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— Facism In South Africa: — Christian Nationalism Exposed

BY SANDRA CARTER

SOUTH IS A FASCIST SOCIETY that has been described by its former Prime Minister Dr. Verwoerd as operating on the principle of "Christian nationalism." This Christian nationalism is comparable to Italian fascism or German Nazism. Irrespective of its official designation, South African fascism is the most brutal form of protracted exploitation of one group of human beings by another ever experienced in the history of the 20th century world. This was made abundantly clear in two remarkable films produced by Norman Mahona and viewed at Stony Brook in March. "End of the Dialogue," and "The Last Grave at Dimbaza" are realistic portrayals of South African life.

One need not discuss the chronology of brutality leveled on blacks by whites in South Africa. From these two films it is abundantly clear that this brutality is inextricably interwoven in the functioning of Western capitalism. Indeed, this brutality is as much the fault of West Germany as it is of France, of the United States as it is of Italy, of England as it is of Israel, of South Africa itself as it is of many black African countries that indirectly support the South African government. Indeed, one can say categorically that exploitation of black and coloured people in South Africa props up the pillars of Western capitalism. What are the elements of this brutality?

American Profiteers

Just about every major American multi-national corporation has an office in South Africa from which it reaps unbelievable profits. These companies include GM, Polaroid, American Motors, Union Carbide, ITT, etc.

Blacks Must Carry ID Cards or Face Jail

Every black South African over the age of 16 years must carry a passport and be able to produce it on

demand or face either jail or having his labor sold to labor contractors by the police. For this, he is paid a wage that is below the poverty level. The passbook tells his/her age, work status, place of birth, police record, and tax receipts. If he/she moves from one place to the other he/she must report to the police within 72 hours.

No Black Trade Unions

There are no trade unions representing black workers. Verwoerd once presented the following appraisal of the black South African labourer: "African males from the homelands have no rights in South Africa. They are only in South Africa to sell their labor." This helps to explain why a black miner gets 4 pounds (\$16.00) per week for going as far as three miles underground to mine coal and gold under brutal conditions of high humidity and high death rate while a white miner who is working above ground gets 64 pounds (\$256.00) per week.

Malnutrition Kills 50% of Black Children

Sine 50% of all black children die of malnutrition before they reach the age of 5 years. The average life expectancy is 34 years and sisters get old in their 20's. Grown men in their 30's and 40's carry baskets for white women who are shopping for a few pennies a day.

Racist Education System Evident

92% if all blacks in school leave by the time they are 15 years old and 15% never go to school. The South African government spends 173 pounds (\$692) per year on a white child's education and 9 pounds (\$36) on a black child's education. White teachers earn twice as much as black teachers. The government provides free food of high quality for white South African school children, nothing for blacks.

Apartheid and Economic Exploitation

South African apartheid is the most unkindest

cut of all and springs directly from its economic exploitation of black people. Under apartheid, black people live on the outskirts of every major South African city. These "outskirts" may be as far away as 30 miles. Black people start the trek into places like Johannesburg and Durban as early as 4 a.m. and must leave these cities by 11 p.m. if they don't have special permission to hang around. This partially explains why, as the film commentator stated, "parents are strangers to their own children." Women leave their own children to take care of white folks' children all day and much of the night, they leave their own children that came from their wombs to friends and relatives to either die of malnutrition (there are some 40,000 such deaths among South African black youngsters every year and approximately 1,500,000 that go unreported) or grow up retarded and or semi-literate. Verwoerd explains: "There is no place for him (the African) in the white community above the level of certain forms of labor."

Housing For Miners A Farce

Black miners are provided with "housing". Sometimes as many as 36 grown men share one bunkhouse on concrete beds 11 months of the year without even as much as the companionship of their wives or lovers.

Political Prisoners

The list of political prisoners and murdered black people who tried to change that system is a long one, very long one. For instance, Robert Sobukwe served nine years in prison for the abortive Rivonia Sabotage and is now under house arrest; Chief Lutuli who received the Nobel Peace Prize in 1964 was pushed onto the railroad tracks in front of an uncoming train and killed.



