

THE

MARCH, 1986 Volume X

People's Voice

Dedicated to Inform, Enlighten, and Educate

LEADERS PAST AND PRESENT



University of California, San Diego

LEADERS PAST AND PRESENT

Desmond Tutu

UCSD's Main Gym was filled to capacity for Bishop Desmond Tutu's Jan. 23rd speech. Overflow crowds either watched on closed-circuit t.v. from Mandeville Auditorium or listened via an external public address system on the gym steps. All were touched by the Bishop's San Diego address, which came sandwiched between two appearances in Los Angeles.

The Bishop began by thanking students for taking an active role in U.S. Anti-Apartheid campaigns. He contrasted current student involvement with the Vietnam protests of the sixties. Unlike Vietnam where students and their friends were subject to the draft, neither our lives nor our lifestyles are threatened by S. African injustices. In the Bishop's view, this fact makes ours a more noble protest and more worthy of continuation.

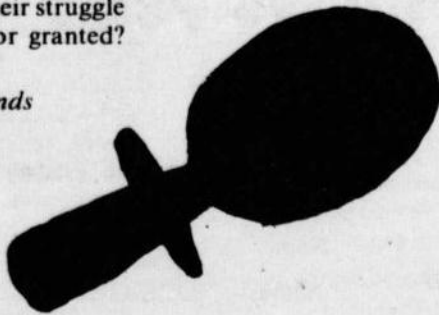
Following his student-directed remarks, Bishop Tutu discussed three ways of dealing with an intolerable political situation. These are:

1. Vote the responsible party(ies) out of office.
2. Violently overthrow the repressive regime.
3. Peacefully change to an acceptable operating mode.

In the case of S. Africa, the first option is closed to the victims of injustice. Blacks, who make up 73% of the population, don't have the right to vote. This is a right we fail to use fully here in America, even though it is ours. The second option has been frowned upon for many years, in favor of the third option of peaceful change. Many S. African Blacks have been slain in their attempts to effect peaceful change. Often this government initiated violence is levied against unarmed or inadequately armed children and adults. Rocks, sticks, and occasionally bottle torches are no match for high tech military tanks and warfare weaponry.

This is why Bishop Tutu, on behalf of his fellow countrymen and women entreats us to continue political, economic, and moral sanctions against the repressive government of his country. By encouraging this type of action in the U.S., he risks severe government penalization upon his return to his homeland. But he and the majority of S. African Blacks are prepared for the hardships that will come in their quest for freedom. It is a painless, no-risk proposition for us to voice our opposition to Apartheid in America. Bishop Tutu has given us the verification that our words and actions do help the cause of Black S. Africans. Shouldn't we do whatever we can to assist our S. African kin in their struggle for the freedoms we take for granted?

Carlota Ponds



Martin Luther King and the Democratic Party

On Feb. 25, 1967, Dr. Martin Luther King, Jr. publicly voiced his opposition to the Vietnam War and demanded that Ho Chi Minh and the National Liberation Front of South Vietnam be included in any peace negotiations. Although Dr. King opposed Communism as early as his student days at Crozer Seminary, his critique of Communism only intensified his opposition to capitalism. In 1967, he declared, "The true revolution of values will look uneasily on the glaring contrast of poverty and wealth with righteous indignation. It will look across the seas and see individual capitalists investing huge sums of money in Asia, Africa, and South America only to take the profits with no concern for the social betterment of the countries and say, 'This is not Just'".

Because U.S. involvement in the war was draining billions from social programs and impeding the Civil Rights Movement, Dr. King's anti-war stance led him toward the inevitability of a "class analysis". On December 4, 1967, he actualized such an analysis by announcing his plan for a multi-racial "Poor People's Alliance" of 3,000 people to disrupt the transportation and government operations of Washington, D.C. in order to force the U.S. federal government to both guarantee jobs to all Americans and to tear down America's ghettos. Although President Lyndon B. Johnson personally appealed to Dr. King to call off the campaign, Dr. King refused to sell out.

During the People to People Tour of 1967 to build support for the D.C. campaign, Dr. King was interrupted by a call from Rev. James Lawson of Memphis, Tennessee, where 1,300 African sanitation workers were on strike, demanding recognition of their right to bargain collectively as a union.

While peacefully marching with signs reading "I AM A MAN", the Africans had been attacked by Memphis City police officers wielding nightsticks and spraying mace. Unable to refuse his support, Dr. King told his staff, "These are poor folks. If we don't stop for them, then we don't need to go to Washington. These are part of the people we're going there for," and journeyed to Memphis.

Concurrently President Johnson (Democratic Party) ordered the FBI to list the Southern Christian Leadership Conference (SCLC) among the "black nationalist hate groups" targeted for the FBI's Counter Intelligence Program. This was nothing new. Attorney General Robert F. Kennedy ordered Dr. King's phones wiretapped as far back as 1963. His motel rooms were bugged from

THE REV. DR. MARTIN LUTHER KING JR.

1929-1968



Honolulu to Washington. The FBI routinely sent derogatory, degenerate personal letters to Mrs. King. The FBI had long since amassed a "dossier" on Dr. King's personal life, finances, and acquaintances, circulating it among Senators, Congressmen, news editors, political and religious leaders. The FBI hired an African traitor (Jim Harrison) to join the SCLC and spy on it. FBI "security" stood by indifferently as Dr. King and 2,000 marchers were attacked in Selma, Alabama by state and local police using tear gas, night sticks, clubs, gun butts, and bull whips. President Johnson feared the Dr. King might accept pleas that he run for President as an independent. He could easily carry enough Afrikan votes to crush forever the Democratic Party's attempts to control our political, economic and cultural destiny. Now, as part of its Counter Intelligence Program operation, the FBI planted an editorial in the St. Louis Globe-Democrat that accused the Washington campaign as a "prelude to civil strife in our nation's capital," and argued that Dr. King was more dangerous than Kwame Toure (A-APRP).

This editorial was read by James Earl Ray, an escaped convict and member of George Wallace's American Independent Party, who resided in St. Louis area, where John Southerland, Attorney at Law, had a reward of \$50,000 to anyone who could produce the head of Dr. King. Attorney Southerland's assassination reward was only one of fifty such conspiracies the FBI logged, but refused to investigate. Thereafter, James Earl Ray drove to Memphis and shot Dr. King with a .30-60 rifle, leaving a wound in "my buddy" that Rev. Ralph Abernathy observed was large enough to put two adult fists through.

Dr. King's mantle in the pantheon of African Leadership is, of course, beyond question. From the beginning of his career as an organizer, he was passionately interested in Africa, "the land of my father's fathers and maintained heavy correspondence with leaders such as Chief Luthuli (Azania-South Africa). He called for an international economic boycott against South Africa in 1962. Long before it was fashionable. In Nigeria, Dr. King was so shocked at the oppression of our people that he denounced British Imperialism and declared that he was glad that the sun no longer set on the British empire. He wrote organizers in Zimbabwe, "Although we are separated by many miles we are closer together in a mutual struggle for freedom and human brotherhood. We realize that injustice anywhere is a threat to justice everywhere. Therefore, we are as

concerned about the problems of Africa as we are about the problems of the U.S.". Dr. King attended the March 6, 1957 independence celebration of revolutionary Ghana and met with Osagyefo President Dr. Kwame Nkrumah, President of Ghana, Co-President of Guinea, Founder of the Organization of African Unity, Founder of the A-APRP. Dr. King regarded Ghana as a model African state, clear proof that we can manage our own affairs irrespective of the predictable claims of capitalists, racists, zionists, settler-colonialists, traitors, reactionaries, cowards, and fools

In remembering Dr. King's life as an example of honesty, humility, integrity, and responsibility, we must also remember his death. In the name of justice, in light of the urgent need of the African revolution to protect its most dedicated organizers, we must ask aloud, "Where are the murderers who have deprived us of our shining African Prince on his 56th birthday?" The Democratic Party murdered Malcolm X. The Democratic Party murdered Prime Minister Lumumba. The Democratic Party overthrew the elected government of President Nkrumah. The Democratic Party must answer for its crimes, and in fact, is answering in Cuba, Vietnam, Grenada, Nicaragua, El Salvador, Korea, China, Mozambique, Angola, Zimbabwe, Azania, and so on.

Yet, these victories are not enough. The Democratic Party must not only answer, but properly and scientifically answer. This will be accomplished only through the constant and consistent political education of our people regarding our history and the solution to our problems to which our history directs us; through our continuing thrust toward a mass, socialist, international, totally independent, African political party; Through the scientific organization of Africa's vast resources to feed, house, educate, and advance our people; in short, through the realization of Pan-Africanism: THE TOTAL LIBERATION AND UNIFICATION OF AFRICA UNDER SCIENTIFIC SOCIALISM.

