

# Blackworld

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## RACIAL TENSIONS AT SUNY NEW PALTZ

by Troy Callahan

On August 29 at the SUNY College at New Paltz, over 250 people filled a Black Student Union meeting to hear the story of eight fellow students who were arrested and allegedly beaten by Public Safety officers who acted along with New Paltz police officers in what has been called a racially motivated incident.

According to students at New Paltz, tensions had been mounting on campus because of other incidents that had occurred between black students and the campus police which also appeared to be racially motivated. Anthony Johnson of the Phi Beta Sigma Fraternity explained that although there are some Public Safety officers who are friendly, "There are others that are obviously prejudice against Blacks." He went on to say, "Even though they are not blatant racist, it's these bad apples that spoil the whole force."

At the meeting one of the arrested students gave his accounts of one such incident in which he was involved with three other black students on campus. In the campus newspaper, The Oracle, Gary Woodson explained how he and some friends were outside talking to two white women by the gym on campus. They were approached by a female Public Safety officer and were asked for I.D. The two white women and some other white students who were walking by at the time were not questioned. Woodson and the three other black men were then told that they were trespassing and loitering and were told that they should leave the area. Woodson told the officer they were tuition paying students and there was no reason why they could not stand outside the gym. The officer then pointed to a traffic sign intended for cars which said "No Standing".

Woodson and another student Anthony Winn (who was also later arrested) brought the confrontation with the Public Safety officer to the attention of the Campus Police Chief Frederick Olson. According to Winn, Olson was offensive and even threatened to arrest them.

The two students then lodged a formal complaint with the Assistant Vice President of Student Affairs, Barbara Geider. A meeting was then held between Geider, Olson, Winn and the Vice President for Administrative Affairs James Grant at which Olson again became offensive. After the meeting Grant had a conversation with Olson at which they both agreed that New Paltz was not the right place for Olson to work. It was two days later when Winn was informed by the administration that Olson was no longer

with the college. No explanation was given.

The eight students explained to the audience that it was occurrences such as these that led to the incident at Hasbrouck, a dining hall on campus. The incident occurred on July 29th and involved seven black male students and one white female student. The students, charged with resisting arrest, obstruction of governmental business and disorderly conduct are Anthony Winn, 21; Christopher Alston, 20; Stephen Stewart, 20; Ross Cardwell, 23; Broderick Clark III, 18; Darold Thompson, 21; Gary Woodson, 20; and Michelle Gentile, 19. It began with a complaint about a radio being played too loud in the Hasbrouck Dining Hall.

The students brought the radio with them to the cafeteria after returning from a softball game. They decided to play the radio after noticing that a television which was normally there was still missing from a previous incident with a food service employee. According to Ross Cardwell, one of the students arrested, the radio was being played at a similar level the television was played and the only complaint they received was from a man who was "not even a matriculated student." It was a short time later that a Public Safety officer who was already on the scene asked them to turn off the radio. The students made it clear that they would play the radio in place of the television and the officer agreed as long as they lowered it. The radio was lowered and the officer added that if he had to come back he would confiscate it.

A short time later, a tape of a speech made by black activist Louis Farrakhan came on. Before the introduction was over, two Public Safety officers returned, and according to students, one of them shoved his way through a group of people with his night stick drawn and supposedly told them to "Turn that fucking shit off." The students then retreated from the officer, with the radio, and the two officers demanded that the students turn over the radio. The students refused.

The students had by this time locked arms in what was called a spontaneous non-violent action in order to prevent the officers from hurting them. It was at this time that one of the officers lit up a cigar and started to blow smoke in the students' faces, according to those arrested and witnesses present on the scene. One of the officers then recognized Cardwell, an R.A. at the college, and tried to provoke a fight by reportedly saying, "You

know something Rossie? You're weak; take your best shot." None of the students responded to the provocation.

The officer then called in the town police, and several minutes later additional members of Public Safety as well as town police arrive on the scene. The seven black men were then handcuffed and roughly escorted through the kitchen and out to the loading dock. Winn asked one of the Public Safety officers if they could be transported together. The officer responded by saying that they had a garbage truck but it was too clean for them.

When they reached the loading dock, the situation got worse. Winn said, "We took a trip from 1989 New Paltz to 1962 Selma, Alabama." The campus and town police reportedly pushed the students down the steps and the students began to tumble and fall. The situation continued to get worse as the students tried to sit down in order to prevent any more physical abuse by the police. Woodson then had his arm twisted behind his back and was slammed face first on top of a police car while handcuffed to Winn. Woodson was then thrown into the police car with Winn on top of him and the door was then slammed on Woodson's leg with an officer allegedly saying, "Get in the car or I'll break your fucking leg."

The students would had to go through much more before their ordeal was over. Darold Thompson was placed in a choke hold and forced to the ground with a T-24 night stick (a riot stick with a handle) while being handcuffed to Stephen Thompson. More force was applied to the choke hold although Thompson was not resisting. Ross Cardwell was also put in a choke hold and slammed face first onto the hood of a police car. Cardwell, who never offered any resistance to the police officers could hear his friends yelling "You're going to kill him!" Cardwell recalled thinking, "Yes, I'm going to die."

The incident finally came to an end as the eight students were placed in the police cars and driven to the campus police station. The seven black students were fingerprinted while Michelle Gentile, the white female student, was asked what she was doing there and was told that she would regret it ten years from now. The students were being processed for transport to Ulster County Jail but were later released on appearance tickets.

An independent investigation committee has been appointed to review the incidents leading to the

arrests of the students. The president of the college, Alice Chandler has suggested to the student involved and to the district attorney in charge of the case that the incident could be resolved through an "On-campus mediation process."

The Students Association of New Paltz held a news conference on August 31 to list eight demands they had issued to their administration in response to the Hasbrouck incident. They pulled no punches. Their demands were as follows: (1) To drop the criminal charges against the students involved, (2) A formal investigation into the events, with student participation, followed by dismissal of any campus police officers found to have acted improperly, (3) At least three officers (or twenty percent of the total force, whichever number is greater) of campus police be a person of color, (4) Under no circumstances are town, county, or state police to be called on campus unless a member of the Campus Police is in immediate danger of physical harm. (5) That Campus Police be trained in non-violent conflict resolution. (6) That there be a Standing Student Review Board of Campus Police. (7) That students and Campus Police participate in sensitivity training, and (8) That Campus Police use the old style "billy clubs" as standard equipment, instead of the clubs that are now being used by them. I personally like the Student Association's demands and

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# A BUSH LEAGUE WAR ON DRUGS

President George Bush (a.k.a. the Invisible Man) unveiled his strategy for his so called "War on Drugs" at a press conference Tuesday September 5. In my eyes this new policy is just as superficial as everything else he has done in office since his January inauguration. If you really ponder what Mr. Bush has done in the White House that has any sort of significance so far, what would you come up with? His opposition against abortion? Or how about the ever-blazing burning the flag issue in which he felt there should be amendment passed to prevent people from expressing themselves using the rights that are guaranteed in another amendment. But that is Bush, he will jump on the hot issue of the month and take the popular stance on the subject.

"The National Drug Control Strategy," as it is officially called, is a step in the right direction, but an all out war it is not. The plan calls for more money for police, jails, prosecutors and courts, and of course this money is desperately needed. What is not as necessary, though, is the spending of billions of dollars to test and imprison casual drug users in "boot camps". I have never heard about a casual drug habit. Yes, if we get to this casual user before he turns into an addict we have saved another who really need and want help but can not get it. They would not get this help because just like the Reagan administration the Bush administration believes that every American will be able to benefit from more drug education and prevention. Unfortunately the 'under-class' and so-called 'inner-city' users will heed

these warnings and the "Just Say No" posters the same way smokers heed scared the "Warning Smoking Can Make Your Lungs Fall Out" warnings on their favorite pack of smokes.



In order for Bush to really combat our drug problem, he has to try to understand why people use drugs and why are the poor people in America the main addicts. First off the poor are like the forgotten people in this country, capitalistic gains make us forget that the poor are people too. Not all of them are lazy and don't want to find a job, it is just that they have not been given an opportunity in so long that they have not been given an opportunity in so long that they are full of despair. Middle class people can go to a movie, bowl, dance or see a play for entertainment, but when you are poor and you have five extra dollars (which cannot get you into a movie theater these days) what do you do? If you are very strong willed and have pride in yourself you will save that five for next week until you have five more. More than likely, though, you are headed straight for Prince Supreme, or one of the other local thugs to get a crack hit. Half of these users probably are not aware that Bush has launched an effort to save them because they are isolated from the 'outside' world. Where is his emphasis on trying to help these people, after all they are the ones that give the dealers their biggest profits and they are the one that will probably stick you in the neck with an ice pick just to get a dollar.

The funny thing about this whole anti-drug campaign is that

## TONES of SEDITION

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## DWAYNE ANDREWS

drugs were not an American problem until they started flowing into White, middle class neighborhoods. Drugs abuse and related violence were always a 'Black thing' or 'only a poor person's problem'. Up until the explosion of crack drugs were not legal but they were fairly accepted as a way of life. Politicians were (and more than likely still are) receiving good money to ignore the drug dealers and just let them go on with their business. The same thing goes for the cops. The drug trade could not have reached the proportion it has without a little help from our trusted elected officials who kept their eyes closed while getting the cash under the table. I find it very funny that President Bush used to advocate General Manuel Noreiga of Panama who is a known drug dealer. With the rise of crack you also have the rise of the Black drug cartels which is something that did not exist before. These dealers don't work with the enforcement agencies by giving them bribes and this creates pro-

blems. For the first time Blacks are controlling their own crime and they answer to no one so the officials who are not getting paid are getting upset. Jimmy Breslin, the Newsday columnist, once wrote that once a group of people start controlling their crime they control their destiny.