Students viewing Ms. Dember's Black History display.

Jean Dember Speaks At NAACP Program

Cites Alarming Statistics

BY LORELEI ANDERSON
& NORMA JEAN MCDOW

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A few weeks have past since the Stony Brook University Chapter of the NAACP presented an enlightening program on the Black Experience in the United States. Besides a display on Black History, the evening was accented by Jean Dember, a Long Island based historian, writer, spokeswoman and poet.

Sister Jean covered Black music, religion, politics and birth control, adding that mental illness among Black people was directly related to white racism.

Alarming Statistics Cited

A nationalist in her own right, Sister Jean also

presented the audience of mostly students with some alarming statistics. She said that even though Black people composed 4% of Suffolk County's population, 55% of the prison population is Black and 90% of those children in the children's shelters are Black. She also noted that to complicate these statistics, there were no Black legislators or councilmen in Suffolk County.

Another phrase of the Chapter's program consisted of efforts to get students to register to vote. According to Acting Vice President of the Chapter Michael Stripling,

"There are a lot of things that we disagree with and though people have a lot of arguments against registering to vote, we have got to maintain some degree of political influence. Political power means social and economic power and through voting we will eventually be able to make policies."

A student here at Stony Brook, Mike also expressed future plans to set up tables by dorms where students could register.

Muslim Minister Speaks — At Stony Brook —

BY LORELEI ANDERSON

Minister Jeremiah 4X from the Nation of Islam addressed a mixed audience of students and faculty, black and white on some of the viewpoints of W.D. Muhammad, chief minister for the organization recently. Minister Jeremiah 4X showed that the Nation had all but destroyed sexism by considering man synonymous with mind instead of gender, and woman as the "womb of mind."

Lacked Sensationalism
The presentation lacked the sensationalism that many had enjoyed in previous speakers from the Nation. However, it coincided with Minister Farrakhan's latest address in New York when he said, "I'm not here to make you feel good...I'm here to make you do good."

After the presentation a candid question and answer

period proceeded where the young minister from the Brooklyn mosque answered questions on the admittance of white people into the Nation and other questions that were plaguing the observers' minds.

Minister Jeremiah and an accompanying minister, Albiddin Sharif, said that at the students' invitation they would return to Stony Brook.

U.N. Representative Lectures on International Housing Conditions

BY LORELEI ANDERSON

Improving the housing conditions in developing countries through physical, metropolitan and regional planning projects was the underlining theme in Paul Mwaluko's message Feb. 24 in South Campus.

Director of the Center for Housing, Building and Planning for the United Nations, Mr. Mwaluko was invited to Stony Brook by Shirley Jones, associate professor in the School of

Mr. Mwaluko was asked how his committee would aid Angola. He said that Angola would first have to receive membership in the U.N. and then the Center for Housing, Building and Planning would proceed on the reconstruction of Angola as was done in Mozambique after receiving independence.

This was not the first time that Professor Jones has invited guest lecturers to Stony Brook whom many

have agreed prove interesting and informative. By motivating groups of graduate and undergraduate students, most of who are in her courses, Sister Shirley has also created a more relaxed social climate between academicians and students whenever a speaker has been invited.

This time a free dinner proceeded Mr. Mwaluko's speech, held in his honor.

Stony Brook Students

To Protest Awoonor's Arrest

Students of internationally recognized Ghanaian poet Assistant Professor Kofi Awoonor are calling for concerned students and friends to join in a planned march on the Ghana Embassy in Washington, D.C. to protest Dr. Awoonor's arrest.

The present whereabouts of Dr. Awoonor are still uncertain. The Ghanaian

government, however, has admitted after a month of silence that Dr. Awoonor is being held in an unnamed location in protective detention. He has yet to be charged with a crime.

