched and sat-in as our fathers and mothers had done.

Our peaceful liberator's birthday, Dr. Martin Luther King Jr., is now officially recognized by the white power bureau and it has thus arranged for this holiday to occur on the tail of a convenient weekend. Next year even businesses will have to sacrifice a dollar in his honor.

All of this is great, considering that Dr. King's struggle was fought for humankind, not just Blacks. We now have parades and carnivals, committees and celebrities noting the birth of our great Christ. It adds a more festive and certainly attractive air to the occasion. Yet it's a bit backward of us as a people, to have waited on the bureaucrats of this country to 'declare' Dr. King's anniversary for us. All we had to do was keep doing what many of us do on his birthday - stay home from work or school when January 15th arrived. Then, the social fabric of this country would have humbled itself to our cause. Anyway, we should take a look at the Jewish religious season.

This not to knock the efforts that were put into lobbying for national recognition of the slain civil rights leader of the 60's, it is an observation of how we are all of a sudden reacting to government sanction. A government, that has legally enslaved Afrikan people and continues to maintain much of the virtual conditions we encountered under slavery on the masses of Blacks. We pay excessive tributes to the decisions of a legislative power that recently applauded the individual white vigilante shootings that thwarted four of our young men, instead of condemning this society's inability to cure its economic diseases.

Speaking with a friend, I was awakened to the fact that the public isn't being made aware of the gunman's psychological disposition when he sat down on that New York train. Was the subway hunter arrogant of his own "power" and did he perhaps go to the back of the train and instigate the conversation that took place in which four male youths asked him for money and were thereafter shot?

Certainly nineteen year old Darryl Cabey and his friends could not demand any money, they were unarmed. Perhaps the brothers were encouraged by the white gunman's willingness to make contact with them. We can only know that they were each penalized for soliciting the time of day, a match and 5 bucks. The white man, however gets approval in the courtrooms' justice system, from the news media and in his

fan letters. We still do not know the official psychological findings, (if any research was conducted) on the subway vigilante, a man who admitted wanting to mutilate and massacre four Black men who had not committed any harmful acts against him.



Inspiration to Fulfill a Dream.

The fact is that we still live in a world where its okay to hurt Black people (witness Azania), and Dr. King's goals are still being deferred. The Afrikan-American rate of unemployment remains 50% as high as that of whites, a trend that has remained since the 1950's. According to economist Timothy Bates, "Black incomes in most northern industrial states are lower, relative to whites, than they were in 1949." The Black community's severe economic setbacks during the 1970's have in effect wiped out the short-term gains of the 1960's, "in spite of the rapid progress made by highly educated and mobile Black Americans." 1.

Along those same lines, a 1984 Congressional Research Service report found Afrikan-Americans to hold the highest rate for infant mortality of all other racial groups in the United States. "The Infant Mortality rate for Blacks remains roughly twice that for Whites. There is some evidence that this appalling death rate may be increasing." According to the report Reagan's hostile policies are responsible because high unemployment leads to cutbacks and losses in child and community health care. There is no indication of a reversal in sight. 2.

Blacks are seeing that, politically, our strength emanates from making alliances with other dispossessed groups. "Much of the success of this effort will depend on what Black leadership does with the political momentum garnered by the Rainbow Coalition." 3.

So we have much to do, the liberation of Afrikan-Americans must still be waged with the gift of hindsight and a powerfully unified vision for the future. But the task is not insurmountable and luckily we have Kings and Queens to look back at for inspiration.

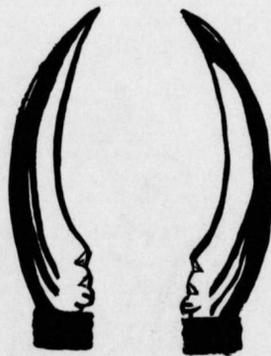
Footnotes:
1) Civil rights in the US - after 30 years - Marsha L. Coleman-Adebayo and Portia James, Africa Now, August 1984, p. 74-79.
2) Ibid.
3) Ibid.

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GREAT MINDS
 WORKING
 TOGETHER TO
 KEEP US
 WORKING
 TOGETHER



Volume VIII Number 2

March 1985

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Point of View

THE STRUGGLE TO UNITY

Pamela Frugé

Let us take a brief look at a term we so freely use: Unity. What seems to stand in the way of unity between the Afrikan male and female? For there can be no unity, if there is no means of communication between the sexes.

Why is it, that we as Afrikan Black people get so discouraged when we find that we all don't look at the world through the same eyes? You may find at some point, a Brother/Sister who is excited with the struggle, and anxious for revolutionary change. Although other Brothers and Sisters may be just as interested in the cause, they find ideas being forced upon them by others. This in turn, may sway some of us to the "I don't have time to deal with these people" frame of mind. We have sustained many losses, temporary and permanent, to mere differences of opinion, and of the volatile reaction that occurs when strong personalities become fixed against one another.

We must remember: There is no unity in disunity, but there is, or can be, disunity in unity. Afrikan people can have unity in struggle, even though there may not be unity of opinion. So realize that it takes as many different kinds of people to make a revolution as it does to make a world. Even the often maligned "Uncle Tom" can play a part. Of course here, we must distinguish between the pathological Tom, clinically meek and submissive in the face of his/her white ideal; and the functional Tom who also longs for freedom, that represents no less than honorable reasons for him/her.

But with the same token, there is also a limit to this tolerance. We cannot achieve liberation by working with a concept that permits any Sister/Brother,

cloaked in Black skin, to work against our goals. We cannot condone Afrikan/Black individuals who let white individuals (racists), use them against their own people. In the struggle for revolution, we must be realistic and realize that we cannot unite with everyone. But once a Sister/Brother joins with us, in her/his own way, we must be willing to take the risk of trusting and accepting them completely. Until that trust is betrayed.

In order to organize with one another, it is crucial for us to be able to make criticisms, without making them rejections. Our unity must rest on an organic sense of common oppression/suppression. The will to unite, and to make a change, is something that cannot be artificially or superficially imposed. Unity must grow out of the spirit, or die in the wings. Once we attain this basic foundation, we can move to higher levels of struggle.

We know that there are and will be idealistic individuals who will grow holier-than-thou, and cringe at the thought of an open attempt to analyze our behavior towards one another. Which is to deal with our most essential problems. There are also, or will be, Super-Black intellectuals, led and guided by white intellectuals, who will wish to write off any movement for better relations between Afrikans. And then there are those who would rather die in their misery, than to live in a situation which brings the challenge of struggle.

The idea of molding a scientific movement toward better relationships between ourselves, is an idea whose time has come, and that time is now. If not now, when? If we are ever to reach that happy shore, be with us when we get there.

Opinion:
 Concepts and Culture

Dear Editor:

This article is in response to many of the articles written in *The People's Voice* regarding Scientific Socialism.

Ojore Mthuzuzeli (KB)

Scientific Socialism? No! No!

"I will draw from the Intellectual Heritage of the World, but first, after I have drawn from my own."

John Henrik Clarke

At this juncture in "hue man" history it is a shame that Black people (Africans) have not done what is desperately required of them. That is, to develop political, economical and cultural (national first) world systems designed to propel their existence from here to eternity. Of course, they should be based on operational unity, i.e. a unity that reflects our cultural differences, with organizations that speak to our complementary interest and aspirations. In other words, systems capable of withstanding all external obstacles and able to maintain those egalitarian laws developed to govern our societies. The reason we have not accomplished this has been revealed by many. The fact of the matter is, that Black men and women hitherto have lacked the courage and motivation to critically analyze their past, present and future in such a way that they produce self-generated social theories based on our experiences, i.e., in this modern era.

Too, we have failed to synthesize those partial critical analyses already put forth by Afrikan scholars who have preceded us. Yemi Toure, a member of the Pan-Afrikan Secretariat, at the State of the Race Conference in 1979 gives us an idea of what our endeavors and knowledge should be directed toward, in order to accomplish the above. He states,

...in the 80's we must look at our historical experiences...not only from what we have learned from our experiences in the 60's and 70's, but...from what we have learned from the 20's and 30's and... (from what we have experience(d) from 1000 AD to 10,000 BC.

In essence, we have to come to know and to analyze all that we can from all our experiences since we as a people have existed. Yemi further states,

...we have to say that our experiences as a people should be the standard measure of all things that we try to approach. Our own experience is the longest history of any people in the world. We have developed Nations in our past, we have built the pyramids...We, as a people, have developed systems of thought that explain the universe... and explain the human mind... We have been the ruled and the rulers. Our condition has been the lowest and the highest in the world.

If all this is true, then why have we not continued to progressively build institutions designed to propel our existence as a people, into the future? It is because we have become mentally and physically inept as a people and have allowed 'significant others' to critically analyze our experiences and to ordain theories and patterns of actions for us to adhere to, based on their psycho-ideological interpretations of our needs and their interests. Unfortunately, we have accepted their intellectual superiority without question.

Case in point, the concept of Scientific Socialism. Out of whose political psychological persuasion did the critical analysis spring forth? Why should we, as an Afrikan people, adopt this particular brand, when a critical analysis of our

own experiences reveals to us that not only have we created comparable political and economic systems, but in fact, the concept and principles that form the foundation socialism were practiced in Afrika centuries before it was developed in Europe.

Kwame Nkrumah in his book *The Handbook of Revolutionary Warfare* defines Scientific Socialism as:

1) Common ownership of the means of production, distribution and exchange. Production is for use and not for profit.

2) Planned method of production by the state, based on modern industry and agriculture.

3) Political power in the hands of the people, with the entire body of workers possessing the necessary governmental machinery through which to express their needs and aspirations. It is a concept in keeping with the humanist and egalitarian spirit which characterized traditional African Society, though it must be applied in a modern context. All are workers; and no person exploits another.

4) Application of scientific methods in all spheres of thought and production.

Notice in the italicized portion, Kwame reveals to the world that the concept of socialism was and is intrinsic to the Afrikan socio-economic experiences. In fact, if we peruse and analyze our historical past as Yemi Toure has decreed is required of us, we will discover a socialism that emerged in Afrika, eloquently described by the Pan Afrikan Nationalist, John Henrik Clarke at the Annual State Of The Race Conference in Oakland, CA in October 1979:

One started from a throne 1300 years before the birth of Christ... (by Akhenaten, the great religious reformer, (who) said to each according to his own, and Africa built a society where man got space based on his needs and not on his ability to pay. Where a man with six children got a bigger house than a man with two because he needed it, and the goods and services were distributed according to the need, and if you got more children the neighbors added another room to the house and when they got more children you went over and helped them add another room to their house. No exchange of anything (transpired). The man that had six children didn't argue with the man with two, because everybody and everything is the collective property of the whole society. This is the purest form of socialism that has ever been tried. Not only was it practiced before Marx was born it was practiced before Europe was born...

After studying indigenous societies in Afrika, Chancellor Williams in his renowned book *The Destruction of Black Civilization* bears witness to Clarke and describes customary democratic laws that governed Afrika from its earliest times. Some of the democratic features Williams discloses were:

The people were the source of all power. The rights of the people were superior to individuals, i.e., including the chiefs and elders (many of the societies were chiefless). The government and the people were one and the same. The land belonged to no-one. The trouble of one was the trouble of all. Every member in the society was given the right to a home. An individual had the right to reject the community's decision and to leave the

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AFRICAN STUDENTS and HOW WE VIEW OUR RESPONSIBILITIES

A common practice in society, particularly capitalistic or exploitative societies, has been to teach students that we should see ourselves in isolation from the critical problems that affect the masses of our society in a cultural, economic, social, and political manner. This has been imposed upon African people in a very institutionalized way which emphasizes the use of racism. This has an extremely negative impact upon the success and progress of African students in the world. Students who are regarded as Afro-Americans, Blacks, Coloured, Negro, and so forth must begin to view their responsibilities in society in a unified way. This will happen faster once we start referring to ourselves as Africans instead of the many seasonal names we have had imposed upon us. This will be achieved in a positive manner once students study and implement that which we study. This will occur faster once we study the history of our African heritage and particularly the role of students in each era of our people's struggle. Once African students strip themselves of the labels forced upon all of us, we will maximize our unity as African people regardless of our geographic location.