A-APRP



Editor's Notes

The People's Voice staff would like to apologize to the artist whose work was reproduced on the cover of our last issue. The artist's name is Thyme, and the photograph was taken from a publication of *Reflections on Liberation*, written by Daryl Grigsby, and published by Asante publications. We are regretful of any misunderstandings and lack of acknowledgement.

A Student's Obligation

Attending UCSD, it is hard for any people of color not to realize that there is indeed blatant discrimination on the basis of sex, color, and economic status. We should also realize that this bias is perpetrated by the universities policies and acts. While the University claims to be open, a place for the "meeting of minds", it is only select minds that easily meet and engage in academic debate, a privilege bestowed upon them by virtue of their race, sex, or economic status.

Acts like spitting on people or of painting slogans that read "Minorities Go Home", may be attributed to individuals with unsophisticated ideologies. The University, though not so blatant, acts with more imagination. It investigates these incidents with little motivation, so that those who are racist, sexist, and bigoted, are free to threaten and terrorize with impunity. Those people of color who are selectively admitted are led to believe that their only hope lies in fighting for their individual progress, rather than that of the group. As Afrikan students on this campus, we must learn to look beyond the books and see what is happening in our little microcosm of America. It is almost criminal for us to stand by while outrageous charges are being levied against one of our brothers. It is criminal for us not to be politically aware, if not on a broad level, we should at the very least know what is happening to our own people on our own campus. Once the awareness is there, you can do one of two things; ignore it, or act. To many of us have chosen the former in order to remain safe/neutral, but there is no middle ground. The only choice is to act, if we plan on keeping those of our color on a campus such as ours. The discrimination of any group on the basis of race, sex, or economic status is simply indefensible. Thus any analysis requires a realization of the need to battle that discrimination.

In 1969 the B.S.C. and M.A.Y.A put forth a charter for Lumumba-Zapata College, now called Third College. The charter said "We demand that Third College be devoted to relevant education for minority youth and to the study of contemporary social problems of all people. To do this authentically, this college must radically depart from the usual role as the ideological backbone of the social system, and must instead subject every part of the system to ruthless criticism". The need for such a prescription still exists. The dream of eradicating inequality at UCSD has not been recognized. The document stated further, "The puny reforms made so far are aimed at pacifying the revolts and sapping our strength. We therefore not only emphatically demand that radical changes be made, we propose to make these changes ourselves!"

The spirit of struggle is still alive. Instead of letting it die, lets put it to action. Be aware of your surroundings, for it is the blind man who falls into the ditch.

Ms. Pamela Fruge

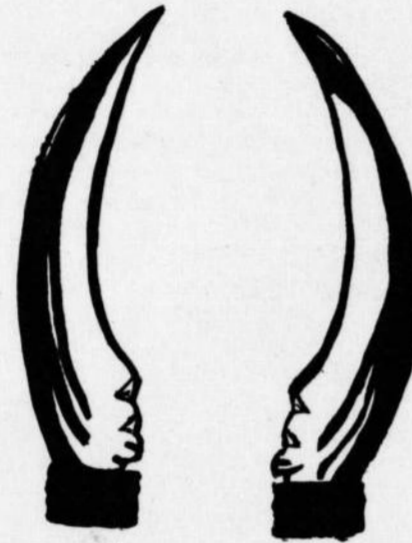
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GREAT MINDS WORKING TOGETHER TO KEEP US WORKING TOGETHER

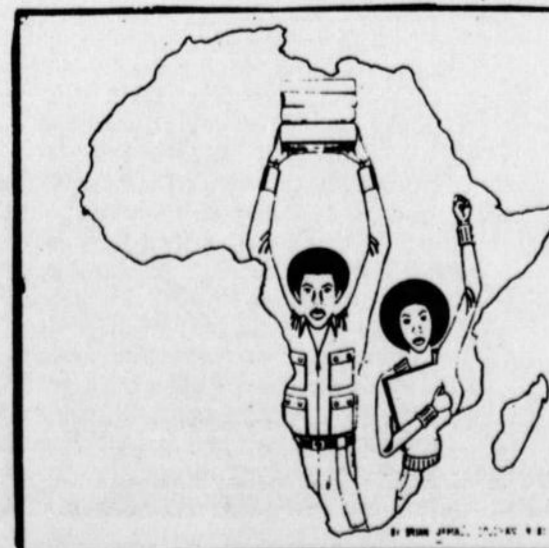


Russell Andalcio



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THE People's Voice

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Campus Issues

A History of BSU Activism BLACK STUDENTS ON THE MOVE

R.B.

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.

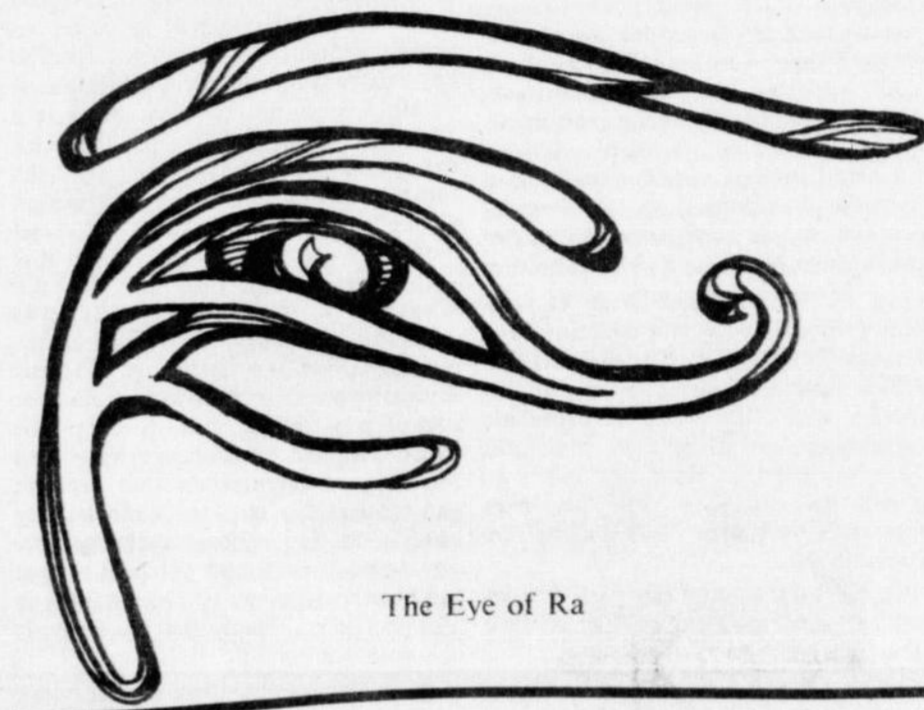
The heroine, in alliance with Chicano, Native American and Asians students, helped formulate and institute the concept for a third college designed to address our needs, however she and fellow organizers demanded that the new buildings be dedicated to the cause of freedom symbolized by the names of two 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 Ngubò 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 10, 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



The Eye of Ra

Structural Change for RBE

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 African 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?

Michael Taylor

Potential Winners

Towards the end of this year the BSU and the RBE will hold a banquet to recognize 'outstanding service' in the Black community here at UCSD by its students. With this in mind I would like to highlight some of the candidates for this years award banquet. Focusing on the up and coming, first and foremost is Cedric L.Lewis, a sophomore hailing from Warren College via Madison High School, San Diego. Cedric is a personable young man, majoring in Electrical Engineering, has been involved with the Black community since his arrival in fall of '84'. Cedric has provided tutorial service for grade school students in the San Diego city schools. In addition, he is a member of the National Society of Black Engineers, and holds the responsible position as Chief of Internal Affairs in the Royal Brotherhood of Excellence. Next in line is Chandra Clady. Chandra, a native San Diegan, comes to us from Crawford High School. Chandra was relatively unknown her first two years here, however, in '86 one can hardly attend a meeting without bumping into her. Chandra with a Urban Studies and Planning major, is a dedicated Christian, and someone who is always in the know. "Chandra is one of those very special people, who knows what she wants and is not afraid to go after it," comments a friend. Chandra sits on Third College Council and makes her presence known by her insight, articulation, winning personality, and no nonsense approach.

Pete Stephen, a math and computer Science major and Secretary for the RBE, has been involved since his sophomore year. Holding a 3.98 gpa, Pete understandably allocates a considerable amount of his time providing tutorial service. Pete is an active member of the BSU, Black forum. Pete is humble yet assertive and extremely candid individual, a Revelle student and hails from the Bay Area. These represent just a few of the individuals who are being considered for awards. There are many others, some of the more obvious include:

Dave Bruc: Economic major, President of the Black Student Union;
Gerri Spikes: Sociology major, Vice President BSU, and Warren College Resident Advisor;

Nadir Haqq: Cognitive Science major, Ex-president BSU, Student Affirmative Action Committee Intern, Student Center Board Representative, and Structural Analyst for the RBE.