If Bush really wanted to curb the drug problem he would try to de-emphasize the value of money in this country. When a teenager watches television and he sees Dynasty and all the rich and lavish things they own nine times out of ten he wants them also. If he can't afford them and he has no patience or if it seems like there is no hope for him to get them legally he might just head down the path of drug dealing. The materialism of America and its disregard for the under class is the real problem and until President Bush realizes this we will be spending 7.9 Billion dollars on nothing more than superficial ideas.



# EDITORIAL

## The Dismantling of AFS

Does anyone on this campus know that the Africana Studies program, and I stress program, has been active for over twelve years. This program serves to relay the culture and history of a vital part of the Stony Brook Campus, the African American. So why is the program not an official department? Isn't America supposed to be a land of equality? Didn't a great deal of the African-American's sweat and blood help build this land of the free? Can I go as far as to say that in America there are most often two common denominations, speaking of African and American and Whites. Then why isn't the AFS program an official department?

Over the past year, there have been rumors circulating that the AFS program was going to be cut. When approached about this, university officials often gave their assurance that it will not be cut. But, what good is this if there is no validity to their assurance. Not very long ago, each free slave was promised, by the government, that they would receive forty acres of land and a mule. I think we can all remember what happened with that. What we need is for the AFS program to become an official department. As time is wasted, the dismantling of the AFS program is more evident.

Over the past twelve years, the AFS program has had no stability whatsoever. Can this be due to the fact that it is only a program. There have been at least fifteen different professors in and out of AFS since its beginning. This variation of visiting and regular professors is not good for the students. A student-teacher relationship can not be developed to any significant degree because the professors are never here long enough. Many professors do not want to be part of something that has the potential of being only temporary. Presently, there are two professors on leave, another is up for tenure, and there is an acting director for the AFS program. To top it all off, Dr. Michael Bagley, another professor, is due to leave after the fall term because his contract will be up. Administrative officials don't seem to even acknowledge his value to the Stony Brook community.

I have posed the problem, now we have to find a solution in order to preserve culture. If you would like more information on how to help in making the AFS program a department, come in and visit the AFS office in SBS room 218. Focused, we will be strong.

## Letters

### An Interpretation

I have just completed reading your article titled "Time For An Explosion." To say the least, I am disturbed by its content. Admittedly, I am not exactly a member of your intended audience. I am white, or more precisely, a caucasian.

Let's look at your article a little more closely. Several sad racial attacks are mentioned. An attempt is made to link these criminal acts with a perceived worsening of white racial attitudes. I must say that these are indeed despicable acts of violence and those who are guilty should be prosecuted to the full extent of the law. But I must assert that these are individual acts of violence and in no way reflect the attitude of the vast majority of whites. Bigotry is a fact of life. It exists in every country in one form or another. It affects every, and I mean EVERY,

culture and ethnic group. Few people can honestly claim that they are not affected. Isn't it time that we try, as hard as it is, to view each person as an individual? As Martin Luther King once said, "to judge not by the color of one's skin, but by the content of one's character."

I am not your "enemy". White people are not your "enemy". Bigots and narrow-minded people are OUR mutual enemy. If I might be as bold to suggest, that in the future your publication would better serve its readers if it became a forum for the intelligent discussion of race concerns and not just an expression "shotgun anger".

Sincerely,  
James A. Lucchesi Jr.

P.S. It was not my intention to give offense. But if my letter causes you to re-think your position, I would only be gratified.

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# READ BLACKWORLD

## Racial Tensions at SUNY New Paltz

cont'd from front page

made it clear to them that the term "demands" was inappropriate. In a letter she wrote to the D.A., she asked him not to let the "inappropriate conduct" of the Student Association deter him from careful consideration of the case and "the educational value of a mediated solution." So much for the demands of the Student Association.

Now remember, this whole incident started from a noise complaint. Eight students were brutalized by both Public Safety and off-campus police for playing a radio too loud and the president of the

college recommends an adjournment in contemplation of dismissal, which means the charges against the students will be wiped out as long as they remain on good conduct for six months. That's wonderful. What about the charges of brutality? Isn't that more important than a noise complaint? Shouldn't the president be raising some hell about eight students from her institution being brutalized? Maybe if all of the students were white she would take more interest in their allegations against those she refers to as "the hard-working and dedicated staff of the Campus Police."

Now let's take a look at our very own Public Safety. They too have been known to get carried away in several situations on campus. It's

*"Can you imagine what could happen here at Stony Brook if Public Safety had guns."*

only a matter of time before they start talking about needing guns again in order to get the respect they want from students. Can you imagine what might have happened if the Campus Police up in New Paltz had guns? Can you imagine what could happen here in Stony Brook if our Public Safety had guns? Not a pretty picture is it? Well let's just keep that in mind for the next time Public Safety starts making noise about needing guns. (Information and portions of this article were taken from the student newspaper at New Paltz, The Oracle.)

# The Grassroots

Adrienne Simmons

"I'm not going to take this anymore," were the words proclaimed by Sean Joe, president of the Uniti Cultural Center, in reference to the racial injustices displayed on the streets of Howard Beach, Bensonhurst, and Virginia Beach. This speech, following the chimes of the black national anthem, was the opening to the performance of "Introduction to Reality, A Message to the Grass Roots" on September 11 in the Uniti Cultural Center.

The first skit, entitled "Introduction to Reality," was focused around a group of new college students having a group session, and being questioned about their expectations of college life. Their answers ranged from monetary rewards through acquiring a degree. They also expected to excel in all academic areas along with finding a male companion for achieving materialistic gains. The point brought out (in this skit) was that college is an intrinsic institution in which an individual is capable of growing into an all around person, not by narrowing their outlooks, but by "broadening their horizons" and looking beyond the calculated givens.

The night then shifted to a series of inspirational poetry readings, with the theme being black pride. Not only was the aura of black pride demonstrated in lines such as, "black is back" and "black by choice," but there was a sense of self-satisfaction. The road to success is accepting your existence as a powerful force in this tainted society and voicing opinions that promote positive changes. In essence, these poems initiated these thought processes by proclaiming that black is indeed back, and is here to stay.

The modeling of a beautiful array of African fashions, designed by Agnes Adu, was the next highlight of the evening. Her male and female versions of colorful dashikis and turbans made a strong statement of being proud of her culture.

Finally, the night ended with a skit entitled, "so now you call me a bitch!" This was about the ungratefulness of the black male towards the black female. Several monologues from this skit expressed feelings of rage and sorrow. The skit pointed out the need of the black woman to be appreciated for the centuries of standing behind her black man. It is inconceivable that a black woman would be blatantly called a bitch by a black male. This skit should be examined and its message absorbed by the black male who so often take black females for granted.

If I had to sum up this production of "An Introduction to A Message To The Grass Roots," it would be that although black pride can't be taught and has to be an inherent trait, it can be awakened and brought to the front of our minds transforming itself into a positive force.



# A Night With Reality

Stephen Davidson

A town meeting was held this past week in the Uniti Cultural Center. The featured speaker was Dr. Michael Bagley. Dr. Bagley has been a professor in the Africana Studies Department. Prior to becoming a professor at Stony Brook, Dr. Bagley was a professor at the University of New Paltz for seven years. In addition, Dr. Bagley also spent part of his earlier years in the Washington Department of Education.

It is unfortunate, the harsh reality of institutional racism will deprive many incoming students of ever being in one of Dr. Bagley's classes. Dr. Bagley's five year contract will be terminated at the end of this fall semester. Even though he is willing and eager to continue teaching at Stony Brook, the school is not obligated to renew his contract. Despite the great quality that Dr. Bagley adds to the Stony Brook community, it seems as though the University has no intention of renewing his contract.

While addressing the town meeting audience, Dr. Bagley described education as a "strange phenomina." He said this in opposition to the notion that education for some has been reduced to a simple memory and recall process. While Dr. Bagley realizes that it is essential to the formal process (the memory and recall process) of education to continue, it is also of equal importance that students do not accept this as a "absolute." Most importantly, he urged students to read. "Read, alot, read broadly, read everything you can get your hands on," according to Bagley. The importance of knowledge was also noted. He said that one must go out and get knowledge, and once you have that knowledge, use it wisely.



Since his inception at Stony Brook Dr. Bagley has looked at his role as educator differently. "I've invested myself in the students," remarked Dr. Bagley. Remembering his difficulties as a student Dr. Bagley said, "It took a lot to keep me in tune, and I work to keep my students in tune." Even though his teaching methods and styles may not conform to the norm of things, they are directed at keeping his students attention. However, being tuned in is not enough for Dr. Bagley. He further pointed out that for people of color it is the "hardest task to learn in an environment where you are not wanted." In his closing remarks Dr. Bagley stated that his sincere desire is for students to be successful in all areas of their life.