Essentially, African students must begin to recognize that we are an integral sector of the African community or the masses. We have an active role to play in society which is to include heightening the level of knowledge, combined with action, amongst our people as a unified nation. Therefore, we must continue to view ourselves as one nation or group of people who have shared slightly different experiences due to geographical, political, social, and other differences. This requires that we all take part in the changes essential for a better world—on a consistent and organized basis.

By Chenzira RMD Kahina

Grenada, and elsewhere, and 2) The British government who is responsible for the exploitation of resources across the entire planet. As students evaluate the history of African people and humanity in general, the list of such racist and exploitative governments continues and continues with the same names being used frequently.

This exemplifies how African students have been trained or 'educated' to neglect our African heritage, culture, and identity. As a result, such students attempt to integrate into a system which has not been designed for, by, nor within the interests of Africans. For example, in the U.S. students are not taught within the institutions in this country to see too far beyond an 'American' perspective. This includes refusing to examine worldwide occurrences in an international context and maximizing the usage of a narrow view of analysis. The situation in Azania has been discussed in the U.S. propaganda machines as anti-human and 'partially' racist, and denounced by the United Nations. Nevertheless, it is not discussed in the same proportion as the deaths of Holocaust victims nor is very much action being done to terminate such a genocidal war still imposed upon African people worldwide. However, African students still lack a thorough understanding or willingness to internalize the concept that oppressive conditions facing Africans in Azania (South Africa) have a serious impact on the progress and development of Africans across the earth. This does include the African students in the U.S. This is another reason why African students need to take a serious view of our responsibilities to our African nation and the world in general.



There are many examples of the institutionalized forms of racism which are rampant in all sectors of society in the U.S. and other African populated areas worldwide. Many students are taught to ignore and nullify the similarities existent among African people. However, we are also taught to be ignorant towards the intense contradictions that exist between the reality of our environment as students versus what activities the institutions make us practice. For example, students are taught to practice a non-violent and non-involved attitude towards problems like those manifested in Azania (South Africa). However, we are taught to maximize our patriotism to governments who oppress people of color. Such governments include: 1) The U.S., who are very violent to people of color in Central and South America,

Some of the social transitions which have occurred with some degree of revolutionary change have been sparked by the conscious sector of the student population. However, there is a large sector of the African student body that is of grave concern. This sector negates any responsibility to analyzing how our nation of people have been ignored, degraded, demoralized, dehumanized, and virtually obliterated within the institutions in our environment. These students leave educational facilities without thinking about the concrete reality of our people nor of the current struggle that our people must confront. Due to the African student's lack of consistent communication or contact with the history of our people, many have negated their historical responsibilities to our African nation in a theoretical

and practical context. Students should be engaged in an organized and consistent program that includes a wholistic approach to the learning. This includes the political, educational, social, economic, spiritual, and other aspects of human dynamics being addressed in a progressive manner.

African students must never forget our role in our societies' development. For example, there are and were many people who have made significant sacrifices. There are and were many who have struggled to the point of losing their lives for we African students to be able to attend these institutions of learning—on all levels from pre-school to facilities of higher education. So the minimum we must do is to be consistent in educating ourselves about our history

so we are not cursed with repeating our old errors. This requires that African students be responsible for laying a

Students should be engaged in an organized and consistent program that includes a wholistic approach to the learning experience.

progressive foundation for the future generations to come, and terminate the laissez-faire or 'laid back' attitude so rampant among many of us. It is imperative that this view of our responsibilities to the world be adhered to by students throughout our educational studies. This can best be achieved via a consistent and organized method of study about our African history and nation.

Each of the African movements and revolutions must be examined by students who seek training in educational facilities to heighten our skills for the development of the nations we live. Why? Students attend educational facilities to obtain skills to be as productive as possible in the societies in which we live. However, many students are misguided in their priorities and begin to use their training against the interests of our people as a collective force. As a matter of fact, these students completely forget or ignore the responsibility we need to fulfill in order to develop a better earth for African people and humanity in general. For example, Europeans who practice Judaism, commonly referred to as 'Jews', attend compulsory educational facilities, and this is supplemented with schools that teach the history and culture of their Jewish experiential backgrounds in an European context. In contrast, African students are not involved in a consistent educational program which positively addresses our African history and culture in an African context. Many African students are engrossed in trying to practice the ways and norms of a society, like the U.S., and fail to accept that this 'American' culture has far too many anti-African elements within it. For this and many other reasons, it is essential for African students to use the organizational skills and techniques we are mastering to correctly analyze our African history. This will facilitate us in developing our African nation and a better world, free from exploitation as is currently common, and allow us to see the fruits of our labor benefiting our people and the population of the world.

As African students we must immediately develop a more consistent approach towards performing our tasks for our people. We can begin by developing an educational mechanism for elevating the political consciousness of our people in an international context. Students must create a bond of unity among humanity in general since the human being is the means of



developing or building human society. For the African student this must be developed with African interests as priorities.

We must maximize our international communications network, especially if we consider ourselves to be true students who seek to create and develop a better, progressive and positive future for our people. Via a thorough examination of history, it is crucial and imperative for the African student to rewrite and correct the distortions about African people which have been historically infused into all aspects of the media and other methods of information communications. We have many examples of individuals who were and are involved in obtaining and maximizing the liberation and unification of our African people who are born on the continent and abroad. We are able to use examples set by Harriet Tubman, Martin L. King Jr., Amy J. Garvey, Marcus Garvey, Winnie Mandela, Malcolm X, Rosa Parks, Kwame Nkrumah, M'Balisa Camara, Walter Rodney, Carmen Pereira, Amilcar Cabral, Patrice Lumumba, and the list of organizers who did more than their educational facilities told them to, continues and continues.

So, we African students have numerous models to look upon when we contemplate viewing our responsibilities to our people and the world. In essence, African students must initiate and actively participate in progressive and productive activity among the masses of our people. This can be achieved via a consistent educational program being infused into all spheres of society. By analyzing our history practically and via principled consciousness raising efforts developed for Africans and humanity being brought forward, we just might fulfill a small portion of our responsibilities to those who precede us and to those who are to come.

We have a responsibility to be active participants in our world and not passive little automated creatures without minds. We must be in the forefront of gaining the justice, dignity, and respect which our people deserve and have been refused for too long. We must do this for our African people to be fully recognized in international affairs and for humanity to take giant leaps forward. Don't you think you need to fulfill your responsibility to our people and the world?

STUDENTS "O.D." AT UCSD

-ON or OFF DRUGS— ???

Who cares...? Apparently the Black administration at UCSD is making attempts to show students that they care about their health, as evidenced by a letter that most African-American scholars received during the last few months. Vice-Chancellor of Undergraduate Affairs, Joe Watson, recently sent out a letter telling Black students to be ware of the penalties and hazards of illegal drug use on campus. Watson's letter, a subtle and infrequently sent message from African-American elders at UCSD, encouraged students to help reduce the cloud and cloud of dope that hovers over much of the social gatherings among students of color. Watson asked, "Ask yourself if you will assume some responsibility for the nature and character of student life at UCSD, or will you leave it solely to the administration and the police to control drugs on campus."

Is it a problem...? Are Black students coping or having a "good" time? Does the level of drug use here reflect what's going on in the Black community? Was the letter necessary? We asked students what they honestly felt about the administration's approach and about the drug situation among Blacks at UCSD:

"Drug use has been going on all over campus for a long time.... Its their (some students) way of paying their way through school.... I feel that the RA's (Resident hall Advisors) should keep a closer look at the drug traffic, in the dorms and in the on-campus housing.... all the drinking also. If you want to shut down on drugs you have to restrict drinking with all of that.... They let 'em drink at wild, wild paces, so you gotta slow it all down altogether, not just let 'em drink and not let 'em smoke. It has to go for everybody."

"This letter is not too important... some students may look at it as "Well I don't use it so I'm not worried, that doesn't go to me", but it does go to everyone because... you can't just ask drug dealers to "stop selling your drugs" and then you can't just ask all the drug users to stop using his drugs, so its like everyone has to help."

"Drugs is only an excuse, I think, it destroys the mind, it destroys the body. The only time it should be used is for medicinal purposes....As anything to help them get better grades that's a crutch. If its too hard, then they should find another way to get around it, or get real help. There are tutors, or (students should) change their major or their program or whatever.... They may solve the problem now, but in the long run its gonna be far worse."

"Some people think they aren't hooked and some aren't, (but) it does have some effect on them, I think. The more we accept it, the more we say its okay to do it, then its going to become a bigger and bigger problem."

"Its sad because before I came here I wasn't really exposed to people using drugs and it was a big shock to me, and I think its bad especially among the Black students. They must have a low self-esteem if they have to resort to drugs. Most of the time its white students selling it to them. They're making a profit off of our stupidity."

"To me its not necessary because I'm a Christian and I feel I have a natural high... and I hope that Black students can see that its (drugs) just messing them up."

"I would say that its not a problem.... I think its wrong to encourage students to help solve drug use on campus because its (the letter is) asking students to start finking, to take an active role in controlling drug use. I mean that goes beyond your own personal use of drugs.... thats asking you to help control the use of drugs ...by informing—if you know of someone who's dealing drugs or of someone who's using drugs—to inform on them. Thats the only thing I can think of. And I don't think that's cool."

"You don't need it to cope; people were doing it (drugs) before they even made it up here. I don't think its from the pressure of school or anything. Sometimes its a college experience, you know, sometimes its the first time they encounter it...but in most cases people were already using drugs before they even got up here. But being in college makes it more available, you can get your hands on it easier, so that might be a negative factor.... I think that (sending the letter around) was necessary."

Overall, most students we talked with were aware of a large amount of drug use on campus, and most students recognized the harmfulness of experimenting with the highs available to them, but almost all agreed that those who do use illegal substances do so as a way of medicating their problems at UCSD.

The university is simply a microcosm of American society and if drugs are as widespread as opinions suggests, then one letter from a distant voice was a feeble attempt at changing the habits of some Black students, who in all probability were familiar with some form of contraband before they arrived here. What is the concerned Black faculty and staff doing to educate students on this campus about the effects of drug use in order to prevent problems before they get out of hand? Its going to take more than a seasonal inquiring note to really effect potential users and potential leaders.

continued from page 3

community unmolested, and one had an equal share in benefits from common community undertakings if one contributed to the best of his/her ability; regardless, to if one had contributed more.

Time and space won't allow me to paraphrase all that Williams extracted from the African societies he studied, but I will suffice it to say that he found many of the principles that were developed by Europeans, that became the basis of Scientific Socialism intrinsic to African democracy.

What differentiates Scientific Socialism from the social practices of African people? According to the proponents of socialism the distinguishing factors are the application and the critical dialectical analysis used. In other words, Africans, then and now, lack the 'intelligence' deemed necessary to apply their customary laws of life to new emerging political socio-economic productions; to dialectically analyze everything within their society, as well as, to prescribe 'scientific' patterns of actions to fortify and progressively uplift their political economic existence.