Micheal Taylor, Urban Studies and Planning major, ex- Warren College Council member, ex-Warren College Advisor(2 years), ex- Chairman Warren College Campus Coalition for Cultural Concern, Student Center Board Representative for Warren College, and Director for the RBE.

Other individuals include: Pam West, Lyndon Charlot, Marlon Fairweather, Jerry Jenkins, Bobby Hoffman, Cheryl Patton and the list goes on... The outcome of the awards banquet is obviously going to be something to look forward to.

Micheal Taylor

Black Women Achievers

BLACK WOMEN ACHIEVER'S

Is there a need for a group for Afrikan/Black women on this campus? The majority of Black women think that there is. The reason for this can be summed up in one word-UNITY. Black women feel that there is a definite need for us to come together and rediscover our identity; one that is lacking on this campus.

As a result of the insight of Afrikan/Black who cared, the *Black Women Achiever's*, (B.W.A.) was conceptualized as January 31, 1980. The facilitators of this organization were Alfreda Curry, Allison C. Nevels, and Kathryn Nevels. Together these women were a forceful yet beautiful team.

Today, the B.W.A. is in the process of re-organizing this vital aspect of UCSD atmosphere. Our purpose is to promote unity and communication among Afrikan/Black females of the UCSD community, and stress the pertinence of our role in the future as well as the present. Our objectives are:

- 1) To make a stronger voice for Afrikan/Black women.
- 2) To inform and motivate action on UCSD campus and the surrounding community.
- 3) To tap leadership and make use of the creative resources in the Afrikan/Black female population.
- 4) To form a coalition with other Afrikan/Black females in U.C campuses, and San Diego area colleges and so forth.

The B.W.A., in performing all of these feats, intend to work in conjunction with the Black Students Union, and other organizations to promote unity among all Afrikan students.

Therein lies the crux of the *Black Women Achiever's* commitment to the UCSD community. We are asking that Afrikan/Black women of UCSD come together and be one in the struggle to minimize the pressure, as well as create an active contingent of people brought together under a common idea.

Beginning spring quarter, our meeting will be held every Monday at 6:00pm. Look for our flyers around campus, we'll be looking for YOU!!

Angela Knox
 Pamela Fruge
 Rasheeda Pasha
 B.W.A

A-APRP.....

Today, we as African students face a serious crisis. This crisis centers around a lack of political awareness and consciousness. The main factor causing this crisis, is a lack of information which properly characterize our struggle as a people. Thus far, many of us have been forced to mentally digest information from a European perspective. This mental torture has stagnated comprehension of our history as an African people. We are trained to see the world through the eyes of our historic oppressors, accepting the concept that 'White' is 'alright' and 'Black' makes you stay 'back'.

In the course of this school year, the All-African Peoples' Revolutionary party wants to present students with a means of understanding complex issues happening around the world. With a Pan-African focus, the AAPRP seeks to institutionalize a process of consistent political education in order to motivate our students to be organized & responsible to the masses of our people. We understand that the task ahead is a long a difficult one. It is intensified constantly by the systematic training that our people receive by the sytem, making them think in a M & M(Me & Mine) framework. However, we know that this struggle is a process and can only be complete if students themselves take the initiative to find out their history. What we have done as an organization is to organize our human and material resources to serve peoples different levels of consciousness. For example, if one wants to know about South Africa, we have video tapes and programs which details this struggle from an African perspective, rather than getting information from Ted Kopel and ABC nighttime. We also have news bulletins from the liberation movements operating in the country such as African National Congress and the Pan-African Congress. In addition to this form of information, we have cassette tapes of speeches from Malcolm X, Martin Luther King Jr., Marcus and Amy Garvey, W.E.B. Dubois, Louis Farrakaun, and Kwame Ture(Stokely Carmichael). All efforts have been made to provide our people with first-hand information concerning our struggle as a people. Once we learn to think for our own benefit we can then solve our own problems without depending on someone else.

HERE ARE SOME OF THE WAYS YOU CAN REDISCOVER YOUR HISTORY

A. For Afrikans who want to seriously become more aware, the AAPRP has a process called Work/Study. Here, a group of 5-13 Afrikans come together every two weeks to study such topics as African History, Pan-Africanism, Nationalism, Capitalism/Imperialism/Zionism and Scientific Socialism. They read 70 pages from a chosen booklist and outline this reading before work/study. The w/s process also includes a World Geo/Political section which concentrates on learning more about countries in the world, particularly in Africa, and an organizational training section, which we call Party Affairs. The meetings are scheduled to last between 3-5 hours bi-monthly and they are organized by the students involved in the process, not professors. To be apart of this process, there is an orientation which breaks down the AAPRP more in depth.

B. At least once a month, there is a program organized to present some type of political education, whether it be a film, a speaker, or both. Here, students will have a forum to raise questions and receive information on their particular interest.

C. We have developed an extensive magazine & booklist which can assist students in getting primary source information to write papers for their classes. This form of information can give a brief introduction to many issues concerning the struggle of our people world-wide.

D. We have many cassette tapes and some assess to video tapes which can be made available to students for a short time. If a group of students(3 or 4) are interested in seeing a video tape, arrangements can be made at the convience of the group.

ALL IN ALL, IF ONE IS INTERESTED IN GAINING SOME KNOWLEDGE CONCERNING THE PLIGHT OF OUR PEOPLE, THE INFORMATION HAS BEEN MADE AVAILABLE. IT JUST TAKES THE INITIATIVE OF THE RESPONSIBLE AFRICAN, ONE WHO REALLY CARES ABOUT THE PEOPLE!

Forward ever in struggle.
 Abasi Mudada

Media Attacked

I come here as a representative of Voz Fronteriza to register our discontent and to protest the undemocratic practices of a supposedly democratic body. It is not an accident that Alternative media again finds itself under attack; it is not an accident that the vice-presidential appointment to the media committee is derailed; it is not an accident that a Chicano/Mexicano is denied a place in a committee which has in its hands the future of alternative media; it is not an accident that the views of Ariel Anguiano are totally ignored; and it is not an accident that Ariel Anguiano did what any proud, conscientious individual would do in similar circumstances. Why isn't it an accident? Because you have to be totally naive or completely blind not to see the underhanded maneuverings and backstage manipulations that brought this comedy to its unfortunate conclusion. Let me backtrack and give you some background on the plot that has been unraveling and which has taken Voz to the conclusion that the comedy has gone too far.

It is no secret that the present Commissioner of Communications Michael Falbusch admitted on his own that during the past administration he was nothing less or nothing more, than "Broditsky's Man". What was implied in that statement was that he was going along with Broditsky's plan to dismantle or at least curtail the effectiveness of Alternative Media. Falbusch and Broditsky, along with the present president; attempted to underfund alternative media, despite an overwhelming vote by the students of UCSD, the ones that pay Reg-fee money, to keep funding alternative media. Prior to that, an idea, in which the A.S. wanted to save money by lumping all publications together. This proposal disregarded political, cultural, ethnic, and even religious viewpoints to the point that even the most conservative elements rejected the idea as totally ridiculous.

The fact of the matter is that today Falbusch has passed from being Broditsky's man to being somebody else's stooge. The attacks on Alternative Media have been couched for too long under the guise of fiscal responsibility, or the excuse that there is not enough money to go around, or simply that there is not enough money, if and when new publications want to publish. Of course all of this is hog-wash. The students have already stated once before that they want diverse views, that they want a university that is truly worthy of calling itself a place where ideas clashed head on, a place where people are truly educated and not a place where a small ideological clique determines how and how much information us going out to the student population. Yet, the ideological clique persists and arrogantly denies anyone that doesn't playball with them access to their ballpark. That is exactly what

happened when the A.S. Council denied Sergio Chavez a chance to express an alternative viewpoint.

Voz Fronteriza endorses the position of the alternative media and asks for the dissolution of the "A.S. subcommittee on Alternative Media Funding." In its place, we demand that the A.S. Council rescind the infamous Falbusch proposal that we see as a phase to ultimately eliminate alternative media. We suggest that if the present A.S. Council wants to maintain any sort of credibility for the upcoming elections that they go back to the previous status quo; if they don't their decision will come back to haunt them in the next A.S. elections.

Voz Fronteriza is held in high esteem within the U.C.S.D. student body and also by the Chicano/Mexicano Community. It owes its commitment to the continuous diverse representation offered by them. For this reason, we can't backdown from our original intent to voice the viewpoints of the Chicano/Mezicano people. Of course, if you refuse to consider the demands of the student body and our constituency in particular, as previously expressed on a referendum under Tim Pickwell's term in office, we assure you, and it is not a threat, that we will go back to the students and to our communities and make sure you cease to exercise the privileged which you now hold.