# Dinkins Is The Man

John Mitchell Ellis

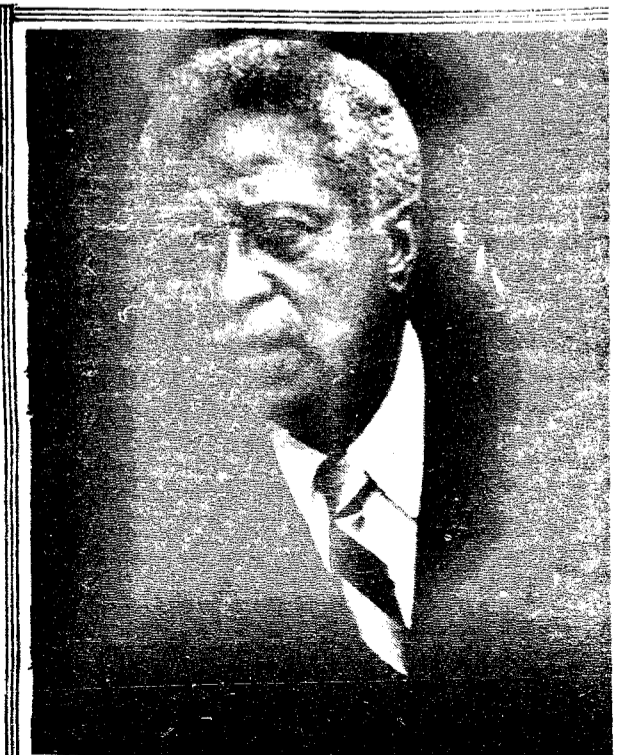
On September 12, 1989 New York City signaled to Gracie Mansion that it has had enough. Mayor Edward Koch was voted out of office. The Democratic Mayoral Primary had boiled down to a two man race between incumbent Mayor Koch and Manhattan Borough President David Dinkins. Many observers of the contest had predicted that race would be a powerful issue in the primary. Few people openly spoke on it but as shown in exit polls, about half the black and half the white voters said that race was the biggest reason why "people voted against" their candidate. These predictions became a harsh reality with the racial killing of Yusef K. Hawkins in Bensonhurst, Brooklyn. This caused a great deal of people to think back on Koch's tenure in office: Michael Stewart, Eleanor Bumpers, Howard Beach, etc. What had Koch done to alleviate the heavy tension amongst the many different ethnicities was the burning question and the answer was a quite evident nothing. Don't lose all hope though because New York is in for a change.

David Dinkins has the opportunity at hand to capture the nation's largest and most confused city. When he wins in November, and he will

win because we aren't ready for Rudolph Giuliani Reagan to take over, he will have an extremely tough road ahead. One out of three white voters and nine out of ten black voters believed that he is the man that can straighten out New York.

Dinkins had surprising success on many fronts. He won 3 of the 5 boroughs outright, where as there was a question on how he would do outside of Manhattan. Dinkins also claimed almost one fourth of the Jewish vote. He did surprisingly well with the whites, and expectedly well with Blacks and Latinos. By the looks of all polls and statistical breakdowns, New York City wanted David Dinkins period.

I believe that David Dinkins has already taught the black community a very valuable lesson even before he sets foot in office, the of the vote. He has shown New York as Bradley has shown Los Angeles, Goode has shown Philadelphia, Washington has shown Chicago, and as Young has shown Atlanta. We finally have begun to utilize our ability as a voting block as other groups have been doing for years. If we are able to maintain this practice, maybe we will finally achieve our goals. Mr. David Dinkins, good luck in November.



# So What Else Is New?

Troy Callahan

Welcome back everybody! And a great big hello to all you newcomers. So did you come back to Stony Brook and find a few unexpected changes? Did you also come back and find a whole bunch of the same old nonsense? Well I found plenty of both as well.

A lot of you newcomers, freshmen in particular, are probably fed up with being tripled by now. You are probably wondering why it is that in a major university such as Stony Brook, which is supposed to be one of the best in the SUNY system, you must be tripled. Well let me tell you, that's a really good question. I couldn't give you a good reason why, I mean you would think that by now Res Life would have it's act together. Go ask someone, maybe your RA or RHD. They won't have a very good answer for you either. They rarely do.

By the way, are you also one of those people running around like a mad man trying to get into classes that are already overcrowded? I know, it's not your fault. It never is for that matter. Maybe they decided to cancel that class that you so desperately wanted to get into. The

one that was supposed to be the easiest A you could ever get in your whole entire life. Or maybe you suddenly found out that you don't have to take that killer math course to fulfill your core requirement. These things happen. Or more than likely administration felt that you are not worthy enough to be in that class that you so desperately needed to graduate on time, and wrote the old "no open sections fit your program" line on your schedule. So now you are forced to swallow all your pride and beg your professor to sign you into a class you should have had in the first place. The possibilities are endless.

Now let's take a look at some of the new things around campus. It appears 'Barnes and Nobles' had a whole bunch of time and money on their hands and decided to do some alterations on our wonderful campus book store. The only store that guarantees they will always be more expensive than their competition (even with the 7% off). At least we know that they don't pocket all the money. And let me not forget the wonderful renovations that were done in our union cafeteria. Now

there is track lighting which beautifully highlights the wonderful pink and green decor. The cafe style setting is truly magnificent. They even bought the workers new uniforms. But you may ask, "What about the food?" A legitimate question indeed, but obviously a trivial concern to DAKA, for they serve the same old thing but charge you more for the privilege of eating their wonderful food. Which brings me to my next point. Living on campus should not automatically mean you should have to put up with rotten food. There are actually schools that have good food. I have tasted it for myself. I can remember when I was forced to be on the meal plan. I also wondered if students everywhere had to put up with this kind of service. Well this is not so. But it does take some effort on the part of the student population in order to get some changes around here, and unfortunately much of the responsibility will rest on the shoulders of the students who are new to this campus since they are the ones who really have to deal with this. Now I'm not saying that everyone should go out and

"Get involved and see what they're doing with all that money you paid to go here."

boycott DAKA, they are going to get their money anyway. Instead, take some interest in your school's government. Don't hide out when that LEG meeting comes around. Get involved and see what their doing with all that money you paid to go here. And it's not only up to the newcomers to try and change things around here, it's the responsibility of every student on this campus. There are plenty of things that need to be improved upon on this campus and it just won't happen by itself. We must be the ones to insure that those who follow behind us will also have a school they can be proud of. No one is going to do it for us.

## The Politics of World Hunger

by Mitchel Cohen, of the Red Balloon Collective

[Much of this report derives from Frances Moore Lappe and Joseph Collins's book *World Hunger—Ten Myths*. I've omitted quotation marks around the many quotes and paraphrases from that book in order to make this article easier to read, and I encourage all who are interested to read their entire work.]

Throughout the world, millions of people perish each year as a result of hunger. It is estimated that every two seconds someone in the world dies of hunger. Millions of others suffer from malnutrition. Each year, 100,000 children go blind from vitamin A deficiency which could be completely eliminated with just \$5 million worth of medical supplies. Thousands of pregnant women die annually because of physical weakness resulting from iron deficiency.

In the U.S., nearly 40,000 of the 3,669,141 children born in 1984 died before their first birthday, a rate of 1.08%. Many of those deaths were preventable; they were due to hunger, malnutrition, and relatively poor access to prenatal care and delivery services. Over the last 30 years, according to the *Report of the Children's Defense Fund* (*NY Newsday*, February 1987), in reducing overall infant mortality the United States slipped from sixth place among industrialized nations to a tie for last, with Belgium and East and West Germany. Best among the developed nations were Finland, Iceland and Japan, all tied for first, followed by Sweden, Denmark, The Netherlands, Norway, Switzerland, Canada, France, Luxembourg, Australia, Hong Kong, Ireland, Spain and the United Kingdom.

The report said, "Had the black rate been equal to that of the white rate, 5,309 fewer black infants would have died in 1984." Indeed, the infant mortality rate among black people in the U.S. is 20 times higher than among white. A black infant

born within five miles of the White House in our nation's capital is more likely to die in the first year of life than an infant born in Third World countries like Cuba, Trinidad and Tobago or Costa Rica. The mortality rate among black infants in Boston is shamefully comparable to that of Johannesburg, South Africa. And yet programs to feed the poor, such as the Black Panthers' Free Breakfast for Children program in the late 1960s, were physically closed down by the government and its organizers arrested and often murdered. In San Francisco this summer (1989), scores of Food Not Bombs members, a collective that distributes healthy food free of charge to homeless people and others in need, were repeatedly arrested and beaten by the San Francisco Police Force for the crime of giving out free food. And in New York City, the local constabulary carried out Mayor Koch's orders to remove tarps, small tents, plastic bags, and other makeshift shelters from the homeless in Tompkins Square Park, generating mini riots and outrage. The Los Angeles Police Department has intensively trained for a decade to suppress what it sees as inevitable food riots. Clearly, food, hunger and homelessness have become volatile issues. They are not simply personal "tragedies," but are horrible crimes done to us over which huge battles are being prepared to be fought.

### False Beliefs

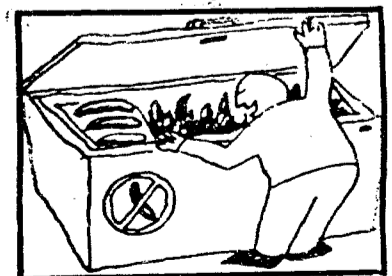
Most of what we're taught about the causes of world hunger are wrong. Foremost among them is the common notion that we have reached the earth's limits, and that there is simply not enough food to feed everyone. This is not true. It is a ruse used by those in power to keep themselves there by passing off hunger as a "natural catastrophe" and not a result of their own doing.