Mr. Sekyi, a Ghana Mission official, said Dr. Awoonor may have been arrested because of his alleged involvement in a suspected coup d'etat attempt

which was supposed to take place on November 20, 1975. No such coup took place. Dr. Awoonor was arrested at his home on December 31 and has not been seen or heard from since.

Interested students should contact Steve Becker in the English Department office at 246-5080.

SB Receives \$765,000 Grant For Minority Engineering Program

A \$765,000 grant from the Alfred P. Sloan Foundation has been awarded to the Program on Technology and Society of College of Engineering and Applied Sciences at Stony Brook to provide initial support for a National Center for Curriculum Development Coordination for pre-engineering education for minority students.

Announcement of the grant was made recently by University President John S. Toll who said, "This grant is a significant step in our major efforts to achieve equity in our society.

Our nation needs better use of the minority students in the technology program.

Like many other

is an imbalance of minority students involved in pursuing engineering careers. According to Dr. John G. Truxal, Dean of the College of Engineering and Applied Sciences and director of the grant program, "Many minority students are not made aware through their high schools of the ways in which engineering can interact with their communities. As a result, engineering is not a popular career choice among these students, who generally opt for academic programs leading toward careers in the social sciences and other areas that are easily translatable into community work."

Stony Brook's College of Engineering and Applied Sciences is believed to be the

only engineering school in the nation to provide an engineering curriculum effort for high schools. Such programs as the Man-Made World, the Huntington Computer Project, and Technology, People and the Environment are geared towards high school students and focus on engineering concepts and societal problems from an engineering perspective. Because of this effort, the College was selected by the Sloan Foundation to present the proposal which led to this grant. It is expected that a total of \$2.6 million will be awarded over the next five years by the Sloan Foundation to continue the support and further development of the program.

Take Off His Shoes

A SHORT STORY

BY MARCUS ADAMS

Take off his shoes, the old lady said.

Take off his shoes? Why the man is dead! Stabbed through the heart with a butcher's knife. Indeed, it was a butcher who took his life. Son, I know the man is dead, but take off his shoes, the old lady said.

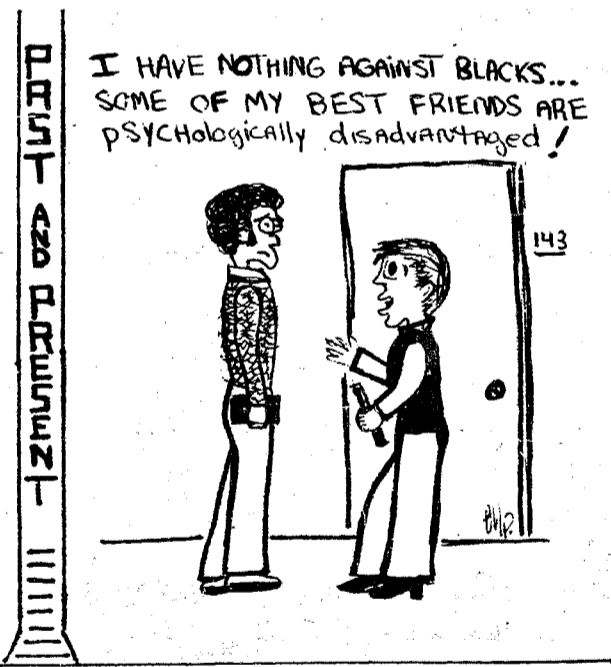
Here says another. Put this coat beneath his head! What's wrong with these people? the man is dead, his bleeding heart has already bled. Just take off his shoes the old lady said.

A scream down the corner, I guess his wife has been told, her husband is on the pavement colder than cold. A hole in his heart and a coat beneath his head, and take off his shoes is what the old lady said.