On the part of socialist thinkers this assumption is pure asinity. There were many external and internal causes that account for the deterioration of the political and economic systems developed by the Africans. Just like there are many internal and external reasons that account for Russia's split with China and for the class system that developed within Russia. If we understood these reasons we would have a better idea of what motivated Kwame Nkrumah to send military personnel, along with NATO, into the Congo and thus unfortunately helped to undermine and destroy the forces of Lumumba.

We as Black leaders must diligently look to our African past when attempting to define ourselves and when developing economic and political systems to govern us. We don't have to become slaves to Marx or anyone else. We have at our disposal the works of African scholars such as Dr. Ron Karenga and Haki Madhubuti as well as others who have looked at our past and begun to merge and create customary laws, ideologies, etc. that give us direction and speak to us from our experiences.

Dr. Ron Karenga gives US the Nguzo Saba, i.e., seven principles emerging from an analysis of African experiences (from those of us at home and abroad). On the one hand these principles relect some of the customary laws we as a people, developed in the past, and on the other hand, they speak to what we must do to project ourselves into the 21st century and beyond.

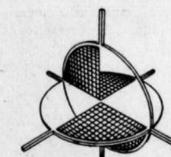
- The principles are:
- 1) Umoja (Unity): To strive for an maintain unity in the family, community nation and race.
 - 2) Kujichagulia (Self-determination): To define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by others.
 - 3) Ujima (Collective Work and Responsibility): To build and maintain our community together and make our sisters and brothers problems our problems and to solve them together.
 - 4) Ujamaa (Cooperative Economics): To build and maintain our own stores, shops and other businesses and to profit from them together.
 - 5) Nia (Purpose): To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

6) Kuumba (Creativity): To always do as much as we can, in order to leave our community more beautiful and beneficial than when we inherited it.

7) Imani (Faith): To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

Haki Madhubuti, in his book *Enemies: The Clash of Races*, comes to the same conclusion as Dr. Karenga concerning the significance of these principles to our struggle and development. However, additionally, or complementarily to Karenga — Haki states, "our collective movements must address itself to life giving and life saving values, actions, and institutions that stimulate and motivate Black people toward liberation and redevelopment of Black people... We need affirmative independent Black institutions. These institutions are needed on a world level if we are to seriously attack and defeat white world-supremacy.... affirmative means to affirm and confirm first and foremost your own beauty, values, knowledge, and worth and to move on from there using and adapting to your needs the positive elements from other parts of the world if necessary."

Black man, Black woman, Black child, Africans what man/woman has done can be done again!
If one just believes in him/herself to do it.



BULLETIN

Report on Watts
The city and country Human Relations commissions found that 20 years after the riots, life in Watts is not much better. The report cited the following data:

- 1) homicide is the leading cause of death among black males in the area.
- 2) several heavy manufacturing plants have closed.
- 3) Poverty in 1984 is a basic problem, as it was in 1965: "grinding, unending and debilitating for all whom it touches."
- 4) Unemployment rate for adult blacks is at 30%, and at 50% for teen-agers.
- 5) One-third of all households are headed by women.
- 6) "One-third of the residents live in old, crime-ridden public housing projects."
- 7) "Watts still has the highest infant mortality rate, the lowest rate of immunization."

BLACK • LABOR • LATIN AMERICA • ECOLOGY • WOMEN
 MARXISM-HUMANISM • POLITICAL ECONOMY • MID-EAST • GAY
 ALBANIA • NON-VIOLENCE • MARCUSE • CHINA • U.S.S.R.
 HEALTH
Groundwork
 ENERGY
 ART • MEDIA
 MARXISM
 U.S. LEFT
 IRELAND
 ORGANIZING
 RECORDS
 POSTERS
 COMICS
 BUTTONS
 PERIODICALS
 CHICANO
 MILITARY
Books
 UCSD Student Center
 1-5 to Gilman, left at wooden
 footbridge, right into parking lot
 452-9625
 Mon-Sat 11 am-8 pm

SCIENCE FOR THE PEOPLE • ASIAN AMERICAN • ANARCHISM
 NUCLEAR POWER • MARXIST/LENINISM • YOUNG PEOPLE
 LEGAL HASSLES • NATIVE AMERICANS • LIBROS EN ESPANOL

Motherland

Famine Deepens

by Angela Knox

Infant bellies enlarged by want of food, and the deserts haunted by thin clothed half-starved people and dead cattle. In Afrika, the images seem to recur. It brings guilt to outsiders and then they forget until the next tragedy in a far away country.

The images appear and disappear, the tragedies do not stop. One month everyone (you know who you are) is singing, "FEED THE WORLD", next month everyone has forgotten what the song was trying to get across.

Over the last three years, the drought has spread through out Afrika—from Mozambique in the southeast, to a belt of harsh land that runs from Mauritania in the northwest, through Mali and Nigeria and Burkina Faso, formerly Upper Volta, to the eastern seaboard of Somalia and Kenya. Thirty-five million people are said to be threatened with hunger.

Health care, though tenuous, increased the size of families, but

traditional farming methods were not able to keep pace with the population increase. So imported ideas were said to have been tried, irrigation, tractors, and large estates— but that did not work and food production declined. In this region, population grows 2.5 percent a year, but the potential for disaster is greater. Afrika as a whole is losing almost 7 million acres of forest land each year, according to relief agencies.

Drought is often thought of by outsiders as the sudden arrival of barren skies that withhold solace, and therefore lay waste to those seeking rain and a reprieve. According to Nigel Twose of the British private relief organization Oxfam, "The weather does not create disaster for the world's poorest people, the weather does no more than tip the balance for people already living on the brink of survival."

Afrika's most recognized crisis has been Ethiopia. The drought there is to be the worst in living memory, with 6 MILLION people facing starvation. "We should not expect a miracle," the representative of a major western agency said. "Things are going to get worse."



United States and South Afrika

POLICY and PRACTICE

Afrika on the whole and South Afrika in particular is on the U.S. administration's low priority list due to the aforementioned preoccupation with East-West relations. It has been a reactive policy rather than an initiating one. To show how little the U.S. appreciated independent progress in Afrika, it abstained on the 1960's United Nations resolution 1514 on the Granting of Independence of Colonial Countries and Peoples. Under Eisenhower the U.S. would not agree to condemn apartheid in those terms. Before 1960, the U.S. would only go as far as "regret and concern."

Although the Kennedy administration, after Sharpeville, is quoted as being "abhorred" by apartheid, the U.S. nonetheless authorized the sale of convertible military aircraft and helicopters.

During the Nixon Administration its

Foreign Policy Report stated "We do not believe that isolating them (South Afrika) from the influence of the rest of the world is an effective way of encouraging them to follow a course of moderation and accommodate change." This government, however, encouraged well-known entertainers and sports figures to visit Azania.

The Carter cabinet was more confrontational to the unjust policies of white minority rule and in a meeting with the South African Prime Minister in 1977, Vice President Mondale stated "We think apartheid is discriminatory... if South Afrika persists in its ideology, our paths will diverge and our policies come in conflict."

The Carter administration maintained its traditional policies despite this verbal attack and efforts to impose an embargo against the sale of arms to the separatist country.

American economic concerns have shaped the policy toward the southern part of the Afrika continent. Chief among its concerns are access and preservation of strategic minerals and to protect markets and capitalist investments.

The U.S. has traditionally opposed any type of economic reprisal against Azania and during the Kennedy Administration the official statement of policy was that the U.S. "neither encourages nor discourages" investment and trade with Azania. In its need to perpetuate a safe climate for U.S. investment it bases its policy on non-confrontation with the South African white minority. Thus giving very minor attention to the liberation movement. A problem that will undoubtedly get more stark under Reagan forces.

Current policies of the United States seem to be founded on the desire for regional stability and peace and the intention to create an environment where U.S. strategic interests, investment, and trade can flourish. But it cannot flourish as long as that peace is predicated on the existence of a violently cruel South African state, dominated by the powerful force of apartheid.

In America, millions of people reject this policy as indicated by the direct actions being taken to cut off apartheid. There is: a dramatic divestment



Fascism Strikes Again

It is not long ago when fascism
In South Africa
Swallowed our heroes in Sharpeville
It is not so long ago when racialism
Buried our heroes
Alive at Coalbrook
Women were widowed
Children unfathered
Today racialism has again shamelessly
Mowed our children down
With NATO arms
At Soweto
In Bulhoek

Racialism! Fascism! Imperialism!
Your days are numbered on African soil
You have committed crimes enough
Never to be forgotten
You have killed
You have robbed
You have drained the wealth of our continent
You deserve death

Imperialism, your kingdom is falling apart
Your grave has been made
Days fixed when you'll be
Driven fast to your abyss
Mother Africa has condemned you to death

FEZEKA MAKONESE

movement occurring on the city and state level, the recent founding of Artists and Athletes against Apartheid; formation of the New York Labor Committee against Apartheid; the Rainbow Coalition and Jesse Jackson's effort to focus on Azania in his recent presidential campaign; and Congress passed legislation curbing the Reagan forces from allowing International Monetary Fund loans to Azania.

The circumstances of world international affairs have had significant affect on U.S. governmental policies towards the racist, apartheid system in Azania (South Afrika), changing drastically over the last 30 years.

The U.S. dictates its policies according to three major factors: 1) The southern part of Afrika is seen as being within the framework of possible East-West conflict. Secondly, the ruling white minority government is viewed as the dominant and cordially power in that region. The third consideration that dictates U.S. policy is economic in nature. These themes are important to understanding this country's relationship to Azania.

That the U.S. and the Soviet Union's relationship is such a competitive one has proved dangerous for Azanians. When students fled and were accommodated in the Soviet Union after

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BLACK MUSLIM'S LETTER

RESPONSE TO THREATS

To Whom It May Concern:

I am directing this letter and the enclosed handbill, from the Jewish Defense Organization, to Rabbis, Catholic and Protestant clergymen and women, the media, politicians, police, civic, fraternal and social organizations, primarily in the cities of San Diego and Los Angeles, California.

In my humble opinion, what each recipient of this letter and handbill does about their contents, manifests their understanding of the dangerous times in which we live. Furthermore, each person's reaction demonstrates the level of morality each has achieved.

I defy no insult in the above paragraph. However, no one can escape the fact that certain of our choices are of such nature—especially in matters of extreme concern—that we are manifested for what we are... at least at that point in time.

I do not doubt that this vicious handbill is from Jewish groups whose mailing address appears at the bottom. The B'nai B'rith Jewish organization acknowledged on the news, in San Diego, (on November 12), that this was a small Jewish group. However, they ridiculously claimed that this reprehensible Jewish organization (which put out this handbill), was "...cut from the same cloth ..." as was Minister Louis Farrakhan. Mr. Joseph Fisch, the chairman of the San Diego Regional Board of the Anti-Defamation League of B'nai B'rith, was the specific person who made this public statement yesterday.

I defy Mr. Fisch, or anyone else, to prove this ridiculously false claim. This statement is also an insult to the intelligence of Black and white people throughout America, who have listened to, examined and understood Minister Farrakhan.

I will not, in this letter, state the case that easily proves, beyond any shadow of

a doubt, that we—the Nation of Islam, of which Minister Farrakhan is the leader—in no way emanates from the "same cloth", or to be more exact, from the same set of qualities and principles which the Jewish Defense Organization came.