Considering *only grain* enough is produced to provide the entire world population with ample protein and more than 3,000 calories a day, about the caloric intake of the average American male (more than a third of this grain is now fed to live-

stock). It takes 22 pounds of protein in the form of grain fed to a calf to produce one pound of beef protein for human consumption. A 10% re-allocation of grains used to feed cattle in the U.S. for one year would feed 60 million people. In Mexico, where at least 80% of the children in the rural areas are undernourished, livestock (much of it raised for export to the U.S.) consume more basic grains than the country's entire rural population, while every 24 hours Mexico pays out more in interest on its debt to U.S. banks than it would cost to feed its 1.5 million malnourished children for an entire year. In India, while millions starve, soldiers patrol the government's 16 million tons of "surplus" grains.

The situation is little different in the U.S., where the government buys "surplus" grain with \$13.9 billion of workers' taxes every year and refuses to distribute it to the hungry, preferring to let it rot instead. More than one fifth of food produced in the U.S. each year is wasted—plowed under, destroyed, or allowed to deteriorate in storage—in an effort to drive up prices and increase profits. There is obviously more profit in feeding livestock than people.

The fact of the matter is that hunger exists in the midst of plenty. Stores are filled to the brims with food, and yet people go hungry (one out of every three shoplifters in the U.S. is now stealing food). There are hundreds of thousands in the United States who do not have enough to eat. It is not because there is not enough food produced.



continue' on page 11

# A Little of Brazil

by Nadine Palumbo

Perhaps it's the heat of the beaches in Rio or the colorful Amazon which makes the music of Brazil so cool. Most sounds from the largest South American country are a melting pot of passionate rhythms with the smooth coolness of a jazz samba lying on top. Often music here is mixed with a touch of the folk music of the Indians, but with the more European bossa nova and samba sounds more prevalent.

One of the first Brazilian composers, Alexandre Levy (1865-1892) was a musical innovator who took interest in African, folk, and popular music, and combined them in a European model. Sometimes referred to as Afro-Brazilian music, he developed the Brazilian Tango and the samba. The latter of the two was derived from an account of a musical ceremony described in a novel by Julio Ribeiro, *A Carne* (The Flesh). In it, rural African samba is vividly described, in which drums and tambourines were used to make rhythmic sounds and evoke intense dancing which he terms, 'umigada.' The term means 'navel' in Portuguese and is used to show how the couples danced navel to navel.

It is doubtful Levy had ever heard or seen anything resembling what Ribeiro wrote of. His imagination and musical knowledge made him create a stuccato combination of wind instruments and heavy percussion, creating an urban samba.

This hybrid provides a starting point for many Brazilian artists, even in current works. Surprisingly though, Latin American music has not been an influence here, since much of the literature and music is banned or untranslated. The problem of translation has not been as great a problem from Portuguese to English, with several groups performing in both. Most



notably Antonio Carlos Jobim ("One Note Samba") and Sergio Mendez and Brazil 66 ("Night and Day," written by Cole Porter).

Sergio Mendez and his band Brazil 66 were originally organized in 1965, but the most popular reorganization of the group took place in '66, hence the name change. The band broke through many barriers, cultural, and language, to become popular in the United States in the late sixties. Their combination of ultra sophisticated vocals, led by Lani Hall, samba influenced rhythms, and jazzy piano work proved to be an attractive combination. They went on to do several well known cover songs including "Day

Tripper" and "Scarborough Fair," transforming them into smooth Brazilian sounding originals.

One artist who recently broke the moderately taboo Spanish-Portuguese barrier is Milton Nascimento, whose political songs in both languages brought great attention and caused several artists from other countries, such as Chile and Argentina, to collaborate with him. As a group, the band's sound returned to the rural samba, Indian influences, Spanish songs, and even Hendrix-like guitar riffs.

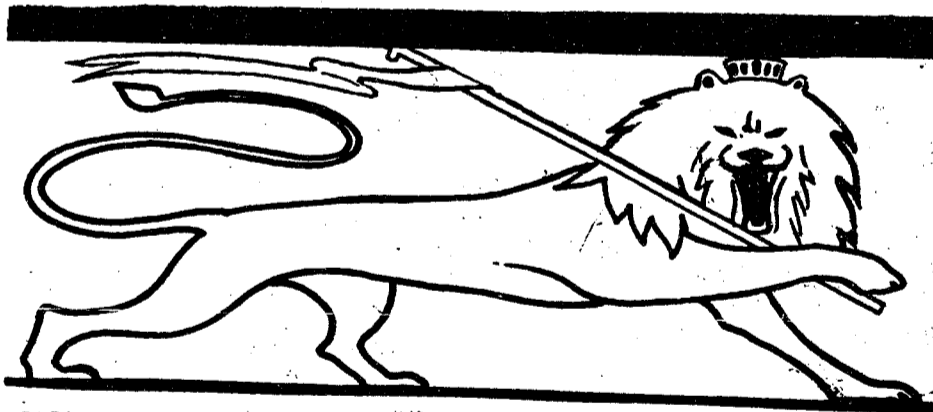
Nascimento suggests the reason why many musicians work well with his more indigenous and political music. "I work well with many different musicians, as long as there is a sense of comradeship,

an affinity in what we want to express. The very process of collaboration accentuates the values I want to express in my music—a kind of human interdependence, a shared responsibility for the governments that rule us and are supposed to serve us."

It is this change away from the cool samba and the highly sophisticated sound which makes Nascimento's music timely in the tumultuous conditions of South America. It is this change which propels Brazilian music to its roots, and in turn, to its future.

Sept 1984 Down Beat Magazine  
Nationalism in Brazil, 1977,  
Gerard Behague

## THE LION OF JUDAH SHALL BREAK EVERY CHAIN



THE EARTH IS FARI  
SISTA FAYBIENE MIRANDA

AND GIVE US A VICTORY  
AGAIN AND AGAIN

### Ten Points Moral Code of the Rastas

1. We strongly object to sharp implements used in the desecration of the figure of Man; e.g., trimming and shaving, tattooing of the skin, and cutting of the flesh.
2. We are basically vegetarians, making scant use of certain animal flesh, outlawing the use of swine's flesh in any form, shell fishes, scaleless fishes, snails, etc.
3. We worship and observe no other God but Rastafari, outlawing all other forms of Pagan worship yet respecting all believers.
4. We love and respect the brotherhood of mankind, yet our first love is to the sons of Ham.
5. We disapprove and abhor utterly hate, jealousy, envy, deceit, guile, treachery, etc.
6. We do not agree to the pleasures of present day society and its modern evils.
7. We are avowed to create a world of one brotherhood.
8. Our duty is to extend the hand of charity to any brother in distress, firstly for he is of the Rastafarian order. Secondly, to any human, animal, plants, etc.
9. We do adhere to the ancient laws of Ethiopia.
10. Thou shalt give no thought to the aid, titles and possession that the enemy in his fear may seek to bestow on you: resolution to your purpose is the love of Rastafari.

The earth is Fari and the Fullness thereof, the World and they that dwell therein, for JAH commanded there, the blessing, even life for evermore.

Who shall ascend into the hill of JAH or who shall stand in JAH hola place?

I and I art the generation of them that seek JAH, that seek Thy face oh JAH.

Lift up your heads, oh Ye Blackman, and be lifted up, ye everliving doors and the King of Zion must trod in.

Who is this King of Zion? JAH RAS TAFARI strong and mighty, JAH RAS TAAFARI, mighty in battle. Lift up your heads, Oh ye Blackman, even lift them up ye everliving doors and THE KING OF ZION, MUST TROD IN.

Who is this KING OF ZION? JAH RAS TAFARI of hosts. HE IS THE KING OF ZION.

JAH RAS TAFARI OF HOSTS. HE IS THE KING OF GLORY.

Sela

# The Philosophy of Mohatma Gandhi

## On Civil Disobedience

compiled by Ram Vidyasagar

To the many known and still more unknown English friends, I owe perhaps a word on the eve of what may end in being life-and-death struggle. In spite of myself I tried to believe in the possibility of self-respecting Congressmen attending the proposed Round Table Conference. I had my doubts because I knew that the Congress, though it is admittedly the most representative organization in the country, had no adequate power behind it for vindicating its position. It could therefore be represented at the Conference, only if it knew that the British Government and people had, either through a generous impulse, or through the pressure of world opinion, decided to grant immediate Dominion Status, and that the Conference was to meet in order to discuss not anything the different groups liked but to discover the contents of a Dominion Status constitution. The Viceroy made it clear in no uncertain terms that he could give no such assurance. Such being the case, consistently with its past declaration and with the national interest of which the Congress claims to be the principal trustee, clearly it could not allow itself to be represented at the Conference. But it may be asked: Granting that the Congress could not in the circumstances be expected to send its representatives, where was the necessity for going from Dominion Status to independence? The answer is plain. Organizations like men, if they are to command respect and grow, must have a sense of honour and must fulfill their promises. Well, the Congress promised at Calcutta to change the creed to independence if Dominion Status was not forthcoming by the 31st of December 1929. It did not come nor was there any prospect of its coming for certain in the immediate future. The Congress therefore had no other course left open, it was not 'to commit suicide,' but to declare its immediate objective to be complete independence instead of Dominion Status.