Student Perspectives

Graduate Student Profile:

Joseph L. Higgins graduated from Revelle College in spring of 1979 with a degree in Bioengineering-Pre-Med. That fall he entered the UCSD School of Medicine. He originally intended to return to his hometown of El Centro, CA (a Medical Manpower Shortage Area) when he received his M.D. degree. "I really wanted to work in my community. There's only one Black physician in El Centro. And he didn't come until after I came here." However, during my first year of med school, Joseph's plans changed. "I fell in love with research. You learn a lot in med school, but then you realize how little really is known." The primary outlet for research is through academic medicine at universities with med schools.



The decision to redirect his educational goals wasn't easily made. Pursuing a career in academic medicine meant staying attached to a university even after graduation. There are none in El Centro. This sad fact forced Joseph to choose between a long-time ambition and a newfound love. Dr. Percy Russell (Assistant Dean, School of Medicine) was instrumental in helping Joseph resolve this conflict. "He pointed out the shortage of Black professors and showed me other ways I could help my community."

Joseph applied and was accepted into UCSD's Medical Scientist Training Program. This unique program allows selected students to work on M.D. and Ph.D. degrees simultaneously. Joseph is typical of most MSTP students who take a leave of absence from med school to concentrate on graduate studies and research. His dissertation on *Non-Invasive Diagnosis of Peripheral Vascular Disease* will be finished soon. Upon its completion, he'll complete his final two years of med school.

The rigors of collegiate work leave little time for recreation, but Joseph uses his wisely. He loves music and played tenor sax and flute in UCSD's jazz ensemble as an undergrad. He also played softball his senior year when he says, "things were more settled." (I can't imagine anything being settled about senior year, but if you say so Joseph...) Photography is another hobby of Joseph's. He also describes himself as an "issue junkie" and makes a point of keeping abreast of current events. He attends rallies whenever possible.

Joseph had these pointers for undergrads considering attending graduate/professional school.

1. **Get independent Study Experience.** "A lot of graduate work is on your own." You have to be or become the expert in your field of research. Unlike med school where "everything is yesterday" graduate advisors ask, "When can you have this?" It's easy to conceal laziness. You have to be self-motivated.
2. **Get Research Experience.** Joseph got his undergraduate research experience through the Minority Biological Science Program now called the Minority Biological Research Science Program. "It looks good on applications to have that practical experience. It really helps when you get in."
3. **Develop Good Writing Skills.** Regardless of major, you'll still need to communicate ideas effectively. You'll also have to write personal statements, research proposals, fellowship/grant/stipend applications, reports,...and a dissertation.

4. **Know How to Seek Assistance When Needed.** Be aware of people who may be able to help you. Establish and maintain contact with these individuals.

Joseph makes particular use of this last bit of advice. Mentors have played an important role in Joseph's development since elementary school. It was then that he got caught doodling in the back row of math class. The teacher responded by giving Joseph a swat...and loads of supplemental worksheets. He rushed through the added work at first to spite his teacher, but gradually he grew to enjoy the challenge of the extra problems.

Another influential instructor was Mr. Cannon, Joseph's high school music teacher. He is Black, and holds a prominent position locally and within the community. Joseph consulted him often, even during his undergraduate years. They still keep in touch.

In choosing his current mentors, Joseph sought individuals who could assist him personally and professionally. Dr. Russell offers the perspective of a Black physician in academic medicine and can relate to Joseph's interests in the Black community. Dr. Arnost Fronck (professor of surgery and bio-engineering) gives Joseph a first hand view of what it is like day to day in his chosen field.

Joseph believes the most rewarding aspect of his current work is being able to talk and work with professors, many of whom taught his undergraduate classes. "It seemed like they knew so much then, but when you're a grad student you're one of them". On the flip side, making the transition from medicine to bioengineering was quite a challenge. "I had to adjust to using high level math again. I didn't know it all, but I knew what to study to catch up".

With all these sterling examples of academic and personal excellence, does Joseph show any signs of tarnish? "Well", he says, "I still sit in the back of the classroom".

Carlota Ponds

Can Santa Be Black?

It happened in the kindergarten class, Right at the table where they were having snack. Joanie asked the question and they all sat back: "Mr. Slater?, Can Santa be black?" Poor Mr. Slater didn't know what to say. Christmas vacation was twenty days away. There were snowflakes to cut and Window wreaths to be hung, Christmas cards to be painted And Christmas songs to be sung.

He hadn't time to think What Christmas was about, In twenty more days, School would be out! Why couldn't they wait, And ask their questions then, When mommies and daddies Were home to answer them? "Mr. Slater? Can Santa be thin?" "Is Santa Claus always a him?" Mr Slater looked at the pairs of eyes, Twenty children of every shape and size. He ate a bit of cracker and finished his drink. "Children" he said, "I'll need time to think."

As soon as class was over, he ran down the hall, Skidded 'round a corner, and crashed into a wall. Ran up the steps to the second floor, rapped on the window of the principal's door. "Ms. Frazer, Ms. Frazer, what can I do?"

The children asked these questions that I now ask of you: "Can Santa be black?" "Can Santa be thin?" "Does Santa always have to be a him?" "Mr. Slater, it's a difficult task, to find the answers to the questions you ask. I think with these I'll need some assistance,

Benjamin Chalic

But I'll get the answers with alittle persistence."

Ms. Frazer turned in her swivel chair, Picked up the phone and called Mr. Dare. Mr. Dare was the head of the P.T.A., He called for a meeting the very next day.

"Thank you for coming," He began with a greeting, "I'd like to get right to the point of this meeting. Mr. Slater, in charge of the kindergarten class, Needs the answers to some questions, And he needs them fast."

"Can Santa be black?", "Can Santa be thin?" "Does Santa always have to be a him?" The parents didn't know what to say, Christmas vacation was nineteen days away. There were cookies to bake and lights to string

Gifts to wrap and carols to sing. They hadn't time to think What Christmas was about, In nineteen more days, School would be out! Why did children have to ask questions when Parents had no time to sit and answer them?

"Well, Parents? Are there any suggestions? Do we have any answers to these difficult questions?"

"Who knows best What Christmas is about? Let's ask Santa!" Someone called out in a shout.

The secretary of the P.T.A., sent a letter to Santa the very next day. The reply came back, very, very fast, Addressed to Mr. Slater and the kindergarten class.

Dear Mr.Slater, Dear Girls, Dear Boys, Once a storywriter caught me bringing you toys. The year he spied me opening my sack, my skin was white and my boots were black. You probably know how the story goes... I laid a finger aside my nose? All these years, needlessly that story worries children who don't have a chimney. All year long I listen to the news; read people's thoughts, see people's views. At the end of the year, when I see what's needed most, I take that shape, like a Christmas ghost. I can pass through keyholes, windows and locks, apartment buildings, hospitals, tents, and trailer lots. One year I used a wheelchair in place of my sleigh, Once I was blind and had to feel my way. It's hard to understand when I don't leave a toy; you can't unwrap a gift like hope or health or joy. My skin has been black, white, yellow, red, brown; my eyes have been slanted, crossed, and round. Sometimes I have been a she: It's all part of me. You may not believe all this is true, but that's okay boys and girls, because....I believe in you.

B.J. Wrights

This article appeared in Ms. magazine; December 1984 issue.

THE 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 Balck 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

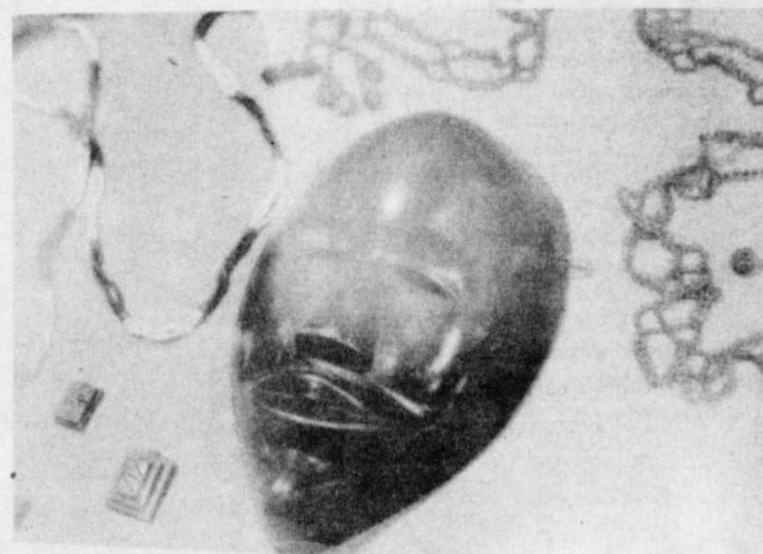
MORE

And it
ate
the sun
It stood
A winged God, with a golden crown (its most treasured joy)
on top of a rock (mountain)
Watching, waiting, scheming
It stood
with its pure white, virginal white,
deathly white body
and beak of dripping, red blood
And it eyed the sky
It stood with its once white wings
outstretched
to embrace all
(wings tainted and stained with the colors of
all it had battered and bruised)
It was a mighty thing
and it reared its head back and screeched
at the sky
long, killer claws, covered with gore,
clung and dug at the
rock mountain it was perched on
Yes, it was mighty
It had come out of the North
out of the cold, and death and darkness
and it could never really adjust to the heat
but oh, how it loved what the heat brought
the most treasured of treasures, gold
but it never liked the heat,
or the people of the heat
or the people who liked the heat
who understood it
who loved it
who lived lovingly with it
so it removed them
opened its razor sharp eyes
and searched out every miniscule weakness it could use
every hurting killing thing
it sneezed and coughed and blew
disease across the earth
and watched men die
it pissed in the purest of waters
and people dried withered and blew away