It's a principle of faith with us Muslims, never to be the aggressor, but to fight with those who fight with us. It would be suicidal for this disgusting Jewish group to physically attack us. Black people have suffered every form of the worst abuse possible during our 400-plus year-old sojourn here in America. We will not take what we have taken any longer. We are on our way, as a people, to freedom with dignity. It is best that everyone understand and accept the reality of the Black man's rise. Things that have been won't be anymore. This is a polite warning to an obviously stupid group of Jewish people. I hope the wiser the Jews, and others of sane minds and goodwill, advise these fools to find a more intelligent way to deal with Black people they dislike.

If Minister Louis Farrakhan should ever decide to come to San Diego, either to visit his brothers and sister, or to speak publicly, it would be advisable for the intelligent members of the Jewish community—and others—to curtail the potential savage behaviour of the Jewish Defense Organization. Otherwise, the consequences could be calamitous.

If any of the recipients of this letter lack sufficient information to understand exactly what the Nation of Islam is, and who Minister Farrakhan is, that would enable them to grasp the vast differences between ourselves and others, like this Jewish group, you may write me at the above address. I will be very happy to fill you in, or to direct you to credible sources of information, according to the nature of your requests.

Thank you very much for reading this.

Sincerely,

Jabril Muhammad
813 E. Broadway Road
Phoenix, Arizona 85040

DECLARATION OF WAR

WITHIN 30 DAYS LOUIS FARAKHAN AND THE NATION OF ISLAM WILL BE WIPED OUT!

The Jewish Defense Organization has launched Operation Mop-Up in which we will make sure that Farakhan and his group are neutralized as a threat to the Jewish community. We have decided to launch militant actions to show all the Jew-haters and anti-semites that it is going to be very dangerous and un-healthy to openly advocate the destruction of Jews. WE ALREADY HAVE A LIST OF FARAKHAN'S MEMBERS AND LEADERS HOME ADDRESSES.

The Jewish community has stood by silently long enough while Parakhan and his fellow travelers mock Jews, attack Israel, and praise Hitler. NOW FARAKHAN IS SUPPOSED TO COME TO SAN DIEGO STATE UNIVERSITY TO REMEMBER SPREAD HATRED AGAINST JEWS. WE MUST NOT STAND SILENTLY BY. REMEMBER DEGRADING JEWS IS THE FIRST STEP IN ATTEMPTS TO WIPE THEM OUT. SO IT'S TIME TO STAND UP AND FIGHT BACK.

Let it be known in no uncertain terms.

THOSE WHO BRING FARAKHAN HERE WILL BE TREATED AS ENEMIES OF THE JEWISH PEOPLE AND WILL BE PUNISHED ACCORDINGLY!

After the Holocaust words are no longer relevant, action is all that has any meaning. IF THESE DOGS THINK WE DON'T MEAN BUSINESS THEY'LL SOON FIND OUT OTHERWISE! If you would like to be part of the fight to stop Farakhan and other Jew-haters then join us.



JEWISH DEFENSE ORGANIZATION
3610 W. 6th St. Room 744, LA 90020
Call 213-463-0256



WE'RE TALKING OF JEWISH SURVIVAL!

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the abominable Sharpeville murders, the United States sharply increased scholarships for Azanian students to come to here. Similarly, America initiated measures toward a Namibian agreement as a result of the Soviet and Cuban supported MPLA victory in Angola.

This country has, as best, maintained distant connections with southern African liberation movements, a result of its (U.S.) policy of advocating increased investments in Azania when liberation forces called for sanctions; or the United States has preached for non-confrontation during growing periods of violence.

The U.S. has even opposed a minor proposal to admit representatives of liberation groups to observe relevant UN discussions!

Thus, this country's obsession with East-West relations has been responsible for its reluctance to recognize practical realities and kept policymakers from creating just and appropriate policy. The U.S. seems inappreciative of the fact that the cardinal problem in Azania is the inhumane practice of apartheid.

Under Reagan's policies, there has been an obvious 'tilt' towards the white minority rulers of Azania. The U.S. vetoed a resolution in the United Nations Security Council imposing sanctions on the apartheid government for its intransigence on Namibia. Furthermore, the U.S. was the only one to vote against a Council condemnation of Azania invasion into Angola.

This country's moderate attitude toward Azania has only exacerbated the problem. The Pretoria government currently attempts to solidify its power by conducting intensely violent repression in its own state and

continuing to illegally occupy Namibia; The South African regime has also launched aggressive campaigns of economic, political, and military destabilization directed towards newly-independent neighboring countries.

The evidence suggests that Reagan's regime has come the closest to identifying its particular interests with those of South Afrika's government. U.S. policies are providing unprecedented material and psychological support to that immoral system, affording it the chance to intensify and expand its powers into long range institution and preservation of apartheid.

-Ways must be formulated to cut off investments and lending in Azania, especially between it and the U.S.

-Arms embargo, high tech exports and nuclear links are important arenas that would establish bases for other peace movements.

-Boycotts organized around sports and culture have rallied support. More effort is needed to generate attention in the area of academic and scientific exchanges.

-More light must be shed on the South African propagandist who perpetuate the secret war also being waged in Central America which Western media effectively perpetuate by maintaining a 'wall of silence' rather than exposing the truth.

-Direct support for liberation movements by campaigns of material aid, public relations work and speaking tours are vital needs that must serve to counter discrediting tactics used by the right-wing.

RB

THE PEOPLE'S VOICE NEEDS WRITERS!

If you are interested in gaining the experience and knowledge of newspaper operations; Please come to

The People's Voice office, Rm. 214 Student Center, Bldg. A



HISTORY OF NKRUMAH

THE POWER OF IDEOLOGY

The struggle for Africa's redemption from capitalism and its vicious policies of colonialism, neo-colonialism and imperialism, is an aspiration which finds concrete expression and practical manifestation in Pan-Africanism. This concept and objective of Pan-Africanism is defined as the TOTAL LIBERATION AND UNIFICATION OF AFRICA UNDER SCIENTIFIC SOCIALISM. In order for the liberation of Africa and Africans to be complete, the necessity of understanding and discovering an ideology becomes an essential priority. It must be noted that this ideology must emphasize the decolonization, demystification, and destruction of the negative mentality imposed upon Africans. This is applicable for Africans all over the world and especially viewed as a significant responsibility for the African intelligentsia (student) to confront and conquer.

Nkrumahism as an ideology for Africans seeks to set the African personality into its correct and dignified historical context. This is achieved by the elimination of the depersonalization imposed upon Africa and her children all over the world as a result of 500 plus years of colonialism and imperialism. Nkrumahism takes its name from Osagyefo Kwame Nkrumah, the foremost exponent of this ideology for liberation, development, and progress of African people in particular and humankind in general. Though humankind in general is what Nkrumahism is concerned with, the ideology is specifically relevant to the crisis that African people have and are experiencing. It is also directed towards the way this crisis has affected the African conscience, personality, and therefore the actions of the people of Africa.

Nkrumahism is the dialectical synthesis of the three influences which confront a majority of the continent and the diasporas (worldwide). These influences include: 1) Traditional Africa or the influx of the system of communalism, 2) Arab-Islamic Africa or more scientifically referred to as the influx of the system of feudalism, and 3) European-Christian Africa or the influx of the system of capitalism. The uneasy and usually antagonistic conflict among these different influences and cultures, which relate to the different mode of production used and the production relationship within the African culture, constitute the motivating force of social change in African history.

Consequently, the correct interpretation of African history is deemed as crucial for the proper understanding of the past, present, and future destiny that Africa is to have in humanity. "AFRICAN SOCIETY MUST BE TREATED AS ENJOYING ITS OWN INTEGRITY: ITS HISTORY MUST BE A MIRROR OF THAT SOCIETY, AND THE EUROPEAN CONTACT MUST FIND ITS PLACE IN THIS HISTORY ONLY AS AN AFRICAN EXPERIENCE. IN THIS WAY, AFRICAN HISTORY CAN COME TO GUIDE AND DIRECT AFRICAN ACTION...AND BECOME A POINTER AT THE IDEOLOGY WHICH SHOULD GUIDE AND DIRECT AFRICAN RECONSTRUCTION". This quotation from Kwame Nkrumah emphasizes the necessity of analyzing one's history. Particular focus is placed upon how that history is going

to be used to solve the relationship between humans and nature as well as the relationship between the domination of one human being over another.

The ideology of Nkrumahism is not an idolization of the man Kwame Nkrumah. Nor is it designed to view him upon a pedestal as a God. It is what he himself clarifies as "THE NAME OR TERM GIVEN TO THE CONSTANT IDEOLOGICAL POLICIES FOLLOWED AND TAUGHT BY KWAME NKRUMAH. THESE ARE CONTAINED IN HIS SPEECHES, IN HIS THEORETICAL WRITINGS AND STATED IDEAS AND PRINCIPLES. IT ALSO MEANS THAT NKRUMAHISM, IN ORDER TO BE NKRUMAHIST MUST BE RELATED TO SCIENTIFIC SOCIALISM."

In brief, the ideology of Nkrumahism incorporates the following: 1) It seeks to connect the egalitarian and humanistic past of African people before their social evolution was ravaged by the systems of feudalism and capitalism; 2) It attempts to take the positive elements within these influences, such as methods of production and economic organization, and adapts them to serve the interest of Africa and Africans; and 3) It desires and will reclaim the psychology of African people by erasing the colonial mentality, which is a direct result of racism and capitalist myth making concerning the inferiority of Africans. It plans to defend the independence and security of Africans wherever they are by acknowledging the historical fact that: "ALL PEOPLE OF AFRICAN DESCENT, WHETHER THEY LIVE IN NORTH OR SOUTH AMERICA, THE CARIBBEAN, OR IN ANY OTHER PART OF THE WORLD ARE AFRICANS AND BELONG TO THE AFRICAN NATION." Furthermore, that the "CORE OF THE BLACK REVOLUTION IS AFRICA AND UNTIL AFRICA IS UNITED UNDER A SOCIALIST GOVERNMENT, THE BLACK MAN THROUGHTOUT THE WORLD LACKS A NATIONAL HOME."

The methodology for obtaining national independence from colonialism was exemplified by Nkrumah and the Convention People's Party (CPP). It is from this example that we can view the practical implementation of Nkrumahist principles. These principles are important to understand the conditions which make it possible to wage constant and consistent revolutionary struggle. For one, negative and positive action form the ingredients for social change and this is discovered through a scientific analysis of the socio-economic structure and facts of life and society. Then too, positive action grows by being armed with an ideology and operating through a mass people's party. Also, by uniting all of the forces of progress in the society by constant political education and self-criticism, the move towards positive action is maximized. Thus, the triumph of positive action over negative action is achieved only through revolutionary and principled struggle.

In the struggle against colonialism, the first step that had to be taken was an analysis of the economic, political, cultural, and social manifestation of colonialism. Nkrumah pointed out in his book *AFRICA MUST UNITE* that "THE SOCIAL EFFECTS OF COLONIALISM ARE MORE INSIDIOUS THAN THE POLITICAL AND ECONOMIC. THIS IS BECAUSE THEY GO DEEP INTO THE MINDS OF THE PEOPLE AND

THEREFORE TAKE LONGER TO ERADICATE. THE EUROPEANS RELAGATED US TO THE POSITION OF INFERIORS IN EVERY ASPECT OF OUR EVERY-DAY LIFE. MANY OF OUR PEOPLE CAME TO ACCEPT THE VIEW THAT WE WERE AN INFERIOR PEOPLE." Thus, even though the basis of colonialism was economic, the solution stems from political action and mobilization directed at confronting the enemy of colonialism in a unified manner. Consequently, the CPP created as a mass party and became an effective component for freedom and independence. It's mass character of involving the trade unions, the National Council of Ghanaian Women, the Young Pioneer's Institute, the United Ghana Farmers Council, and the Cooperative Movement, ignited the process for mass participation in Positive Action for the establishment of an Independent Ghana.