But what is there intrinsically wrong in wanting independence? It is not possible for me to understand this opposi-

tion from sober Englishment to the enunciation of an inalienable right of every nation to be independent except on the supposition that even they, the sober Englishmen, do not want India to be free.

*"Complete independence...means complete severance of the British bondage, be it ever so slight or well concealed."*

—M.G.

tion from sober Englishment to the enunciation of an inalienable right of every nation to be independent except on the supposition that even they, the sober Englishmen, do not want India to be free.

"But you are not fit for independence," say some. Surely it is for us to judge whether we are fit or not. And granting that we are not, there is nothing wrong or immoral in our aspiring after independence and in the attempt rendering ourselves fitter day by day. We shall never be fit being taught to feel helpless and to rely upon the British bayonet to keep us from fighting among ourselves or from being devoured by our neighbors. If we have to go through the agonies of a civil war or a foreign invasion, it won't be a new thing in the history of nations that have struggled for

freedom. England has gone through both the experiences. After all freedom is not a hot-house growth. It is open to those English friends who are sincerely anxious for India's welfare to assist India in her fight for freedom and on her terms. She knows best what she needs. Complete independence does not mean arrogant isolation or a superior disdain for all help. But it does mean complete severance of the British bondage, be it ever so slight or well concealed. The opposition, therefore, to the demand for immediate independence raises the strongest suspicions about the good intentions of those who have conceived the idea of the Conference. It must be clearly understood that the largest nationalist party in India will no longer submit to the position of a dependent nation or to the process of helpless exploitation. It will run any risk to be free from the double curse.

Is it not now intelligible why, notwithstanding its undoubted risks, I am planning some sort of civil disobedience so as to get together all the non-violent forces and see if it stems the tide of on rushing violence? Hatred and ill will there undoubtedly are in the air. They are bound sooner or later to burst into acts of fury if they are not anticipated in time. The conviction has deepened in me that civil disobedience alone can stop the bursting of that fury. The nation wants to feel its power more even than to have independence. Possession of such power is independence.

That civil disobedience may resolve itself into violent disobedience is, I am sorry to have to confess, not an unlikely event. But I know that it will not be the cause of it. Violence is there already corroding the whole body politic. Civil disobedience will be but a purifying process and may bring to the surface what is burrowing under and into the whole body. And British officials, if they choose, may regulate civil disobedience so as to sterilize the forces of violence. But whether they do so, or whether, as many of us fear, they will, directly or indirectly,

consciously or unconsciously, provoke violence, my course is clear. With the evidence I have of the condition of the country and with the unquenchable faith I have in the method of civil resistance, I must not be deterred from the course the inward voice seems to be leading me to.

But whatever I do and whatever happens, my English friends will accept my word, that whilst I am impatient to break the British bondage, I am no enemy of Britain.

'To English Friends'  
Young India, 23 Jan. 1930

\*\*Reprinted from The Moral and Political Writings of Mahatma Gandhi, Vol. III Ed by Raghavan Iyer, Clarendon Press, Oxford, 1987. pp. 105-107.

## On Non-Violence



*"Violence which is inevitable does not therefore cease to become non-violence."* —M.G.

People keep asking me which acts may be termed violent and which non-violent, and what is one's duty at a particular time. While some of these queries reveal the ignorance of the inquirers, others serve to bring out the difficult dilemma involved. A Punjabi gentleman has put a question the answer to which is worth giving here. It is as follows:

What should be done when tigers, wolves and other wild beasts come and carry away other animals or human beings? Or, what should be done about germs in water?

In my humble opinion the simple answer is that where there is danger from tigers, wolves, and so on, then killing them becomes inevitable. The germs that water contains must also be inevitably destroyed. Violence which is inevitable does not therefore cease to be so and become non-violence. It has to be recognized as violence. I have no doubt that it would be best if we could contrive to survive without destroying tigers, wolves, etc. However, who could do so? Only he who is not afraid of these animals and can regard them as friends, he alone could do so. Anyone who refrains from violence because he is afraid, is nevertheless guilty of violence. The mouse is non-violent towards the cat. At heart, he always has a feeling of violence towards the cat. He cannot kill the latter because he is weak. He alone has the power to practice the dharma of ahimsa who although fully capable of inflicting violence does not inflict it. He alone practices the ahimsa dharma who voluntarily and with love refrains from inflicting violence on anyone.

Non-violence implies all that is love, compassion, forgiveness. The Shastras describe these as the virtues of the brave. This courage is not physical but mental. There have been instances of physically frail men having indulged in grave acts of

violence with the help of others. There have also been cases where those as physically strong as Yudhishthira have granted pardons to such persons as King Virata. Hence, so long as one has not developed inner strength, one can never practice the dharma of ahimsa. The non-violence practiced by the banias today does not deserve the name; one finds in it cruelty sometimes and ignorance all the time.

It was because I know this weakness of ours that during the War I went all out to recruit soldiers in Kheda. And, it was for this very reason that I said at that time that perhaps the most brutal act of the British Government was to have disarmed and thus emasculated the Indian people. I hold the same view even today. If anyone afraid at heart cannot, while remaining unarmed, rid himself of that fear, he should certainly arm himself with a stick or an even more deadly weapon.

Ahimsa is a great vow; it is more difficult than walking on the edge of a sword. Complete adherence to it is almost impossible for one who had a physical form. Severe penance is required for its practice. Penance should be taken to mean renunciation and knowledge. Anyone who desires to possess land cannot practice ahimsa. A peasant necessarily has to protect his land. He must guard it against tigers and wolves. A peasant who is not prepared to punish these animals or thieves, etc., should always be prepared to abandon his field.

In order to be able to practice the dharma of ahimsa, man must abide by the limits laid down by the Shastras and custom. The Shastras do not enjoin violence but they permit certain acts of violence by regarding them as unavoidable at particular times. For instance, it is believed that the Manusmriti permits the slaughter of certain animals. Such slaughter has not been ordained. Thereafter, with progress in thinking, it was decided that this would not be permitted in the kaliyuga. Hence it is customary today to regard certain forms of violence as pardonable, while some of the forms of violence allowed by Manusmriti are forbidden. It is obviously wrong to argue that we can go beyond the concessions allowed by the Shastras. There is dharma in self-control and, adharma in indulgence. Anyone who does not make use of the latitude given by the Shastras deserves to be congratulated. Ahimsa knows no limits because there are none to self-control. The latter has been welcomed by all the scriptures of the world, while opinions differ widely regarding indulgence. A right angle is the same everywhere, while there is no end to the number of other angles. Non-violence and truth together form, as it were, the right angle of all religions. Conduct which does not fit into that angle should undoubtedly be given up. Imperfect conduct may, perhaps, be permitted. Anyone who practices the dharma of ahimsa should increase his inner strength by being always on the alert and progressively restricting the latitude that he has allowed for himself. There is certainly nothing religious about indulgence. Renouncing through knowledge the worldly life—this is the attainment of moksha. Such absolute renunciation is not to be found even on the peaks of the Himalayas. The true cave is the one in the heart. He can hide himself within it and thus protected can remain untouched by the world even though living and moving freely in it, taking part in those activities which involve indulgence

SHOW ME THE WAY

This sickness must go away  
If life has to go on  
It must go away, the way it came upon me  
A visitor unannounced, unwelcomed, asking to be known  
And with the first chance, overcame my soul

I am hurting deep in my heart  
The days have gone dimmer  
My mind knows only the memory of you  
I have no strength to pretend that your love does not nourish my soul  
I have no will to rationalize that you don't deserve to exist at all  
I have no wisdom to know, what other choice is left for me  
I have realized how a fool is born to be  
I have concluded that there's nothing else I could do to be free

But I still have the many lonely days that will come along  
Oh, dear Lord, perhaps, in one of those many days  
He has left my soul  
He has killed every nerve cell which yearns for only him  
He has become a scar in my heart, lifeless, not able to help the heart  
beat, that otherwise would only be beating for him

And the sun will soon be in sight  
To shine again and give me life light  
Though not as clear  
Though not as bright  
It will be coming from Above  
Where there is hope, where there is Love  
The same love that overcame my soul  
Though this time it's right and pure.

Ruth G. Diaz MD

CHILDREN OF NAMIBIA

We are fighting  
We are fighting  
We are fighting everyday  
in spite of what they say  
We are the forces of victory  
handed down from our history  
We are the revolutionaries  
We no longer obey the missionaries  
We are the children of Namibia!  
We are liberating mother Africa!

Raymond M. Dillon

A man died on the streets of Brooklyn  
While we stood around and watched.  
Do you understand what I'm saying?  
I say a man  
created by God  
A human being  
Someone's father or brother or child  
Laid on the streets of Brooklyn  
And died like a dog!  
But it's O.K. you see  
He was a bum!  
I guess someone called the humane society  
Isn't that what you do  
When a dog dies in the middle  
Of your clean streets?

Sandra Hanchard

Ebony Lover

by Dwayne Andrews

True to the word  
In it to win it  
Kindness and love is always heard  
I'm always in awe when you're around  
Let's stay together  
even though we're oh so far  
I long for the day to be with you  
And be there where you are  
Sometimes we aren't getting along  
But life has its ups and downs  
Sometimes I'm right but often I'm wrong  
Which I admit from time to time  
Ebony Love should be strong  
And creative and sweet  
Just like a Luther Song  
A note matched to a perfect beat  
It's perfect and I love it  
Let's never end it.