Reaching down with mighty claws
it grasped a people
and flung them hither and yon
and separated them from themselves
so that they knew not of themselves
and they became something else (extinct)
wherever it went it gouged and stripped
the land
in search of its most loved treasure
And as it went it pushed the people closer
and closer to the edge of their world
until they either starved
were trampled
or fell off
but when tired
it planted a seed

called by many different names (hatred, greed, prejudice, stupidity...) among the people and sat and watched as it grew among the people and they destroyed themselves on returning to the north it found that there too the people worshipped the hated heat
So, it killed them with disease and hate and a raping of the land (what little there was) so that it ceased to be fertile then the great white beast flew to its rock mountain perch and breathed deep of its carnage stretching its mighty claws it stood admiring the gold castle of a crown on its head
What more.
and it opened its awful eyes wide and shrilled at the sky
what more
Then in a blink of an eye in a flash of crazed inspiration it dived down from its perch ran upon the land gouging out great chunks as it went
Swooped upward with a mighty leap and it ate the sun
And that was all there was
No more

siobhan
January, 1986



I AM A BLACK MAN..

The evidence of anthropology now suggests that I, the Black man, am the original man, the first man to walk this vast imponderable earth. I, the black man, am an Afrikan, the exotic quintessence of a universal blackness. I have lost by force my land, my language, in a sense my life. I will seize it back, so help me.

Toward the end, if necessary, I will crush the corners of the earth, and this world will surely tremble, until I, the black man, the first and original man, can arm in arm with my woman, erect among the peoples of the universe a new society, humane to its cultural core, out of which at long last will emerge, as night moves into day, the first truly human being that the world has ever known.-N.H.

THE BLACK FLAG

The Black Flag has three horizontal bars from top to bottom.

The first bar is EKUNDU (RED) for the blood all Black people have shed and must continue to shed in order to achieve the Black Nation.

The second bar is EUSI (BLACK) for the faces of our people who were the first race on this earth and are therefore the forefathers of all others.

The third bar is MAJANA (GREEN) symbolic of land and youth without which no people can be truly free.

The Black Flag means Black Nation and Black Nationalism means power.

Our Compliments:

Department of Afro-American Studies
San Diego State University
San Diego, California

MOTHER QUEEN: WARRIOR QUEEN FOR HUMANITY

You say that my mother is poor, dark, savage & pagan. you show the starvation of my brothers & sisters; her children and then sing a song. We weep not....
Who is thou to determine a fate for us
O Evil beast
Our spirit is not poor, it is rather pure like the dignity of a Martin Luther King, A Winnie Mandela.
Our mother's earth is surely not poor. It is full of Ivory milk Golden honey.
But of course, greed is in the character of your capitalist system
Thus, our wealth now serves your vicious tummy.
You, O savage system
You take us away from our mothers' milk and deliver us into your home in material hell...
There, we holler, we yell
We slave for wages and suffer through your story like his-story, of Africa's past ages.

You say that our mother has no history, Godless, and is like a child.
But yea, we now see your yellow teeth, rotten with your smile.
Our mother is a wise being, as the truth reveals, she dwells in the center of the world, as a map can tell.
From her womb, Civilization has been born, Warrior queens & laboring kings produced, God and Goddesses blessed, and Prophets and Truth Seekers laid to rest.
This truth is perserved in our mothers' breast, deep down in her warm, compassionate, continental nest.
Now my brothers and sisters, her African children, are reclaiming the truth of her power,
Never again will you make our mothers milk turn sour in your dreadful hour.
Always remember the Apart-hate you show, for we will turn Azania into your mania,
In life, we, her children, seek our mothers' sacred dignity, never again will you bind us, blind us, to your sickness and our pain.
In truth, there is a radiant light, Thus, your destruction, as a profit system, lies first on our priority list.

Our Warrior cry will be...
Stand up,
O mighty sun Children and fight!
Break the chains off the brains...
Make an evil beast, go insane.
Be beautiful & proud because that is what we are.
For the dignity of our mother is why we must perform and shout so loud...
Africa must be free
Africa must be one
Mother Africa must have her dignity,
before the battle is won.



Soweto children protest

POETRY: FORWARD MOTION: CHILDREN OF THE SUN

We are an African People
Not Black, not a color.
Our beauty lies in our soul
It delivers a strength & struggle to be free
Through determination and a knowledge of our ancestors wisdoms & deeds
Victory for a liberated, Unified & Socialist Africa can be achieved.
This victory is not one to be assumed.
For it takes heart, courage & compassion to be one of action.
Words and ideas are empty thoughts miserable & invisible,
If they are not tested, tarnished & manifested.
That is, in ones daily practice.
Mother Africa seeks responsibility from her sons & daughters, At home and abroad.
We must resist an infatuated masters' desire to mold us into his
Knee-grows, his slaves.

*Lotus Blossom
Egyptian
Symbol of Enlightenment*



We must redeem our ancestral mothers spirit, which is ours, noble and brave.
Oh, what we need so desperately, is Political education & a love for organization.
Today, our consciousness must make this rallying cry:
Hey you, African student
You around the world.
Study your mothers history & be proud.
Check out yourself and you will see;
A role to be played in your mother Africa's destiny.
Give the masses your time, and stop searching for that guilty, lonely dime.
Deliver to the people knowledge of our past and become one with them so that our liberty, our dignity, and our prosperity as a people can be attained at last.
Victory is in our power to reach our goal;
African students please fulfill your role.

Abasi Mudada



Male-Female Relationships Another View

Possibly one of the most self-defeating components that has entered the Afrikan community, is the issue of Afrikan/Black "sexism"-the oppression of Afrikan women by Afrikan men. Much attention has been devoted to it, and the Afrikan community has become divided as a result.

This "male/female relationship" issue has consequently served to divert the attention of Afrikan-Americans away from more crucial and pertinent problems. Sexism, like racism, is a political issue. The implementation of either, is based on its institutionalization within the power structure. Therefore, since the Afrikan-American male is in control of none of America's institutions, he is incapable of oppressing the Afrikan female on a political level. The same is true for the Afrikan woman. If this is so, then the hostility between Afrikan men and women must be of a personal nature whenever it takes place. This being the case, it should be dealt with on a personal, not political level.

A political struggle between two groups who lack political power, is more or less a waste of time and energy. Afrikan men and women alike, are victims of a European capitalist/racist power system. We must learn the difference between political and personal disputes, and deal with them accordingly. This is not to say that problems between our men and women are not important, only that they should be put in perspective. We must unite and struggle together-we're all we've got!

Ms. Pamela Fruge'



Man fears time...
time fears only
the Pyramids

Healthful Natural Reminders

Being a student at UCSD, one must force oneself to use naturally healthful reminders towards your survival in this self-contained community. If you ingest or eat garbage, more than likely you will produce this same level of output in the form of your school work-garbage. Conversely, if you take more natural foods into your physical body, then you will be strong and clean enough to produce a more natural level of success in your academics. My suggestion for those of you who believe this is nonsensical or foolish, is that you try to develop more healthy and organic eating habits for a minimum of six months and see the results. Of course, with this suggestion I will add, that you must obtain some guidance and professional assistance from whoever you trust the most-your parents, your preventative health practitioner, and so forth.

As future, past, and/or present scholars and intellectuals, you must remember that these bodies are the only ones you will possess at least for this current lifetime. You need to always remind yourself of this fact on a daily basis. Essentially, all of us must remind ourselves that our physical bodies are our temples which allow us to eat, breathe, think, create, produce, consume, live, and survive. With this fact in our minds, we should never forget that we must care for ourselves and our bodies more than anything else on this planet. If you don't treat your physical body like a temple then everything you produce from this unhealthy body will be off your target of highest potential. In other words, put your body first and foremost in your life and all other physical rewards in your life will flourish.