In 1949, the people of Ghana, under the guidance and leadership of Nkrumah and the C.P.P., went on the offensive against British colonialism and called forth positive action, meaning the use of boycotts and strikes in order to force the British to give up power. As a result, the State of Ghana, which was still called the Gold Coast, went on a state of emergency and a curfew was imposed on the African population. Nkrumah and other party leaders were arrested and consequently sentenced to three years imprisonment. Even with this handicap, the masses of Africans in Ghana had



seen the light of independence close by and thus pushed onward towards national independence. In fact, we can best see the strength of the organized mass of people, behind the C.P.P., when Nkrumah was in prison.

During the next two years in 1951, an election was held, and it was at this opportunity that the masses of Africans voted Kwame Nkrumah in office with 22,780 votes out of 23,122. With this overwhelming victory, he became Prime Minister of the Gold Coast and along with the C.P.P., began the process of charting a course towards national independence. Consequently, during the next six years of serious constitutional maneuvering, the C.P.P. was able to set a date for independence. On March 6, 1957, Ghana became independent from the strains of colonial rule. At the independence celebration, Kwame Nkrumah pledged his undying support for the liberation movements still seeking to end colonial rule. He pointed out that "The independence of Ghana is meaningless unless it is linked up with the total liberation of the African Continent." With these words, the second stage of national liberation had begun, with the intensification of making Pan-Africanism a living reality on the African Continent.

In 1958, it was felt by Kwame Nkrumah and the C.P.P., that in order for Pan-Africanism to have true meaning in the hearts and minds of Africans all over the world that conferences needed to be organized. Thus, "Pan-Africanism had to be re-

activated on the soil of Africa, and it seemed that this could be best begin by the calling for a conference of Independent African States to be followed closely by an All-African People's Conference to discuss common problems and to organize strategies and tactics." It was at these conferences that Africa as a whole began to make a qualitative leap towards the African liberation process.

From 1958 to 1960, 28 African States became liberated from the colonialism of the French, British, Belgians, and the Spaniards. Revolutionaries from all over the continent like Malcolm X, came to Ghana to receive ideological and military training for the armed struggle that was visible in the future. With neo-colonialism threatening the progress of the African continent, African Nationalism was being understood as only one means to a greater end of one unified socialist Africa.

In 1966, the imperialist forces of the United States and the neo-colonialist inside of Ghana overthrew Nkrumah and the C.P.P. As a result, the socialist aims of Ghana were held back and Africa as a whole suffered a set-back in its struggle to regain its dignity and integrity via non-violent positive action. Consequently, the realization of armed struggle on the African continent to permanently remove settler-colonialism and neo-colonialism called for a new strategy.

After his overthrow from the Ghanaian government, Kwame Nkrumah was immediately appointed as Co-President of the Revolutionary Republic of Guinea along with President Ahmed Sekou Toure. It was here that Nkrumah laid the foundation for the strategies and tactics for the new phase of the African Revolution. Through two of his writings, *CLASS STRUGGLE IN AFRICA* and *THE HANDBOOK OF REVOLUTIONARY WARFARE*, the groundwork for the emergence of a new Pan-African, socialist, independent, mass, and revolutionary political party was deemed an imperative plan to be implemented.

Nkrumah asserted, "The need for armed struggle has arisen once more. For the liberation and unification of Africa cannot be achieved by consent, by moral precept or moral conquest." It was in this context that the All-African People's Revolutionary Party (AAPRP) was officially born. In his *HANDBOOK OF REVOLUTIONARY WARFARE* Nkrumah stated, "The formation of a political party linking all liberated territories and struggling parties under a common ideology will smooth the way for eventual continental unity, and will at the same time greatly assist the prosecution of the All-African People's War."

Today, the ideology of Nkrumahism operates inside of the AAPRP as a set of principles which helps direct the elimination of all forms of alien domination from the African Personality. With the process of Work Study, the basic cell of the AAPRP, 5-13 Africans come together every two weeks to discuss and analyze the forces of domination that have fallen upon the Africans. This includes examining the last 500 plus years of colonialist and imperialist policies and collectively discovering the solution from this domination.

Consequently, the necessity for ideological training in the work study process includes the use of Nkrumahism to evaluate the following: African History, Pan-Africanism, Capitalism, Colonialism, Imperialism, Zionism, Apartheid, and Socialism. This is practiced for the work study circle to recognize the enemies of humankind and

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FREEDOM FIGHTERS



PATRICE LUMUMBA: "We are Africans and wish to remain so. We have our philosophy, our customs, our traditions, which are as noble as those of other nations. To abandon them to embrace those of other people would be to depersonalize ourselves."



HARRIETTUBMAN: "There was one of two things I had a right to, liberty or death; If I could not have one, I would have the other."



W. E. B. DUBOIS: "When once the blacks of the United States, the West Indies, and Africa work and think together, the future of the black man in the modern world is safe."



AMILCAR CABRAL: Founder of PAIGC, a movement of national liberation in Guinea Bissau and Cape Verde. "We Africans, having rejected the idea of begging for freedom, which was contrary to our dignity and sacred right to freedom and independence, reaffirmed our steadfast decision to end colonial domination of our country, no matter what the sacrifices involved, and to conquer for ourselves the opportunity to achieve in peace our own progress and happiness."



KWAME NKRUMAH: "All people of African descent, whether they live in North or South America, the Caribbean, or any other part of the world are African and belong to the African Nation."



AHMED SEKOU TOURE: "We are not renouncing and we will never renounce our originality and our personality for any subsidy whatsoever, for a people cannot have dignity without an awareness and respect of its personality and freedom."



WINNIE MANDELA: "It is only when all black groups join hands and speak with one voice that we shall be a bargaining force which will decide its own destiny...We know what we want...We are not asking for Majority Rule; it is our right. We shall have it at any cost. We are aware that the road before us is uphill, but we shall fight to the bitter end for justice."

AFRICAN HERITAGE SPEAKS

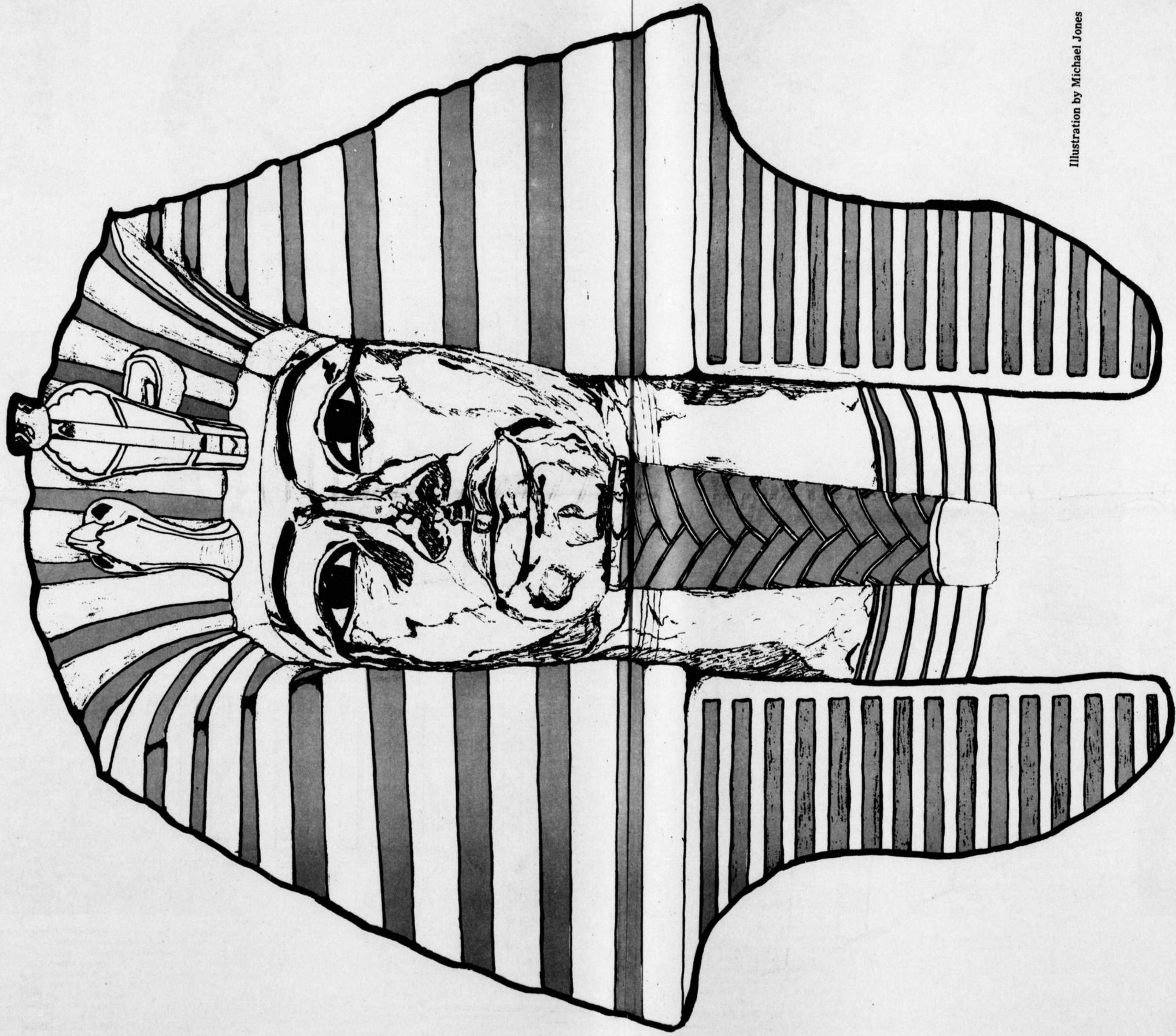


Illustration by Michael Jones

**The Glory Of The Past, The Struggle Of The
Present And The Vision Of The Future In
The People's Voice.**

FREEDOM FIGHTERS



MALCOLM X: "A strong Africa will produce a respected black man anywhere that black man goes on this earth. It is only with a strong Africa, an Independent Africa and a respected Africa that wherever those of African origin or African heritage or African likeness go, they will be respected."



KWAME TURE

"Find me any African in America that's ashamed of Africa, find me any African in America who hates Africa and I will show you an African who knows absolutely nothing about Africa. We say it all the time, (and) it's the truth: Any African who knows anything about Africa is so proud to be African that they would never let anybody anywhere mistake them for any thing other than African."



CARMEN PEREIRA: REVOLUTIONARY LEADER IN GUINEA BISSAU: "I have learned that the first thing one must have is Political determination. To win the people's respect and confidence it is necessary to be disciplined and serious about one's responsibilities...With the people's respect and confidence, one can work without too many difficulties."



LILLIAN NGOYI: "You can tell my friends all over the world that this girl is still her old self; if not more mature after all the experiences. I am looking forward to the day when my children will share the wealth of our lovely South Africa."



AMY JACQUES GARVEY: "Africa must be for Africans, and Negroes everywhere must be independent. God being our guide, Mr. Black man, watch your step! Ethiopia's queen will reign again and her Amazons protect her shores and people. Strengthen your shaking knees, and move forward, or we will displace you and lead on to victory and to glory."