# POETRY



## POWER

## MY HANDS ARE DARKER THAN MY FACE

by Gerald Seegars

My hands are darker than my face  
My African blood runs richly through my veins  
As I struggle through life  
I grow, I grow stronger,  
I become more conscious and more alert  
Forward Ever, backward never!  
Never backward but not burning any bridges  
because of the detours of life.

In search of love, riches and stability  
So much to do and with the knowledge  
that time waits for no man  
It has to be done! Now!  
My hands will always be darker than my face  
Because my hands have picked me up so  
many times  
when I have fallen,  
My hands have toiled and strained while my  
face just  
smiled or smirked, and served the purpose of  
a mask.  
Elegant and dynamic are what my hands are.  
And they are what I am.

My hands are darker than my face and  
I finally have come to love and appreciate  
them.  
CANDUMBE

we chase dragons at noon  
machete the paths where  
their footprints lie  
studying the outlines  
analyzing the contours  
anticipating the projected destiny  
and estimated point of contact  
we sniff out their tracks  
hungry for their secrets of power  
to merge greatness of being with  
the spirit of the people  
we drink their blood of dreams  
digest the magic  
shit out the waste  
absorb the nourishment



### LIFT EVERY VOICE AND SING

JAMES WELDON JOHNSON

Lift every voice and sing  
Till earth and heaven ring,  
Ring with the harmonies of Liberty;  
Let our rejoicing rise  
High as the listening skies,  
Let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has  
taught us,

Stony the road we trod,  
Bitter the chastening rod,  
Felt in the days when hope unborn had died;  
Yet with a steady beat,  
Have not our weary feet  
Come to the place for which our fathers sighed?

Sing a song full of the hope that the present has  
brought us,  
Facing the rising sun of our new day begun,  
Let us march on till victory is won.

We have come over a way that with tears has  
been watered,  
We have come, treading our path  
through the blood of the slaughtered,  
Out from the gloomy past,  
Till now we stand at last  
Where the white gleam of our brightest star  
is cast.

God of our weary years, God of our silent tears.  
Thou who has brought us thus far on the way;  
Thou who has by Thy might led us into the light,  
Keep us forever in the path, we pray.

Lest our feet stray from the places, our God, where we met thee,  
Lest, our hearts drunk with the wine of the world, we forget thee;  
Shadowed beneath Thy hand, may we forever stand,  
True to our God, true to our native land.

"My Midnight Summer Dream"

Sandra Maria Esteves

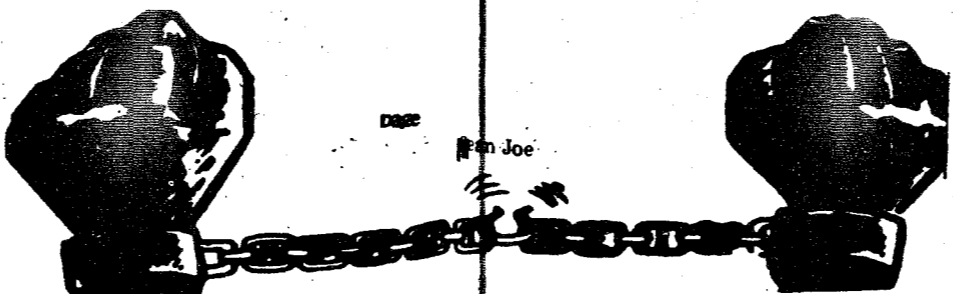
Time upon time my midnight summer's dream  
Sweet soul rest your head upon me.  
The stars peek upon us jealously  
the moon look in envy, unable is it to  
Savor your ebony treat.

Time creeps on my midnight summer's dream  
Never have I met one of your liking  
Short be our time spent together but  
Quality makes up for quantity.

Time spent at labor goes by slowly  
but coinciding with thought of one  
as sweet as you. Smile ebony for me  
as a blackman I want to know your  
caring ways. Hold black woman for you  
are the true light, shine upon me and  
let my life's path be paved with your  
pleasure.

These are my thoughts my midnight summer dream

Sean Joe (SAJO)





# Ebony Arts!

## Arsenio!

Carl Heastie

With a whole slew of night-time talkshows, that feature such notables as Johnny Carson, David Letterman, Pat Sajak and others, there is one show that is separating itself from the others. This show is the Arsenio Hall show which features funnyman Arsenio Hall.

Arsenio Hall is a comedian at heart. That skill put him on to the road of success. It started with appearances on Solid Gold. That was just the beginning. His career seemed to skyrocket with the help and guidance of his buddy Eddie Murphy. Arsenio appeared on Eddie Murphy specials which helped increase his exposure. He also was the co-star in the smash movie "Coming to America" that starred Eddie Murphy.

Arsenio received his talk-show experience as a fill in on the Late Show that featured Joan Rivers. Arsenio's ratings on the show were higher than Joan Rivers or anyone else who hosted the show. When Hall was replaced on the Late Show many audiences were very upset. With his ratings and overwhelming popularity Arsenio deserved his own show.

The Fox network then gave him his chance. Arsenio has responded better than Fox had anticipated. The Arsenio Hall show is liked by all audiences of race and age. With his style, grace, wardrobe and other qualities, he has taken the Arsenio Hall Show past Johnny Carson and the Tonight Show to the number one ranked night-time talk show.



Arsenio is a different talk show host. He isn't of the typical host mold. He doesn't ask the "proper and standard" questions. He won't just ask "what's your favorite movie" or "what's your favorite color" or other boring questions of that type. Arsenio will ask what the viewing audience wants to know. He will ask the question that no other host will ask. He wants to know the low down on the guest the show has on. He also seems genuinely interested as his guests speak. Guests feel right at home when they are on the show. This is because, with Arsenio, you are getting interviewed by a friend. The whole atmosphere of the show allows guests to relax. They never seem to have a problem responding to any question that Arsenio would present them with.

For a special treat and a good time while you are studying and talking on the phone, check out the best thing in night-time television - "The Arsenio Hall Show."

## RAP'S NEW IMAGE

Patrick Jenkins

The days of the ignorant rapper are gone. With the release of Boogie Down Productions', "Ghetto Music:...", rap's new intelligent persona will be stabilized. It is no doubt that KRS-One's style will be copied over and over again. Recently, rap artists have become more outspoken and critical in regard to social issues. The leaders of this movement, Public Enemy, and BDP should be praised for their positive contributions to the African-American community as well as the general public.

"Ghetto Music: The Blueprint of Hip Hop," is song writer/producer KRS-One's answer to "the present influx of platinum-starved artists on the rap scene." In an effort to pass on a number of messages to the music industry and the public as well, BDP has put forth their best album to date.

Artistically speaking, BDP's album pumps hard at times, but for the most part, heavy bass lines have replaced with well placed percussion. In KRS-One's words, "...that easy listening sound..." was needed to convey his theories properly. The music takes a back seat to the poetry of KRS-One. The lyrics are so that only those that can associate with the ghetto will fully understand, yet, all will be left thinking. The album causes one to ask questions of his or herself.

It seems that the ultimate message KRS-One wants to convey to the public is that everyone is being shorted. Not only that Africans are

being neglected in society, but also that the human race as a whole is being held back by bigotry. Such ideals are the component of the new revolution. "Why is That" talks of the reality of an inadequate educational system while "Who Protects Us from You" talks about the horrors of police brutality. Some other topics include Biblical misinterpretations, racism, world peace, and stereotypical behavior. This album is not totally absent of the usual boasting that is almost synonymous with rap, but it is kept to a minimum.

"Ghetto Music:..." is not a controversial album, nor is it biased. KRS-One objectively takes a look at society, and simply speaks the truth. This album is highly recommended because of its content both artistic and conceptual, and it will impact those who take the time to listen.

*"Ghetto Music: ..." is the answer to "the present influx of platinum-starved artists on the rap scene."*

## New Tunes To Look For

by Lisa M Payton

Well it looks like by the time Christmas comes along we'll be snapping our fingers to a new swarm of records to be released by some of our favorite Rap and R&E Artists. The surge of albums is expected within the next two months.

Some of the artist have yet to come out with something new in quite some time now, so you long-awaited fans should be quite happy with the lineup.

On September 19 Janet Jackson's new album "Rhythm Nation:1814" will be released. For Janet Jackson this will be her first album following her smash "Control", a long three years ago. The first single off the album, "I Miss You Much", has already topped both pop and R&B charts. Expect to see some high powered videos with some famous Janet Jackson dance steps in the near future.

On the same day Big Daddy Kane's album, "It's a Big Daddy Thing", with the "Smooth Operator" making its mark on the rap charts. This album follows up his smash "Long Live the Kane".

Our rap artists are keeping busy this fall, a great number of them are working on albums to be released this winter. A new face on the scene will be "Chunky A". By now I'm sure we

all know who Chunky A is. If not let me put you down on it, our favorite late night host Arsenio Hall will be producing a rap record under his alter ego "Chunky A". Others at work within the rap realm include Ice Tee, Queen Latifa, MC Lyte, Cold Cut, Serious-Lee Fine, Biz Markie and Steady B.