Another thing to remember that these physical bodies that many of you tend to treat as fifth class mail or creatures, will never forget your past and present abusive behaviors. That's right, all those nutra-sweet and sugar flavored soda pops you have been and continue to drink throughout the day will come back to you in the form of zits, bumps, stomach aches, and a host of other external manifestations of dis-ease which you yourself are the root cause for. Okay, many of our parents were and are not as health conscious as we need them to be. So, that is even more of a reason for you to use your intellectual skill, wit, and know-how to educate yourselves and your families towards naturally healthful living practices. Always remember that because you decide to change your past and current eating and living habits today, your body will not reveal immediate results tomorrow. You will have to wait and be as patient with your body as your body has been towards your abusive and unnatural living behaviors. That's right, just because you chose to fast and maybe clean out your colon for once in your lifetime, you will not be a raving beauty exemplifying superb qualities of healthiness. Trust me and many others that are engaged in this task-it takes some discipline, dedication, and a commitment of time before you will reap the complete benefits of natural living and eating.

Remind yourself of the juicy, near raw, mayonnaise covered, ketchup flavored, whopping sized, quarter pounds of red flesh which you ate in less than a five minute sitting daily while growing up in these here United States.

Then multiply this grotesque eating situation at least 365 times and then multiply this by your age and you would begin to understand why you will not see immediate nor near immediate results at first. Hopefully, all of you will at least think about the flesh you are eating and who it belongs to or came from... Hopefully, if you never had a large hamburger you can equate this American survival technique with a similar experience in your lifetime at some not too far point.

If you desire to really survive within this UCSD environment at least for the duration of your undergraduate career, you need to start checking into your current living and eating habits NOW! If you feed your physical bodies junk food then you will produce junk work. If you treat your physical bodies like a trash bin or garbage dump then you will produce works in your life that are fit only for the trash and the garbage dumps on the outskirts of the city. If you desire to be a

whole human being with a minimally stressed out physical body-YOU NEED TO RESEARCH AND STUDY YOURSELVES AS SERIOUSLY AS YOU STUDY FOR YOUR ACADEMIC SURVIVAL RIGHT ON THIS CAMPUS!!!

If you anticipate or plan to survive in this self-contained community at UCSD, you need to take more serious steps towards making sure you can survive following natural and healthful methods of living. You realize that you really do not have to do anything different if you strongly believe that you have reached your highest form of potential forever... However, if this is not the reality for you I strongly suggest you begin to examine your physical body, rather your physical temple, at your earliest convenience. Remember our bodies are thousands of times more precious than gold, money, nice shoes, nice clothes, new stereos, new computers, new satellites, new space ships, new anything, and so forth... You need to start treating your most important possession in the world better than you take care of virtually anything else...period!

If you need additional suggestions, assistance, people or written references or anything else to begin your quest for knowledge about your changes towards natural living-PLEASE write to me at the People's Voice office here on campus or you may send written correspondence to:

Ms. C. Kahina/ P.O.Box 2703/ San Diego, CA/ 92112
NATURALLY HEALTHFUL REMINDERS
Chenzira RMD Kahina



Emmett Till

Many events occurred to spark, the civil rights movement. Today, while much of the world may have forgotten him, Emmett Till is strongly remembered in the South. His memory has grown stable roots there, as a legacy and a legend. Grandparents pass his grim tale on to their descendants, and now for those of my brothers and sisters who have never heard of Emmett Till, let me educate you with his story, that must be told and never forgotten.

He just whistled. But the woman whom Emmett whistled at was white. He was Black. A couple of days later her irate husband scurried Emmett from his bed, told him to hurry up and dress. Three days later, his terribly battered body surfaced in the muddy Tallahatchie river. He was Emmett Till a 14 year old boy.

An all-white jury acquitted the husband, Roy Bryant, and his half brother, J.W. Milam, of the killing of Emmett Till, even though they admitted to the kidnapping. In the fall of 1955, when the civil rights movement was just emerging, headlines carried the trial's results around the world and prompted a harashar verdict against a South where racial injustice seemed to be an accepted way of life.

Rosa Parks, a seamstress started the Montgomery, Ala, bus boycott on December 1, 1955 by refusing to give up her seat on the bus to a white man. The boycott is considered to be the start of the Civil Rights Movement. "Today, some historians, political figures from time and veterans of the movement, now say the Till case had an impact on the nation far beyond today's faded memory. They contend that it and the bus boycott belong to the same progression" (LA Times, Oct 7, 1985).

The verdict, that followed the killing a month later, was returned in a hour. A juror explained that it would have been quicker except they stopped for sodas.

Till's mother Mamie insisted that the body be shipped North for burial, turning a Southern tragedy into a national sensation. Upon viewing her son's body, she found one eye was missing, but one was Emmett's eye, it was a hazel eye. She decided, the coffin lid would stay open for the wake. She said, "I wanted the world to see what I had seen, I wanted the world to see what had happened in Mississippi. I wanted the world to see what had happened in America". A savagely uncomprising picture of Emmett was printed in the Jet magazine. The face looked like a heap of clay pounded apart and then stuffed into the black burial suit.

Later that year, the National Association for the advancement of Colored People sent Mamie on a tour around the country to tell large crowds about the son she had lost and the political determination she wanted her people to find as a result. The NAACP and other civil rights groups collected \$250,000 in the 18 states in which Mamie spoke.

To give you an update on the vicious killers, J.W. Milam, died of cancer in 1981. Roy Bryant runs a grocery store, in a town 30 miles away from where he used to live. Bryant still claims he is innocent. There is no information on Carolyn Bryant, the woman whom Emmett whistled at.

To many Black people, Emmett is a potent memory, whose story helped to inspire our climb uphill and over the closed gates of an white establishment (LA Times, Oct 7, 1985)

To white people, it is a tragedy, that they wish they could soon forget. Like many other tragedy and events that took place in the South, which help spark the Civil Rights Movement, none will ever be forgotten as long as we continue to use the gift that was given to us as a people, "Oral Tradition".

Submitted by: Ms. Angela L. Knox



The Mis-Understanding of Malcolm X

Twentieth century societies forever building on a foundation of sand. Insecurity and self-hatred underlie the institutions, values and goals projected by society onto the public. Man is constantly placing love onto material objects in hopes that love will be granted in return. A man so hard and compassionate as Malcolm X was a thorn to society. Malcolm constantly gave his love to his fellow man-unconditionally. However, this love was contorted by society into hate and it resulted in a complete misunderstanding of the man, Malcolm X.

Malcolm X was a rascist, a vigilante, a white hater, a radical.... The majority of people familiar with the name, Malcolm X, tend to use such ascriptions. Many of these labels arise out of ignorance. Not only is this ignorance derived from a failure to know Malcolm X as a human being, but also from a blind faith in the teachings received from surrounding social institutions. Stating that an individual is ignorant and deriving personal satisfaction is as much a sin as that of remaining without knowledge. However, attempting to understand the reasons why this general opinion is held is constructive, and in doing so, we gain a better understanding of the man (not just the name) Malcolm X, and his personal struggle.

Increasingly, knowledge is being reduced into a familiarity with facts and figures. The philosophy of mass-education has rewarded those capable of regurgitating previously fed information. Ask an individual about his knowledge of Malcolm X and the response is of the type, "He was a fanatic, a white hater, a communist." This reactionary response demonstrates a false view of Malcolm X, just as the statement that Christopher Columbus was a courageous pioneer demonstrates a non-understanding of the atrocious means by which he conquered "new" lands. In most institutionalized forms of teaching, history is reduced into meaningless statements, resulting in the student being completely alienated from his past. Taking such a view in relation to Malcolm X leads to mis-understanding; to know Malcolm X, one must see him as a complete human being involved in a personal struggle.



Malcolm's voice was that of the downtrodden, impoverished man in society. Malcolm's words were directed toward the oppressed as well as the oppressor. He attempted to awaken the Black man to his present status in society, realizing that only by unification could their problems be resolved. To unify and strengthen Black solidarity was his primary motive, not a complete overthrow of all white individuals. This mis-understanding stems from not realizing the motivations of Malcolm X. His comments against the "white man" were constantly focused upon by social critiques and the media. Malcolm saw that the murders, rapes, killings, and discrimination committed against the Black race were from white individuals. He never incited a revolution against all white men; rather, he was appealing to his fellow man to stand firm and defend themselves, for this was the only way to achieve justice. The peaceful movements were making some progress; yet, they did almost nothing to curtail the day to day violence against innocent Blacks. Fighting fire with fire was the only way to deal with this problem.

Attempting to locate the false view of Malcolm X is a difficult task. In essence, there were many factors that influenced the way in which people viewed him. For most people throughout the world, the media was the main source of information. The media, being so powerful in its influence over the minds of individuals, distorted, prejudiced, and falsified Malcolm X and his message by rearranging his words to work in their favor. By presenting a one-sided view, Blacks as well as whites felt hatred for Malcolm X; thus, the task of unification was made even harder for Malcolm and other leaders.

In an age where man has lost his identity, Malcolm X was in search of his and his people. Not only Blacks, but all non-white races were fighting for human rights. In this light one can truly appreciate and understand the struggle of Malcolm X and other pioneers of human equality.