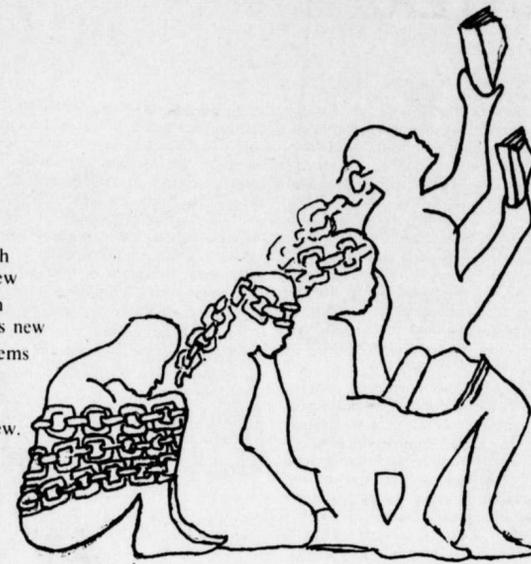
ELIJAH MUHAMMAD: "Whatever the amount of education we receive from our enemies we are still the slaves of our enemies due to this lack of knowledge of self, God and the devil; the true religion: self-pride; self-interest; and self-independence and the desire of a country and of a government of our own under the law of justice and righteousness for every one of our poor Black people throughout the earth."

KUUMBA

"The New Starvation"

by Saladin

Many people have starved to death throughout history, it is nothing new But few have performed the task in view of such grand opulence, this is new For it is the new starvation that seems so unnecessary and cruel. But many people have been cruel, throughout history, it is nothing new.



Thoughts of the Past and Present

INDIFFERENT ONES

Poetry by Chenzira

Seemingly walking across a campus setting:
No cares-No worries-No regrets Are...
The indifferent ones...
Consciously struggling against their or any principles:
For life-About life-To preserve life Are...
The indifferent ones...
Ignorantly blundering through this life with much arrogance:
No responses-No ideas for change-No action Are...
The indifferent ones...
Allowing the world to pass by with virtually no input:
For their society-For their future-For anything Are...
The indifferent ones...
Tumbling with great force into a backwardness all their own:
No aspirations-No plans-No knowledge Are...
The indifferent ones...
Isolating themselves from decision-making activities,
which seriously influence them:
For today-For tomorrow-For yesterday Are...
The indifferent ones...Casually assuming they are progressive despite visualizing their own regression, digression, or even extinction:
No principles-No living values-No progress Are...
The indifferent ones...
They have much nerve, SCIATIC, so they think:
Except for always ending jobs, exotic clothes and new wheels-Without any future creativity Are...
The Indifferent ones...
Indifferent or Inactive? Are...

Tomorrow's here,
Yesterday's gone,
And if you leave me,
I've got to keep on going on.
You took what you could,
And got in the wind,
Now I hope you find happiness,
In whatever you do,
And if you don't,
I know the Most High will see you through.
I love you now as much as before,
But if I ever get over you baby,
I won't hurt anymore.
You say you want to be a wife,
If you live with a man again,
And that would be right.
However, do you have what it takes,
And are you strong enough for such a delight?
By Kenneth McDougal

Of the Abyss

by Saladin

I am a child of the abyss,
one of the pit,
born into poverty,
beneath the lantern that is lit,
born into hunger,
where the dead sit,
I am a child of the abyss.
I am a product of the abyss
forged by the hatred,
from those I can't see
these people who seek to persecute me,
I am a product of the abyss.
I have grown wise, here in the abyss
set like a coil,
and ready to see,
ethat all of my people shall be free,
...Of the abyss
...Of the abyss.



Unnamed Poem For A Lady

In bright of day,
Or dark of night,
If you never love me,
As much as I love you,
Hey babe that is alright,
Love from me means,
No boundaries, pressures, or chains,
My love is your love,
Until you no longer need or feel love,
And then my love,
I guess I'll do the same.
By Kenneth McDougal

It Comes At Nightfall...

Poetry by Chenzira

Darkness within one's soul
comes with a streamline of light
At the end of the tunnel of light
within one's eyesight.
The homeland of a people stolen
from native soil in the name of civilization,
Has a vision of gloom and foginess
which supercedes that which is in formation.
The light forces one to recognize how long
how faraway one's homeland is,
So, that those who are searching
for truth, freedom, and justice can move in a whiz.
A forward direction is essential
for the strength of the night to have worth
As it relates to developing one's progressive
consciousness
and bringing things forth.
The negative ways in which
light and dark have been reflected,
Is truly a manifestation of how dangerous we are
when we organize
this has been detected.
Just as with light comes strength
conversely within the dark exist power
It is this power which we must use
as a united force to create a new tower.



Lotus Blossom
Egyptian
Symbol of Enlightenment

it bees like dat

by Latif Akili

Have you ever felt ashamed of the way you speak? Do you notice a difference in the way that you speak compared to so-called standard English? Take pride in yourself. These differences may be the only form of resistance that you are presently waging against foreign cultural domination. To supplement that fact it should be recognized that the structure and grammatical patterns observed in the English spoken by Africans born inside of the U.S. can find its origins in the indigenous languages of West Africa.

The title of this article represents a common example. The most distinctive differences in the structure of so-called Black English are certain linguistic patterns using the term 'be'. This term has a variety of spellings like 'bees' or 'be's'. These forms are mainly used to indicate a condition that occurs on a regular basis. 'Jes lik dem wite schoolurs who bees askin qwestuns.'

The second example is also borrowed from the title. The *d* sound in the word 'dat' is used to represent the *th* sound. This substitution is a common pattern characterized in the West African languages of Yoruba, Hausa and Ibo. These languages are examples of the languages spoken by Africans at the time they were sold into slavery. These patterns now have historical force. All of this may be fresh news to you, but not at all surprising once you learn more about how we got 'ovuh'.

Racism is a prominent institution used to build the United States. It is still evident in every part of the U.S. today. That is to say that U.S. history which is written in standard English intrinsically goes to celebrate the Anglo and European values. These same values are arrogantly portrayed in the political, economic and social relationships within contemporary U.S. society.

So what are we doing about this? In the midst of the realization that we Africans born inside of the U.S. are equal to all people who populate the world, we must learn to take pride in our linguistic developments since having been in the states. This does not mean that we should never speak English properly. This means you should take pride in the African dialects commonly spoken in the African communities inside of the states.

Senegal

Only six and a half hours by plane from New York City, Senegal is the westernmost country of West Africa. Its landscape consists primarily of plains and baobab trees, with temperate weather in the north and a trade with the West. Formerly a territory of the French West Indies, it has been an independent democratic state since 1960.

The capital city of Dakar is in Africa's westernmost point, where the weather is always comfortable, thanks to the tradewinds. Dakar is a tree-lined city with modern architecture, including air-conditioned deluxe hotels.

But it also has its ancient markets and narrow streets in which peanut ladies and other vendors approach visitors with their wares. In this culturally advanced city is the University of Dakar, an acclaimed center of African studies including its Black film center, and IFAN Museum of art and history, displaying mementos of former African nations.

Remember the words of Kwame Nkrumah who was a practitioner of Pan-Africanism, the first president of Ghana and the co-president of Guinea-Conakry. He stated that we African people must teach the history of our society and not as the story of European adventurers. Therefore, we all must work to develop an organization that will enforce our rights to determine our own affairs. In relationship to the English dialect commonly spoken by Africans born in the U.S., we must not be ashamed by the different form of English spoken by Africans.

To do this we must first concern ourselves with all of the historical forces that set the criteria that we use to criticize one another. For example, you need not be ashamed of your brother or sister who speaks a different dialect than you do. The emphasis must be placed upon understanding and communicating, and not upon how it is said. This is particularly true in an informal setting.

Language being the most overt expression of values inherent in culture should be understood with an emphasis on its historical attributes. It should not be argued from the basis of ignorance perpetuated by institutionalized racism. Frantz Fanon once said, 'To speak means to be in a position to use certain syntax, to group the morphology of this or that language. But it means above all to assume culture to support the weight of civilization.'

Today civilization can be characterized as emphasizing the desires of one culture to dominate the cultural expression of another. This is done in order to dictate the productive activity of an oppressed culture.

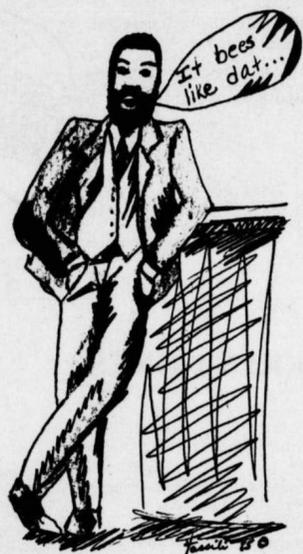
It should be understood that the legitimacy of a particular dialect or cultural expression can be used as a weapon to expose the process of cultural domination. Also, it can strengthen the identity and dignity of a people who 'sholy need' to be free.

Allow me to say that our Anglophobic or Anglo worshipping periods are almost completely extinct. Also, we know that our individuality does not constitute an inferior status as a people of Africa.

We should recognize that the so-called Black English or 'merican' is a legitimate dialect of the English language spoken by many Africans in the U.S. It should be noted that it is traceable not only to its Anglo influences, but to the grammatical structures of many West African languages.

We must be clear about the history of Africans in the U.S. We can go back into time to 1619, when a Dutch vessel with a cargo of 20 Africans landed on the eastern coast of the states. What language or languages did these brothers and sisters speak? They were from West African regions and therefore spoke those languages as previously mentioned. Irrespective of the fact that they were stolen from their native soil, they were colonized by the English.

Over the centuries, the effects of this oppression have manifested in the high illiteracy rate prevalent in the U.S. who prides itself on its compulsory educational programs. Instead of trying to understand the dialects spoken by many Africans in the states for their cultural worth, Africans have been antagonized so stringently that many potential African students give up trying to assimilate into the alien 'merican society and its alien language patterns.



Therefore, they initially spoke a broken English prior to developing a distinct dialect, and it has continued and transformed for centuries. We know that these 'Negroes' (to borrow the colonizer's terms) did not excitedly run off the boat, kiss the ground and in classic southern English begin to sing in praise of 'Dixie' in three part harmony. This we know is clearly a lie. They had to undergo a rigorous redevelopment in their linguistic patterns, since they were in an alien environment.

These Africans were away from home and their labor was used without concern for developing their own interests. These Africans were subjected to the most intense and violent forms of psychological and physical oppression. The so-called 'master' developed systematic rules and laws which sought to justify the position of the 'massa'. To understand and to respond to these laws and rules the African slave had to understand the language of the 'masters'-English. To not submissively respond to the 'masters' word or to disobey meant severe punishment or death to the oppressed African.



Senegal is diverse in its attractions. A short ferry ride from Dakar leads to Goree Island, once transit center to the slave trade from which over twenty million slaves were shipped to North America and the Caribbean! The former capital of Senegal, St. Louis, is an island city famous for its beautiful bridges. The fishing village of Cayar comes alive in the late afternoon when fishermen return with the day's catch. Fadiouth, an island formed of seashells, is accessible only by "Piroque" (brightly colored canoe) or bridge, and graneries there are built on stilts to keep rodents out. The artisans' village of Thiès is famous for its beautiful and intricate tapestries.

In general, Senegal is a nation full of vitality, offering the best in African art, folklore, photographic safarries, luxury hotels, exciting bush country and three hundred fifty miles of exquisitely clean beaches.

STUDENT LIFE



CAMPUS BLACK FORUM



BSU ORGANIZATIONS



GOSPEL CHOIR



INTRAMURAL SPORTS



THIS HEART OF MINE

by farrel j. forman

Farrell J. Forman is an alumnus of UCSD. Playwright and lecturer, he is a member of the Black community here, currently working with the Early Outreach Program.