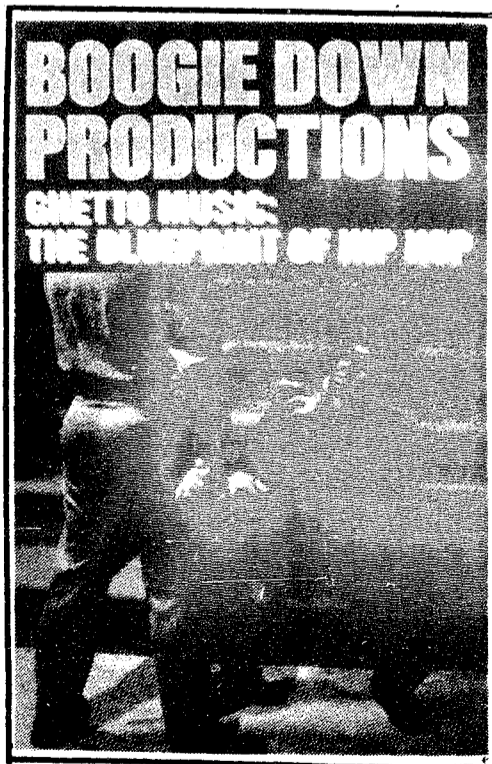
In the genre of Rhythm and Blues artists like Denise Williams, Angela Winbush, Kashif, Randy and Jermaine Jackson, and Freddie Jackson are hard at work.

### ALBUM HIGHLIGHTS

- Sept 29: Tracy Chapman ("Crossroads")
- Oct 3: Fat Boys ("On and On")
- Jazzy Jeff and Fresh Prince ("In This Corner")
- Oct 10; Keith Sweat ("Keith")
- Oct 24: Terrance Trent D'Arby (Neither Fish nor flesh)
- Nov 1; Michael Jackson ("Greatest Hits")

A couple of concerts you might want to attend:

- Stevie Wonder appears at the Apollo Nov.22
- Fat Boys are performing at a local concert hall (To Be Announced)



# The Politics of World Hunger

cont'd from page 5

Growing more food will not solve the problem of hunger. Compared to twenty years ago, food production *per person* has increased in "developing" countries as a whole; yet, in some of the most productively successful countries there is more hunger than ever. On Long Island, migrant and seasonal farm workers in the potato graders, living under the most abysmal conditions, can be imprisoned for up to five years and fined \$5,000 for taking a potato with them back to their shacks, which often have no hot water or electricity. During the supposed Irish "potato famine" of the late 1800s, during which thousands of people died of hunger, more than half the total potato stock was *shipped abroad* to England, instead of being used to feed the people of Ireland. In the Thanjavur district of southern India, the rice yields are three times the national Indian average; but about 50% of the rice produced in this area is exported to where people can pay more. As a result, the main source of protein for the laborers who work the rice fields is not the rice they help grow, which is stored for export, but the *rats* that live off the stored rice.

Many people maintain that the cause of world hunger is that there are too many people in the world, citing the theories of the 18th century cleric, Thomas Malthus. "Overpopulation causes hunger, since population grows geometrically and soon outraces agriculture which grows arithmetically," they claim. If that was true, we would expect to find the most hunger in countries having the most people for each cropped acre. But we do not find such a pattern. In Brazil, for example, there is more cultivated acreage per person than in the U.S. Yet, in recent years, the percentage of undernourished people has increased in Brazil from 45% to 72%. While severe hunger is a daily reality for most Bolivians, their country has well over one half acre of cultivated land per person, significantly more than in France, and potentially ten cultivable acres per person. In Mexico, where most of the rural population suffers from undernourishment, there is more cultivated land per person than in Cuba where, since 1959, no one goes hungry.

Of all the earth's cultivable land, less than half is now being cropped. In the U.S., farmers are actually paid thousands of dollars per acre *not to grow food*, as a way of maintaining certain price levels. (A decade ago, former Sen. Eastland of Mississippi was receiving tens of thousands of dollars for "not growing cotton" on his plantation. After helping to write the new parity codes, the following year Eastland tripled his income on the same land by "not growing soybeans.") In most "developing" countries (and the word "developing" is a misnomer for what economists used to call "underdeveloped" countries. Another word in common usage today for these same countries is "dependent capitalist." Instead of "developing," the word "industrializing" might be more apropos), average grain yields are half of what they are in industrialized nations. Such under-utilization of food-producing resources is not due to "poor education of those who work the land," lack of hi-tech tractors and chemical fertilizers, overpopulation, or any of the other quick-phrase dismissals so often heard in the U.S. It characterizes every society where the land and the credit marketing system are controlled by a few, and those who work the land have no effective control over it. *The real barriers to greater production are not "natural" but political and economic.*

The whole notion that hunger is caused by overpopulation says a lot about how we are conditioned to regard people. We are made to think of people as economic liabilities when, in reality, all the wealth of every country begins with people, who, through their labor, are collectively able to produce more than they use up to survive.

## How Not to Get Rid of Hunger

Many well-meaning people have the false assumption that everyone living in a country has a common interest in eliminating hunger. They look at a poor country and assume that its government officials represent the hungry majority. They believe that concessions to these governments, e.g., lower tariffs on their exports, or increased foreign investments, eventually trickle down as progress for the hungry. In South Africa, for example, large amounts of foreign investments have helped "develop" the mines and other resources; but the overwhelming majority of the people are impoverished and enslaved. In fact, throughout the "developing" countries, the "progress" is only for the domestic elites and their partners, multinational corporations.

A U.S. Federal Trade Commission study estimated that fewer than 0.2% of all food manufacturers capture close to 90% of the industry's profits. Oligopoly control means oligopoly pricing. The

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*"The main source of protein is...the rats that live off the stored rice."*

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food processing oligopolies yearly overcharge North American consumers \$12 to \$14 billion. With around 50 million people in the U.S. living below the government's designated "poverty line" (its adjusted, during the Reagan and Bush years, to lower the number of people living in poverty, for propaganda purposes), and tens of millions more barely eking out a survival living, it is no wonder that one out of ten Americans must spend 69% of their income on food alone, and that *more than half* of all Americans spend more than that on food and rent; for them, such price gouging means under nutrition.

Many of the oligopolistic food corporations are now expanding to "underdeveloped" countries, where land values and labor can cost a tiny fraction of that in the U.S., and where new markets abound. Food has become just like any other commodity in the global supermarket, auctioned off to the highest bidder wherever they may live, regardless of their circumstances. The tragic reality is that when the market rules, even America's 65 million dogs and cats can—and do—outbid the hungry people of the world for food.

But do U.S. consumers benefit from the global reach of corporate food chains? The answer is, "No". There is no evidence that U.S. consumers get cheaper-priced food. And with more preservatives, stabilizers, and other chemical additives mixed into the food to make possible long-distance shipping and longer shelf-life, (and now, with the added threat of irradiation) not only is food not cheaper economically, but it is becoming increasingly harmful to us physically.

## Food as a Weapon

If consumers in the U.S. don't benefit cost wise from corporate expansion into the agriculture of other countries, what about the people living in those countries themselves? Surely, all the billions of dollars that have been used in foreign aid programs, Marshall Plans, and AID funds must help ease the burden of poverty-stricken people in Third World countries, no? The sad truth of the matter is that just the opposite has occurred. The so-called foreign aid and loan programs extended by the

U.S. and various banking agencies to many Third World countries have made the situation *worse*. In most instances, recipient governments are chosen to receive funds more on the basis of their "importance" to the U.S. corporations and foreign policy agendas than on their genuine commitment to alleviating poverty or to real land distribution. In fact, U.S. policy has been to cut off aid when genuine agrarian reforms are under way, as in Chile (1972), Thailand, and Nicaragua. U.S. aid has generally increased dramatically to dictatorships that support U.S. government positions while murdering their own people. Aid to Thailand and the Philippines, let alone El Salvador's fascist rulers, increased severalfold after martial law dictatorships brutally attacked peasant groups and all others organizing for reforms. Said Secretary of State George Shultz in 1985: "Our foreign assistance programs are vital to the achievement of our foreign policies goals." Similarly, one of his predecessors, Henry Kissinger, proclaimed: "To give food aid to countries just because they are starving is a pretty weak reason." Major General Smedley Butler, in testimony before Congress in the 1930s, put the role of U.S. interventions in perspective:

I spent thirty three years and four months in active service as a member of our country's most agile military force—the Marine Corps. I served in all the commissioned ranks from second lieutenant to major general. And during that period I spent most of my time being a high class muscle man for Big Business, for Wall Street and for the bankers. In short, I was a racketeer for capitalism.

I suspected I was just part of a racket at the time. Now I am sure of it. Like all members of the military profession I never had an original thought until I left the service. My mental faculties remained in suspended animation while I obeyed the orders of the higher-ups. This is typical of everyone in the military service.

Thus, I helped make Mexico and especially Tampico safe for the American oil interests in 1914. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped in the raping of half a dozen Central American republics for the benefit of Wall Street. The record of racketeering is long. I helped purify Nicaragua for the International banking house of Brown Brothers in 1909-1912. I brought light to the Dominican Republic for American sugar interests in 1916. I helped make Honduras "right" for American fruit companies in 1903. In China in 1927, I helped to see to it that Standard Oil went its way unmolested.