Presented By: Sudir Venkatesh

Political

PAN-AFRICAN WOMEN IN THE STRUGGLE

What is the struggle of African women world-wide? Is it to bring freedom, unity, harmony and especially peace to a world in fear of nuclear destruction? Or is it to bring enslavement, disunity, chaos and war to a world engulfed in the flames of injustice? What was the role of African women in Africa, and what is the role of African women internationally today? These questions will be the focus of this article, "Pan-African Women in the struggle."

African women have participated actively in developing society. In communal Africa, women were involved in agriculture which helped feed the people. She wove and dyed cloth to help clothe her family, and helped in the construction of shelters, to protect her family from the elements of destruction. Because she produced and reproduced, she had the responsibility and the right, to take her place in the political organization of society. African women decided on family disputes and village affairs, and they were in the council of elders. African women's participation in production, reproduction and politics, extended naturally into culture. Women as children's first teachers, imbued them with the skills, values, beliefs and principles of their society. African women created works of arts. They made water vessels, musical instruments, created songs of praise and lament and performed dances to represent their life experiences.

Production by women and men, the harnessing of nature and the understanding of science aided the progress of African society. The hard work and sacrifices our people made, helped to produce outstanding individuals and diets. Queen Hatshepsut was a Pan-Africanist and lived around 1,555 B.C. in Egypt. She usurped the crown from her brother and traveled to Punt to convene with the people there. She struggled for unity in Africa. She was one of the ablest and only King/Queen rulers of Egypt. Queen Candace "with the one eye", was a fierce and powerful leader. She met so-called Alexander the Great on his journey south, after defeating the people of Egypt, on the border of Ethiopia. She wrote him a letter saying that if he ventured further south, he would be met by thousands of soldiers. Needless to say this deterred him from venturing further inside Ethiopia.

Women in Africa were held in reverence and high esteem, especially because of their ability to reproduce. We can see this from the numerous deities in African societies that are female and symbolize the creation of life. Goddess Hathor of Egypt was the goddess of the sky. In hieroglyphics and statues she is depicted with the sun disc between cow's horns as a crown on her head. The disc represents creative energy, power and the sun. The horns symbolize fertility. Goddess Isis, God Osiris and their son Horus, who was conceived through "immaculate conception," formed the original trinity. Christianity borrowed it, and recreated it without the female element, as the holy trinity: the father, son and holy spirit.

The removal of millions of Africans from Africa, beginning in the 16th century, necessitated heroism, creativity and self-sacrifice on behalf of the survival of our people in Africa and the Americas. Dahomey, in West Africa, built a military society for defense against the slave trade and also to maintain themselves. In Dahomey,

women were paired with men in government. The King also appointed daughters and wives to serve as officials to ensure loyalty, fair and unselfish service. The women's military corps was a fully functioning unit. Agbara women termed Amazons by visiting Europeans fought alongside corps of male soldiers in both offense and defense. They had their own female commanders, underwent rigorous training and were regarded as equals in combat. In the Americas, (North and South and the Caribbean), we can find examples of other outstanding women.

The Maroon societies are independent communities in the Caribbean and North and South America. In Jamaica, the Maroon inhabitants forced the British to sign an agreement granting the Maroons independence on the island of Jamaica in the 18th century. These societies had courageous and strong sisters. Nanny, was an African woman who left a hostile community, and moved elsewhere to establish a settlement. This town was called Nannytown after her, and the future generations of this town are her descendants. Odessa was another heroic sister. She refused to betray her people for the benefit of the British who were investigating the escape of a group of slaves, and the death of a European male as a result of the escape.

Queen Nzinga in Angola was an adept general who sustained a struggle against Portuguese imperialism for forty years in the 17th century. She struggled to consolidate the Jaggá people against slavery in Angola. Yaa Asantewa was a Queen Mother in Ghana, West Africa. She gave a powerful and moving speech which inspired the reluctant and fearful men to fight against the British in the 1800's. In the 1920s, Amy Jacques Garvey worked with the Universal Negro Improvement Association (UNIA), and her husband Marcus Garvey taking records, organizing documents and spearheading the Women's Wing of that organization which was called the Black Cross Nurses. Her documents are among the few existing records left of the history of the UNIA, an organization which organized more than 6 million Africans in the 1920's from around the world. The rest were confiscated and seized by the FBI.



As we can see, African women have a glorious, courageous and exciting record. We have contributed greatly to the progress of people in general and to African People in particular. In the recent past we can look at the heroic action of a sister like Rosa Parks, who risked imprisonment and possible torture at the hands of the racist police in Montgomery Alabama. She sparked a bus boycott and a decade of resistance. Ella Baker organized with the NAACP, SCLC and later helped to organize the Student Non-Violent Coordinating Committee. She became the advisor and inspirational leader of this movement. Angela Davis was a political activist and was jailed in 1972 for allegedly trafficking fire arms. She became a symbol for resistance to thousands of young women.

African women today, world-wide are involved in organizations whose purpose is to liberate our people from exploitive and oppressive system. In Azania, or South Africa, African women are involved in the African Nationalist Congress (ANC), The Pan-African Congress (PAC), the Black Conscious Movement (AZAPO), and many others, to destroy racism, institutionalized because of Settler Colonialism. In Namibia, women in the South West African People's Organization (SWAPO), are engaging in armed warfare. The women's wing is also serving to address the particular needs of its women and help alleviate the centuries of oppression. In the Western Hemisphere and Europe, The All-African Women's Revolutionary Union, inside of the All-African Peoples Revolutionary Party, is organizing and politically educating women—especially women students, to take their proper role in unifying our land Africa, and our African people.

In Guinea, West Africa, M'Balia Camara is a heroic figure. She died during the anti-colonial campaign against the French in 1958. In Mozambique, Josina Machel, wife of Samora Machel, the President of Mozambique is a heroine to the people of that country. She died during intense fighting between the Mozambique freedom fighters and the Portuguese Imperialist. Sisters who took up arms with their men in Zimbabwe, Angola, Mozambique, Guinea Bissau and Cuba are actively involved in rebuilding their nation and are becoming integrated in all areas of society. Our sisters in Grenada organized the masses there to help overthrow the regime of the tyrant Eric Gairy. They are now struggling to increase their understanding of the events which led to the invasion by the United States and the demoralization caused by the defeat of their revolutionary movement in October, 1983.

My sisters, we are everywhere. We are standing strong, firm, steadfast, and ready for the struggle that will free our people. We are productive. African women are working in almost every capacity almost everywhere on this planet. Our motherland Africa is calling her children to fight, organize and unify. We have the ability to use our skills to help free our continent, for the freedom of Africa would guarantee the dignity and respect of Africans everywhere in the world. African women join hands. Unite with our brothers so we can speed up the action towards our goal of liberty and unity of all human beings.

submitted by. Nomalanga Dahili

Muammar Al Qadhafi: Message to the American People

Many people in the United States are ignorant of what's happening around the world, Africa and the Middle East in particular. Events such as the Iran Hostage crisis in 1979, the Beirut bombing of 231 marines in 1983, the kidnapping of a T.W.A. jet in 1985, and the recent bombings of airports in the Middle East, triggers speculations of people in this region of the world to be "Terrorist". Of course, this terminology excludes Israel as being a terrorist nation simply because the United States supports it. Today, the U.S. economic interest use the word "Terrorist" in their media to perpetuate their "self-righteous" opinion of world events. This mis-information encourages American youth to fight blindly against an "enemy" that is unknown by analysis, only by a term: "Terrorist". Twenty years ago, the word "Communism", caused America to lose its youth in the Korean and Vietnam war.

In this issue of the Peoples' Voice, the African Research Collective would like to present an alternate perspective of the Libyan crisis. Our primary source information is a speech presented by Muammar Al Qadhafi titled "A Message to the American People". This speech was given at the First Arab-American People-to-People Dialogue Conference held in Tripoli, Libya in 1978. Due to elevated tensions between the two countries, a brief excerpt by Qadhafi on Libya conception of International Terrorism might be fitting for a better understanding of this term.

Muammar Al Qadhafi's "Message to the American People"

I would now like to say a few words regarding the question of international terrorism. I am a prime enthusiast when it comes to the necessity of putting the question of international terrorism before the United Nations. The world must face this phenomenon and somehow find a solution.

However, we must first know what terrorism is. A passenger whose plane is hijacked has the right to say that this is terrorism. I am, as a citizen living in Libya, threatened by the United States' naval fleet in our waters. I have the right to say that this is international terrorism. I am a Palestinian expelled from my land by the force of arms; supported by other Powers, people came from Europe to the Middle East to expel me from my land. It is my right as a Palestinian to say that this is terrorism.