When you do something long enough, hard enough, with any luck at all perseverance pays off. At the very least you should be able to trace your improvement. Recently I went through a battered file cabinet. I was looking for a contract from my last production and I happened across an old manuscript. When I say old, I'm talking about 1970, 71. Anyway the paper had gotten yellow and brittle around the edges and in fact some of the pages had started to flake apart. They don't make paper like they used to. I glanced at the character page and chuckled to myself. There were twenty-seven people in this ill fated play. I remembered when I had first submitted it to my creative writing teacher. He promised to read the script and he felt confident that he would be able to gather some folks together for a reading. The following week I called him and he said, "Look...I can get five or maybe ten people together but hell, twenty-seven is damn near impossible."

the American College Theatre Festival's Lorraine Hansberry Award Competition. It won first place honors. The play was knocked out of regional competition, but I learned an interesting lesson as a result of the critiquing session that was held after one of the performances. The language of the play had a lyrical quality; black dialogue and profanity all through it. There was one scene where an older black hustler is schooling an up and coming young hustler on the ins and outs of woman and "paying for it". They used the word *pussy* a lot. The audience that night, including the critics, seemed to know the word and generally enjoyed the scene. During the critique one of the judges asked just what this word *pussy* meant. Her pronunciation sounded french. There was pause, before the cast and the rest of us attending broke out in guffaws and cackling laughter.

The judge was serious and one of the students not far away explained the meaning and she, red-faced, sat down. I really hadn't expected a positive response by the judges but this was a bit of a surprise until I reminded myself that outside of the east coast and the west coast there was a mass majority of folks (some people call them *middle*

open to any new ideas, sounds, or experiences and my play wasn't gonna change that but at least for two hours they got a glimpse, a taste, and were far better for it...I hope.

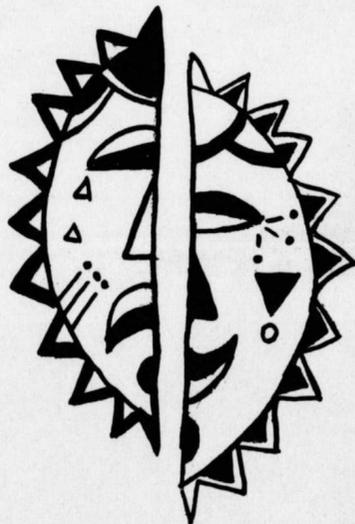
My first professional production occurred six years later. Let me say here that I tried to savor this artistic triumph, the theater has good taste, and good sense for having selected the play, and me for writing it, as long as I could. My logic for doing this was quite simple. Who knew when it might happen again? When I look at ICG's theatre breakdown every month I have never seen a host of plays written by blacks being produced anywhere. So, I savored. I think I savored too much, cause after the fifth week of production, I was getting tired of the play. Live and learn. Anyway I had high hopes that since this was Chicago there was a good chance that maybe a few black folks would come from the south and west sides to the northside to see plays. (For this run we did have quite a few folks from Black groups a several secondary school audiences.) The reaction to this play really didn't concern the language. Most of the objection came when the main couple of the play fight or more specifically when the woman slaps the man back hard. (Earlier in the play she had cautioned him not to hit her again). One woman cornered me in the lobby and demanded to know why there had to be any violence. I simply said to her, "Well sometimes when people get angry they hit one another." "Oh", was her reply. I did get a tremendous kick out of milling around the lobby during intermission and listening to folks

comments. As far as most people were concerned I was just somebody else talking in the lobby.

I guess when everybody hates the work or seems to not understand the work this kind of eavesdropping can be almost fatal. I liked it. On more than one occasion folks sought me out and reminded on what the play had touched in them and this both delighted and fascinated me. I'm not sure what it touched in most of the critics, probably an old sore, war wound, or bleeding ulcer. In any case, I grew from the process and I hope that I can figure out a way to repeat.

People are my focus. Their struggles, pain glories triumphs, sadnesses, and defeats are my beat. It takes guts and heart to deal with people on the stage honestly. The folks you think should love you for it, invariable are waiting with pitchforks and tar and folks who you'd normally be calling foe, enemy, or adversary, are screaming your praises to the heavens. As a result there are a lot of plays hidden away in there, many of which have nothing to do with race. We can all learn from a variety of themes.

There are not many opportunities for black writers or writers of color that happen to be black or negro. Writers have a tough road. Writers of color have an even tougher road. Obstacles abound but new voices still manage to be heard. From what folks in that lobby were telling me in Chicago it seems theres plenty of room from which to generate new ideas and plenty of people waiting to hear and see whats up. We can't help but be richer for the experience.

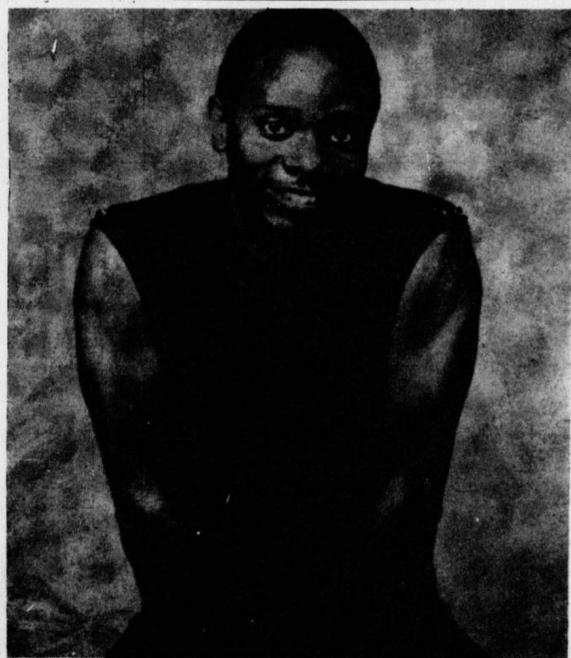


On and off for she next seven years I wrote that play. In 1970 it really was a movie. There were multiple scenes in diverse places around the city, interiors and exteriors. There was a scene that took place in the cab of a truck on an interstate hiway about ten miles outside of Philadelphia. The problem at the time, which is perfectly obvious to you, as you read this, but took so long to appear before my eyes was problem of form. I definitely had something to say and I had a whole bunch of people to say it with but that was precisely the problem. I didn't need all those folks in all those places to tell my story on the stage. No way.

Later, in graduate school I ran into someone who was able to pinpoint the problem, in a concise manner. It was Martin Jones the playwright. He simply told me that basically what I had was family conflict going. All the other stuff just wasn't essential. Think about it, pare it down and then go from there. He also said, "See you in about two months." It clicked. I was able to look at the play now in a different way and that vision enabled me to unlock the drama that was roaming around in this unconjugated mess. The play was later produced and subsequently entered in

americans) who didn't have the slightest idea of what pussy was, not because they hadn't gotten any, but because the label was foreign. Later with some of the prize money I produced the play in a small town not far away with a considerable black population. Most of the folks attending the performance were young adult to middle-age and predominantly black. From my back stage perch I decided to monitor closely their reaction to the famous pussy scene. When the immortal line was spoken there was a short pause. A few ladies placed their hands on their mouths and everybody laughed their ass, excuse me, toukas off. However there were quite a few black folks who knew the words' definition, in the context it was being used, and didn't like the play *period*. What you gonna do?!

Many of the folks who came to see the play, as a result of preconceived dispositions just refused to enter into the world of the people of the play. As a result they came away no better than when they entered. When I thought about this at first I was disappointed in that I felt I hadn't succeeded as a dramatist. Later I realized that many of the folks who came and went were not



PHILIP BAILEY

"Chinese Wall" is latest Bailey release

"Chinese Wall" is latest Bailey release

"It was like taking a vacation with your mistress," says *Earth, Wind & Fire* vocalist Philip Bailey, talking about his experience recording his new solo album *Chinese Wall* in London.

"In my case, as Duke Ellington said, my mistress is music," Bailey elaborates. "You spend years getting to a high plateau, and the higher you get, the less you get to do what you love."

"When *Earth, Wind & Fire* was struggling, we performed all the time.

Now we can only tour every two years. And when we go into the studio, we don't have the chance to just linger over the music and experiment.

"But when I went to England to work with (producer) Phil Collins (famous as the leader of the British rock group Genesis), it was different.

"We spent four days in the music room of his house, just improvising with me on keyboards and Phil (Collins) on drums.

"Then we went into the studio in London and wrote some of our best songs by jamming together."

Courtesy of the Voice and Viewpoint

interview

Faculty Profile: Bob Moss



Bob Moss has a philosophy of life that is based on the expression of one's own self-confidence and laughter. He believes both are tools necessary for success in any and all professions. Moss is a tenured faculty member in the Physical Education department here at UCSD and Moss has taught here for over thirteen years.

During his many years here, Moss has come full circle both as a culturally aware black man and faculty member. Upon his arrival at UCSD, in the fall of 1971, he was greeted with turmoil at Third College and the black students on campus demanding relevant black studies programs and protesting against the racist attitudes then prevalent. He was interviewed by a student/faculty committee before being hired at the University. Looking back on this period at UCSD, Moss believes it was a time when there was a lot of, never before or again, student-faculty participation regarding students needs and demands. He is convinced that black students here at UCSD should try to enhance the relationship between students and faculty and the San Diego community.

He dove head first into these struggles and was very interested in the cultural concerns of the students at UCSD. Moss believes that at this stage in his life, he didn't understand the role of a University faculty member. Moss was so involved with the needs of Third

College he started ignoring his teaching and almost lost his job. Once realizing this he began to concentrate on his teaching skills.

It was during this time that he lost contact with the cultural concerns of his people and felt his life lacking something. It was then that he reached a level of transcendentalism which helped him create an area of excellence by his own design. Moss came to realize and couldn't change and was no longer bothered by University politics. He believes students sometimes rebel against University politics at the expense of their education. He says there are some things which you can and cannot change so you should assess all situation before delving headlong into a battle.

Bob Moss has developed a program of seminars which concentrate on the arenas of success and enthusiasm. His program preaches self-confidence and the attainment of one's goals. He has created a success profile called "The Moss-Cess Success Profile" which contains seven steps: self-confidence, goal achievement, open mindedness, seeing negatives as positives, winner's complex, paying the price and action efforts. Moss believes with these steps used as a guide people can become truly successful at whatever they decide to do. Another program he has designed is a one day workshop that gets people to build self-confidence and enthusiasm and laughter. Through this new obtained self-confidence these people at the end of the seminar are able to express this new found self-confidence with some kind of broad gestures of enthusiasm and laughter which displays their self-confidence. These broad gestures are photographed with an instant camera and the people take the pictures home as mementos of the self-confidence building experience.

Bob Moss believes his programs can be used in all areas of academia. It will help teachers and professors to enthuse and motivate their students so that they are more interested in learning. Moss plans to re-evaluate his teaching techniques and redevelop a curriculum which will enable him to teach physical education and bring to bear some of his ideas for the obtainment of self-confidence and enthusiasm. This process will allow the students to get the best of Bob Moss and his knowledge. Moss frequently tours with his workshops and seminars so he can share his knowledge with all people.

So this man has come full circle from strife and inner turmoil to inner peace and transcendentalism. A quote from Leona Welch would describe him well: "I searched me out and found that I was me".