As Lappé and Collins detail in *Ten Myths of World Hunger*, "U.S. economic assistance is highly concentrated on a few governments. Its focus has nothing to do with poverty. . . . In fiscal 1985, the 31 low income underdeveloped countries receiving U.S. economic assistance got about \$1 per person, compared to almost \$28 per person for the high income recipient countries."

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*"To give food aid to countries just because they are starving is a pretty weak reason."* — H. Kissinger

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# The Politics of World Hunger

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## THE GREEN REVOLUTION?

Even if we assumed that U.S. aid programs truly go to the countries most in need, we would need to analyze the impact of the programs themselves.

Most programs that purport to help small farmers actually worsen the situation of the rural poor. Supplying even the most small scale technology to landholders—without at the same time expanding ownership, control and decision making over the land and what to do with the crops that are grown, and creating local shops to manufacture and repair that equipment—automates desperately needed jobs among those who don't own land and who have no choice but to sell their ability to do work in order to survive. While the technology *may* help increase crop yields, in the global supermarket, where crops are sold not to the needy but to the highest bidder, the landless see none of the "excess". In Pakistan, India, Sri Lanka, Malaysia, the Philippines and Indonesia, which account for two thirds of the rural population of the non-socialist Third World, "the increase in poverty has been associated not with a fall but with a *rise* in cereal production per head, the main component of the diet of the poor." Displaced by machines, they are even further away from being able to sustain themselves and their communities than ever before.

Furthermore, such Rockefeller sponsored approaches like "the green revolution," sold at one time as a miracle, instead succeeded in creating dependency on petroleum based fertilizer (and we all know which family is the major force in the oil industry) and other capital-intensive farming methods that have literally paved the way to corporate and mono-crop farming throughout the world. The wholesale bankruptcy of tens of thousands of family farms in the U.S., at a rate equal to that of the Great Depression of the 1930s, and vast indebtedness to the banks, is part of the Green Revolution's legacy, as those who do not control enough land to make the new technology pay find it hard to compete with those who do. The National Academy of Sciences now concludes, after years of study, that perhaps it would be best after all to abandon the 1.2 billion pounds of chemical fertilizers and pesticides dumped into our food chain every year (six pounds for every American), since they have not improved crop yields, as expected, to be cost effective economically nor to warrant the continued poisoning of our food and water supplies. "Thirty years ago," report Lappe and Collins, "American farmers used 50 million pounds of pesticides and lost 7 percent of their crop before harvest. Today, farmers use twelve times more pesticides, yet the percentage of the crop lost before harvest has almost doubled." Instead reports *Newsday* (September, 1989), organic farming may turn out to be best. "They use low chemical pest management, crop rotation, tillage methods that reduce erosion,

*"According to a United Nations Survey of 83 countries, approximately 3% of all landlords have come to control 80% of the world's land and the food grown on it.*

genetic improvements to make plants more pest resistant and other means to stop bugs and replenish the soil. What they don't say, as discussed in *Fed Up: The Food Forces that Make You Fat, Sick and Poor*, by former SUNY Stony Brook professor, Brett Silverstein, is that agribusiness has done for food production what strip mining has done for minerals, raped the environment, poisoned its workers and consumers, severely depleted the genetic pool and seed banks, reduced diversity and ability to withstand diseases, driven millions of small farmers out of business and into already densely populated cities, and helped inflict calamitous health hazards on all of us.

## IS FOOD AID THE ANSWER?

Food aid shipments also have the opposite effect of what we'd hope, under such conditions. Even the U.S. government agrees that food aid rarely reaches the hungry. Instead, it concentrates in urban areas, where it serves to undersell locally produced agricultural products, thereby further paralyzing the country's own agricultural economy and accelerating its dependence on "cheap" crops from abroad and, of course, on loans from international banks, which become all the harder to pay back as the local economies are more effectively penetrated. Lappe and Collins report that "since the beginning of our food aid in the 1950s, over half [sent to] Africa has been in the form of wheat, even though wheat grows well in very few African countries. For many countries, such a shifting of tastes is no small concern—it makes long term food self-reliance even more difficult." And this would be the best of instances, where the food actually reaches the marketplace. In most cases, the food is used by the governments—usually repressive, almost always right-wing, to feed their armies, and thus, to maintain loyalty among the soldiers needed to keep them in power.

Even if people in the U.S. wanted to force changes in the government's policies, to shift the entire aid program to put us on the side of the hungry throughout the world, could we do so? In a capitalist world economy, no amount of foreign assistance can address the social and economic causes of hunger because doing so would, to be successful, threaten the very elites with whom overall U.S. policy must maintain the "positive" climate for increased corporate investments and "keeping their people in line". Thus, U.S. policy must, in general, side with the elites abroad who serve U.S. military and corporate interests; it must side with the elites who are resisting popular challenges to an economic system dependent upon the U.S.

Many rural people are becoming aware that their only hope is to organize themselves and pressure for changes—not hand out programs. This was demonstrated in the Guatemalan highlands a few years ago when organized farmers actually refused for the first time in Latin American history, to accept U.S. AID money for fear of becoming dependent on AID (correctly seen as an economic arm of the CIA) and losing what power they were beginning to gain through their organizing efforts!

## IN CONCLUSION

**H**unger comes about not because there's not enough food being produced but because the overwhelming majority of people don't own and control the land, their labor, and other resources. Wherever we find unlimited private control over resources, land, and the means of production—a situation in which individual producers are set against each other in fierce competition for buyers, investment dollars, and laws favorable to their own particular interest—we find extreme inequalities, for the overwhelming majority of people around the world, stripped of land and the ability to feed themselves, cannot afford to pay what foreign governments and the domestic rich are able to pay for food. In the words of Karl Marx and Frederick Engels: "Modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products that is based on class antagonisms, on the exploitation of the many by the few."

According to a United Nations survey of 83 countries, approximately 3% of all landlords have come to control 80% of the world's land and the food grown on it. A food system increasingly controlled by the few cuts the majority out of land and meaningful jobs, driving them into hunger and poverty because they do not have access to the resources to secure food. The most basic freedom in the world is the freedom to achieve food security for oneself and one's community.



Agriculture should not be viewed as a mine from which to extract wealth to serve other sectors. In countries where agricultural resources are still regarded only as a source of individual wealth, the drive to increase production—the premise of most liberal economists—ends up excluding the majority of rural people from control over the production process. The fact of the matter is: *To be cut out of production is to be cut out of consumption.*

A healthy rural economy is the basis of any society. No people on earth has yet achieved a model society which ideally meets individual and community needs. However, when people are actually involved in deciding how resources are to be used, not only will they benefit, but production will also increase. Self-determination does not only mean independence from foreign control, but the right to decide, as a result of social (and not private) ownership and control over *everything* touching on your life, what crops should be grown, under what conditions, how to distribute them, and how to produce to meet people's needs as the guiding force, not the exigencies of the global market. In a society whose conscious goal is to meet the needs of all the people, social planning to meet human needs—*involving the democratically arrived at decisions of all working people and the poor*—takes the place of the dictatorship of the market. Under the current corporate ownership of land, those who have no money are "free" to starve, those who own the land "free" to decide what cash crops to grow and to ship them abroad, and *development* means big bucks for a few large landholders, "free" to get rich and everyone else's expense, and the country's dependency on the banks. Under such conditions, landless workers find themselves ever further from self-sufficiency and freedom.

The only solution to world hunger, then, is to change the social structure so that the majority collectively owns and controls the land, produces for human need and not corporate profits, and participates in *all* decisions affecting their lives, particularly economic ones. All that is but another name for socialism. That is why, in most Third World countries, the fight against hunger and the fight for real socialism is the same. It's a lesson we're hopefully beginning to learn here in the U.S. as well.

*The author is a member of the Red Balloon Collective and the Northeast Student Action Network, currently working with the Stony Brook Hunger Task Force.*

**Your comments, suggestions, donations, articles, etc. are more than welcome. Please write to:**

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# ¿Que Pasa? - What's Up?

Please excuse the type in this issue but the 10 yr. old typesetting machine is working incorrectly. Its price 10 years ago exceeds our present budget and cannot be replaced.

P.S. This may be B.W.'s last issue!

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**Meeting - Thursday**

**8:00**

**ASU**

**MEETING**

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**Union**

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**ZETA PHI BETA**

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**October 11**

**9:00 p.m.**

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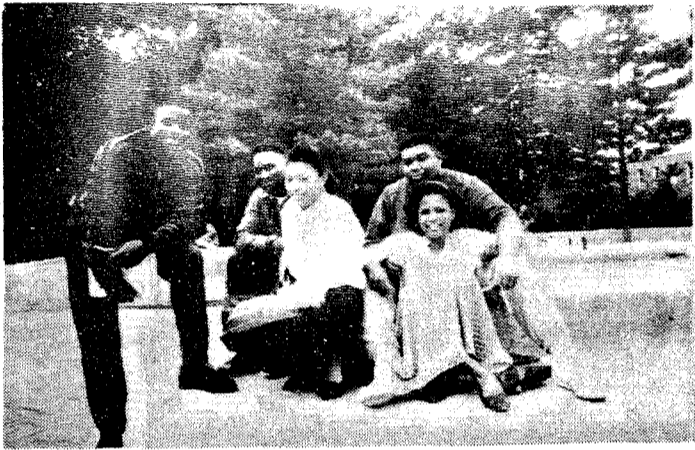
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