Thus, forms of terrorism may vary according to circumstances and situations. Arabs do not have the right to say that the hijacking of planes by some Palestinians is not terrorism, just because it was done by Arabs. Likewise, while the United States naval fleet is in the territorial waters of Libya, or of Algeria, or of Yemen, or in the Arabian Gulf, Americans have no right to claim that this is not terrorism. We have to ask these people whether they are living in terror. If their answer is yes, we must denounce the presence of these strong fleets in their territorial waters and on their borders and describe this as terrorism. No Israeli and no American has the right to deny that the Palestinian lives in fear from terrorism. We have to ask the Palestinian whether he is living in fear and, if the answer is yes—that he in

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fact lives in terror and fear because of the armed aggression perpetrated against him by Zionist force, and supported by the United States—then we should put on the record that he is subjected to terrorism.

It must be put on record that the United States practices terrorism when it stops supplying or selling wheat to other nations. What terrorizes these nations? Hunger. And who is terrorizing them? The United States, through exercising this aggressive policy. It is not the position of the United States to say this is not terrorism. We have to ask these people if they were facing terrorism or not. If they answer that they faced terrorism through starvation imposed by the United States, we have to record that this is terrorism.

We have to begin saying that the hijacking of planes and the manufacturing of nuclear bombs are acts of terrorism. This is terrorism. Every one of us is terrorized by nuclear bombs. The Soviet Union is terrorized by the United States' nuclear bombs, and likewise, the United States is terrorized by the nuclear bombs and intercontinental missiles possessed by the Soviet Union. If the great Powers themselves live under the terror of nuclear bombs and missiles, what of the plight of other nations who do not possess nuclear bombs or even nuclear reactors for peaceful purposes, such as for the generation of electricity or for medical research? These nations live in real terror. This is the true international terrorism. Nuclear bombs are terrorism; intercontinental missiles are terrorism; starvation is terrorism; naval fleets are terrorism; and foreign bases in other countries is terrorism.

An example of people living under terrorism is the Chadian people who are terrorized by French planes. Go to northern Chad and ask the people if they are living in terror. They will say yes, they live in terror. If you ask them what it is that frightens them, they will say French troops and planes.

If you ask the Turkish people whether they suffer from terrorism, they will say that they live in terror of the American bases. The Greek people, too, suffer from the presence of American bases. Until 1971, we in the Jamahiriya were frightened by United States military planes and bases on our land.

Foreign bases, nuclear weapons, starvation, economic warfare, naval fleets, hijacking of planes, the holding of hostages for ransom, and the killing of innocent people are all acts of terrorism. If we are serious in combating terrorism, we have to put all these deeds on one list and find the necessary solution for them. We are ready to put all our resources in the service of this objective, the world must begin to discuss international terrorism and find a way to eradicate it and drive away the shadow of economic and nuclear war. It has to drive away the shadow of naval fleets from the territorial waters of people who wish to live in peace. Foreign bases must be withdrawn, and occupying forces must leave the territories they occupy. The means to prevent the hijacking of planes must be found.

The Palestinian who hijacks a plane wants to express that he has a cause, and that his land is occupied. As long as the world does not recognize that he is a refugee, and homeless, he will continue to resort to such means to draw world attention to his cause. To stop plane hijackings by the Palestinians, we must address ourselves to the reason behind such deeds. The Palestinian wants to return to his homeland and when his

problem is settled, he will not have to resort to the hijacking of planes.

Let there be no doubt that we are against the hijacking of planes, against terrorizing innocent peoples, against the blowing up of planes, and against terrorizing civilians. But, unfortunately, we cannot put an end to all these things unless the main problem is addressed in all seriousness.

We must question why the Palestinian hijacked the plane, and the causes which led to this deed. It is because his land is occupied and the whole world has ignored his cause. He wants to express himself by a means which he feels will draw world attention to him and his cause. Americans who always decry hijackings forget that their fleets, bases, nuclear weapons and intercontinental missiles are terrorizing peoples, and that the starvation of peoples is in itself an act of terrorism.



FORCED REMOVAL OF 10,000 NAVAJO AND HOPÍ AT BIG MOUNTAIN IMMINENT.

Senator James McClure of Idaho's amendment— an appropriation of \$85.5 million for the immediate, forced relocation of the remaining 10,000 Navajo and Hopi people from the joint Use Area (Big Mountain) in northern Arizona— has passed two subcommittees in Congress and is awaiting a full vote in the House and the Senate. Aware that the bill does not have enough votes to pass, it sits in the hands of Barry Goldwater of Arizona who has plans to slip it through on the eve of the Christmas recess.

The \$85.5 million McClure amendment stipulates: 1) That safeguards provided by other laws, will NOT be included on money spent in this bill; 2) That archaeological and environmental impact statements will NOT be required in this bill; 3) That the Indian Self-Determination Act is NOT to be considered relevant; 4) That the demolition of homes is to begin immediately.

This action stems from the bitterly disputed Public Law 93-531, which pits Navajo and Hopi Tribal Governments in a fight for jurisdiction over MINERAL RICH reservation land. The City of Los Angeles— the Department of Water and Power— is a major user of energy exploited from Big

Mountain land. The lives of 18,000 Navajo and Hopi are being sacrificed.

It was only a hundred years ago when the U.S. Calvary rounded up and forced marched towards "Indian Territory", the present state of Oklahoma. The Federal Indian Policy at this time was to capture and sequester all Indians and place them on one large reservation. In the midst of the Navajo "Trail of Tears" the government made an about face, and returned the Navajo to the "useless" desert land of their ancestors and established the present reservation and its quagmire. Surrounding the village dwelling Hopi with the nomadic, sheepherding Navajo, the government imposed boundaries treaded on the centuries old "clan system"— the traditional form of tribal government and land jurisdiction. Still, things went

the recipients. Beyond the estimated 60 billion tons of coal under the disputed land, the uranium and oil deposits are reported to be quite extensive.

This is the first forced relocation of Indians since the mass relocations of the last century. Not since the Japanese internment of World War II has a policy of this magnitude and discretion been applied. The innocent victims in this time are the last remaining Indians in this country that still hold fast to a way of life that existed before Columbus arrived. These people live off the land without, nor want of paved roads, running water or electricity. They live in harmony with the land and natural elements. To them, all natural creation is sacred. Public Law 93-531 is not only a physical but a spiritual removal from the land.

Public Law 93-531 allows \$40,000 per household. Over \$250 million has already been spent with disastrous results. Of the 140 families that moved out, nearly half no longer own the homes bought by the Relocation Commission. Victims of real estate fraud, poor administration and severe adjustment problems to an alien land and culture, the relocatees psychological and social problems have created a bottomless pit for taxpayer funds.

Public Law 93-531 spells genocide for these people. With Congress' latest move, the immediate forced evacuation of the remaining Navajo and Hopi, the homes of the thousands still remaining are to be bulldozed and the inhabitants evicted by force if necessary. Winter is approaching, and snow will arrive soon.

As it is the woman that is the land holder, at Big Mountain it is the old grandmothers who have picked up arms and stood up against Tribal Policemen building fences and impounding sheep. A survival camp has been built and manned by Indians from across the country and stretching the four directions from as far south as Argentina and as far north as Alaska. The young warriors have vowed to stand with their elders to defend land and life. The traditional Navajo and Hopi have aligned themselves to save their Mother Earth. It is Hopi prophecy and their duty that they protect the land, that it shall not be destroyed, that land cannot be owned, that the Indian's role is to be that of the caretaker.

There are presently 268 reservations left in the United States. Of all the natural resources left (i.e. gold, timber, coal, uranium, water, land, etc.) reservations. To date, 371 treaties have been enacted between the U.S. and the American Indian nations. Each one has been violated. The eventual elimination of the treaties is a primary goal of the U.S. Government. Big Mountain is the test case. Big Mountain is the last stand! Ernie Peters Longwalker, Spiritual Leader of Four Directions, is committed to the struggle and will be leaving shortly for Big Mountain. He is available now for interviews, discussions and/or questions concerning this emergency alert. For contact, call: Jessie Garcia Warrior Woman, Director of Four Directions, (213) 693-9449.

well between the two people, the Navajo and the Hopi. At the turn of the century mineral exploration boomed, the second invasion began. Despite the fact in the matriarchal clan system, the woman held the land, the government went looking for 3/4's of the male population (the standard policy at the time) to sign new treaties and leases. Wherein they had to coerce or manufacture the required signatures, the government created the present day tribal governments. By choosing "their" Indians and a relatively few number— 5 of them, the process of lease and treaty signing was simplified. Mineral rights, the government told them, were up for grabs. The concocted "Navajo/Hopi Rage War" ignited, tribal government vs. tribal government, yet most of the people did not speak English nor have they ever voted. For the people in the back harmony reigned. In 1976 the government stepped in to "save the Indian" from killing off each other and passed congressional bill, Public Law 93-531 which in effect divides the land and sections it off for clear delineation of mineral rights and the profits there of. The major energy companies are the benefactors. Peabody Coal Company is just one of

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