Lastly Bob Moss is offering to any student who would like to assist him in his area of excellence or has any ideas on an internship which would entail sharing enthusiasm, to contact him at the Physical Education department.

by Angela Toney

BLACK DECLARATION OF INDEPENDENCE

by Brenda D. Williams
10 75

We, therefore, the Black People of the United States of America, in all parts of this nation, appealing to the supreme judge of the world for the rectitude of intentions, do, in the name of the our good people and our own Black Heroes-Richard Allen, James Varick, Absalom Jones, Nat Turner, Frederick Douglass, Marcus Garvey, Malcolm X, Martin Luther King Jr., and all Black People, Past and present, great and small-solemnly publish and declare, that we shall be, and of right ought to be FREE AND INDEPENDENT FROM THE INJUSTICE, EXPLOITATIVE CONTROL, INSTITUTIONALIZED VIOLENCE AND RACISM OF WHITE AMERICA, that unless we receive full redress and relief from these inhumanities, we will move to renounce all allegiance to this nation; and will refuse, in every way, to cooperate with the evil which is perpetrated upon ourselves and our communities. And for the support of this declaration, with a firm reliance on the protection of divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

Signed, By Order, and In Behalf of Black People

Matthews Interview The New ECC President

Talking with Bob Matthews was easier and more pleasant than I expected. A handsome, tall, dark, and imposing yet gentle figure, Dr. Matthews possesses a comfortable, fatherly disposition. Matthews was recently chosen (July 1984) the new President of the Educational Cultural Complex (ECC) an educational and occupational training arm of the community college district. Matthews' stature makes the stately office seem small, and he has major goals that would make the average administrator wonder if too much energy and concern were being fueled into education for the disadvantaged. But then Matthews is not an ordinary person.

Among his many achievements throughout his career, Dr. Matthews has been principal of two San Diego elementary schools (Horton and Stockton) in the southeast community. He worked in Washington D.C. as an Administrator to the Superintendent of Schools and returned to San Diego in 1972, to fill the position as Director of Education, a title he's held for the last twelve years. He's father of two sons, Brian and Mark now in college. Dr. Matthews talked with *The People's Voice* in January:

How old is ECC?

Dr. Matthews: ECC began as a viable institution in 1976. It first became a thought in about 1972, it was about 2 years or longer before it became a reality.

What kind of goals do you have in mind for ECC for the next decade?

Dr. Matthews: My goals are really modified by what the district expects, but my expectation is to be an instrument in helping to develop a real educational cultural institution here in the local area, and I want something that is related to the diversity that exists within the student population. ECC is not strictly a Black institution. It is a minority institution in that we have a large Hispanic and a large Asian-American population.

What is the ethnic makeup?

Dr. Matthews: About 46% of the students are Black, and the other 54% is divided between Hispanics and Asian-Americans. So ECC is therefore a multicultural school. And all of the minorities need something at the institution that will say that they are peoples of value and worth. What we will do is have cultural activities and educational opportunities that relate to all of the student body.

Is that in line with what the institution was originally built for.

Dr. Matthews: No. The institution was originally built for the people in the area, and at that particular time, as of now, the leadership was coming primarily from Black individuals. But there is a changing influence that's going on in this community and so now we must be cognitive of the oppressive techniques that have been used for all

minorities in this area. So we're developing an institution that will make real the dream that all people have of being wholesome and good.

Does ECC work toward training students for job placement?



Dr. Matthews: Yes. The purpose of ECC is to help people in all walks of life. We do have a placement officer here, Mr. Walter Hoye. ECC has a good placement record. It could be better just as anything else; this institution could be upgraded in all areas. Its doing a commendable job but theres improvement needed in all areas at ECC including among the leadership.

Does the surrounding community supportive of the efforts at ECC?

Dr. Matthews: It all depends on what you define as the community. Some people are supportive of ECC and others are not. ECC should be twice the size it is. If people would attend classes here, and really let us know what they

need, we would attempt to get more. ECC is under utilized. Its been here and there has been a sincere effort to get publicity for it.

The ECC President puts forth a great effort in trying to improve and uplift the surrounding underprivileged communities. Among Dr. Matthews' many endeavors, he serves on the Education Committee of the San Diego Zoological Society, on the Board of Directors of the San Diego Museum of Natural History, on the Education Committee and the Board of the United Nations; he is a member of the Board of Directors of the Elementary Institute of Science, President of the Alpha Phi Alpha Fraternity, he is on the Board of the National Cultural Foundation which sponsored the successful Kingdom Day Parade on January 19 this year, and he serves on the Board of the Directors and on several committees of the United Way as well as on the San Diego Branch of the American Cancer Society.

Dr. Matthews indicated that he takes an active role in even more community organizing. When TPV asked him: *Do you feel that you are getting as much out of these activities as you are putting into them?*

Dr. Matthews: I'm very busy but, i enjoy being busy and someone has got to keep alive many of these groups. So I don't think I'm spreading myself too thin. There are times when I think I am not doing enough for my fellow men. God's been good to me and so I think in turn I should be sharing what I have with others.

RB

BSU BATTLES AND VICTORIES

R.B.

BLACK STUDENTS ON THE MOVE

HELL NO WE WON'T GO! Tolbert For Tenure, Lumumba-Zapata College In Remembrance Of The Struggles Of People of Color U.S. OUT OF CENTRAL AMERICA No More Nukes. Over the past month, a time we designated to reflect on triumphant, heroic, indelible moments of our rich yet trying past, its important to recognize that we make our history each day. As students, this place has served as a starting point for our roles as Afrikan-American leaders in the world. Indeed many students have fought for fair and equal rights, and actively waged battles against the varied forms of institutionalized racism here at UCSD and across the country...many of the more spectacular episodes are not lost in the fog of a distant past.

THE FIRST STRUGGLES

Angela Davis, an alumna of UCSD, about decade ago, helped found what was then the Black Student Council here at UCSD when the numbers of people of color on this campus numbered a small handful. They made their voices heard at this university employing dramatic, attention-focusing demonstrations. They staged a peaceful occupation of the Registrar's office to focus attention on the administration's absolute disregard

toward the needs and interests of people of color.

The heroine, in alliance with Chicano, Native American and Asians students, helped formulate and institute the concept for a third college designed to address our needs, however she and fellow organizers demanded that the new buildings be dedicated to the cause of freedom symbolized by the names of two revolutionary leaders, thus to be called Lumumba-Zapata College, whose names "symbolized for us a lifeline, which was unity."

After Angela Davis left, however, student political activism continued in this tradition. Many efforts were undertaken to protest and designate an appropriate title for the third college built here. Black students, along with other people of color have struggled to implement better systems to insure our survival and continuance at UCSD, like the formation of the Student Affirmative Action Committee which focuses its efforts on the needs of underrepresented students. The Education Opportunity Program and ways to encourage the Recruitment and Retention of Afrikan-Americans have often been the object of student clashes with inept or uncaring administrative forces. Black students haven't just taken things sitting down however. Some have been arrested...

TOLBERT FOR TENURE!

A few years back, Afrikan-Ams, became enraged over a long, arduous struggle for the need for a Black Studies Department and the blatant disregard by the administration, of student input in the tenure process. At least two professors of Afro-American history, Tony Ngubo and Emory Tolbert were denied tenure for what many student's believed were shoddy reasons. (Tenure is the status usually granted to full professors and insures their permanency in that position at the university). After two years of negotiation the Chancellor and his administration acted in total defiance to student demands and a vigorous demonstration was staged what became known as *the sit-in*.

On June 2 1981, a well-organized group of 34 students of every color, were arrested for showing their concern and seriousness at the Chancellor's office. Prior to the administration's final decision, other measures had been used to alert students on this campus to the unjust tenure process. An outdoor skit received favorable reactions and informed the campus community of the heated situation. A petition with thousands of signatures was delivered to the History Dept. via a silent march involving more than one-hundred

students. Many letters were written to make the administration aware of our position, but ultimately an illegal effort was needed to attract media and thus community attention. A list of demands was delivered to the administration, however, constant efforts are necessary to see to it that they come to fruition.

And students are still organizing at UCSD. Much is internal, yet some communication is being maintained with the administration about what we want to have happen on our campus. The call for a "Black House" like that of fraternal orders is being proposed where Afrikan-Am. students can better facilitate a feeling of community among themselves. New organs have been and are being invented to deal with the needs of Afrikan-Am. students, like the Afrikan Research Collective (ARC), the Black Science Students Organization (BSSO), the Black faculty and staff have devised a curriculum which answers to some of the need for Black Studies on this campus with the formation of the *Contemporary Black Arts Program*.

There is still plenty of room in our history book at this university, though, to list the ever-developing further achievements of Afrikan-Am. students, to inspire others to action. But then that is what Black History Month is all about!



There are no limitations to realizing success

Its All In Your Mind

It All In Your Mind

Its All In Your Mind

Robyn Broughton, Editor

continued from page 8

how to defeat them with knowledge and truth. Which requires having a proper understanding of one's history, culture, and responsibility.

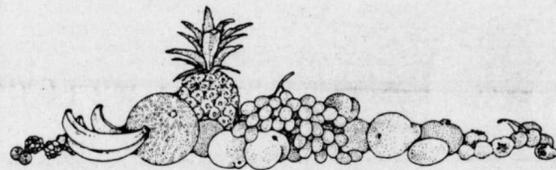
Activities organized by the AAPRP includes events such as African Liberation Day, which is held each year on May 24th and 25th. A.L.D. involves marches, rallies, symposiums and cultural entertainment centered around the theme of liberation for Africa. During the year, the AAPRP organizes film series, seminars, and political discussions centered around the liberation and unification process of the African continent. The activities are designed to provide a platform of support to all people who are fighting against settler-colonialism and other oppressive systems. Some of the alliances of the AAPRP include: the American Indian Movement (AIM), the Palestinian Liberation Organization (PLO), and the Irish Republican Army (IRA). Consequently, the need for alliances and coalitions is designed to unify all forces which want the destruction of imperialist domination.

Also in the AAPRP, there is an All-African Women's Revolutionary Union,

(AAWRU), which seeks to address the following: 1)The position of African women in the societies in which they live; 2)The level of organization essential for African women to break the bonds of capitalist oppression; and 3)The level and technique for organizing an educational institute for the political education of our African youth for the futures to come.

In conclusion, Nkrumah has said "Thought without practice is empty and practice without thought is blind." The connection between Africa's liberation and the mentality of the Africans being liberated, from all forms of alien domination, will only be achieved through the internalization and practice of an ideology of decolonization and reconstruction. It is only when Africans redeem their personality and think for the benefit and interest of Africa that the problems of the African masses worldwide will effectively and efficiently be confronted and solved.

PEOPLE OF AFRICA UNITE!
YOU HAVE NOTHING TO LOSE
BUT YOUR CHAINS!
YOU HAVE A CONTINENT TO REGAIN!
YOU HAVE FREEDOM AND HUMAN DIGNITY TO ATTAIN!



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HAPPENINGS

MARCH

POLITICAL FILMS

- 8th** All Screwed Up
You've Struck A Rock
South Africa Belongs to Us
7:00 p.m. Committe for World Democracy
- 11th** Operation Crossroads/
South Africa
6:00 p.m. HSS 1305
Sponsored by the African Research Collective (ARC)
- 15th** Ragtime
7:00 p.m. TLH 107, by CWD
- 25th** You Have Struck A Rock. The resistance of African women in South Africa.
6:00 p.m. HSS 1305 ARC

Art Exhibit:

Now Thru March 15th
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Representing works from 27 different cultures including the Ashanti, Dogon, Mende and others

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FIGURES TEXTILES ETC.

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Sunday 11:30 4:30
235-8255

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contact Dr. Phil Raphael x3035
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