As if he needed to rest his feet stretched out on the pavement he used to beat. With everybody staring as if he's going to rise. Strange how the dead can hypnotize. Somebody knew him ever since he was a kid. Why they can remember everything he ever did. It's proper to always speak well of the dead. So take off his shoes is all that was said. And there he lay, his fate we all read. Like the hole in his heart and the coat beneath his head. Colder than cold, is deader than dead. So I took off his shoes like the old lady said. And now his soul can wander free, his shoes were fetters of materiality.

This I told the judge as the charge was read. Imagine being arrested for robbing the dead.

Now I know why that lady gazed at me so critically. Take off his shoes was not meant literally. Giving me license to perpetrate the sin. Plus I took too long to get in the wind. the long-armed Law did apprehend. No! Not that poor man's assailant, the one who took his life. He'll carve his Thanksgiving dinner with that very same knife. And the talk of the neighborhood is not Who Killed the Dead, but that I took off his shoes like the old lady said.



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BLACK THEATRE ENSEMBLE is now in rehearsal for the production of "El Hajj Malik" by N.R. Anderson. The play will be billed as a theatre game in which the actors will have no specific names. The play deals with the life of Brother Malcolm X

AT TO LIVE

BY LARRY GUICE

CONSTIPATION IS waste matter that has been in the body more than 24 hours. Most of the human race is afflicted with constipation.

The main cause of constipation is wrong diet. The ingestion of

GREAT STONE STRUCTURES, once a part of a huge and powerful kingdom under the rulership of Monomotapo, remain unfettered by time as attribute to a rich past that existed in South Africa around the 15th century. The kingdom was referred to as Zimbabwe and the more than 6 million blacks that inhabit this gold-rich area of 310 square miles still address their land as such but only in their hearts and minds, for they anxiously await the opportunity to proclaim this word on their lips. When the land will once again be governed by truth will ZIMBABWE represent the self-development its citizens yearn for.

It has been three years since Moyana, a senior at Stony Brook, has been home to Zimbabwe and he recalls the small village of his birth, Chipinga, with fondness. We were sitting in a small orderly dormitory room surrounded by economic textbooks and pictures of smiling brown babies and adults while Chakka Khan sang at low volume on the phonograph. It was a typically arranged room for a studious black student, and also very peaceful as Moyana sipped from a coffee mug before speaking of his village.

"Chipinga is a small village of about 300 people located about 200 miles from Salisbury," said Moyana smiling as he continued. "And if no one has seen you in 3 months they would ask about you. So you see it was a small village."

Walking With A Different Spirit

I asked Moyana about Zimbabwe in the wake of frequent news developments. He spoke of the difficulty of living in Zimbabwe for the weak. He told me in a disgusted tone that the policy consist of "survival of the fittest" and that "those who can exercise power are the ones who survive." He shrugged his shoulders, "When you know there is danger you walk with a different spirit."

I asked him about his family after noticing a photograph of a smiling brown woman in traditional dress. "I have two brothers and three sisters and I am the third from the oldest," said Moyana. "My father worked as an orderly in a hospital and my mother...well, she doesn't work."

He laughed when I asked him if his mother is a household technician. "Yes! That's right. That's what she is!" We laughed together on that point, both realizing that with time change will occur. Raising and managing a household must now be respected as employmet.

Horrified At Treatment Of The Elderly

His respect for women drew him to another level of conversation. Moyana regards the separateness of families in the United States as tragic. He is horrified that many old people are put in nursing homes rather than living in the home of a relative.

Carib Students Get Down



Dancer performs during Caribbean Celebration last month.

STATE UNIV. OF NEW YORK AT STONY BROOK

BLACKWORLD Publications Office Room 060 Student Union Building

BY LORELEI X. ANDERSON

"In my parents' house you might find my children, my brother's children, my sister's children, my mother's mother and even a distant aunt who has no family instead of putting her in an old folks home."

Family Dedication Traditional in Africa
The dedication to the family and, most importantly, the parents is a traditional feeling for African peoples worldwide. It is only through the adoption of new values that many young black people have also chosen different lifestyles.

"Your parents are a part of you," said Moyana grabbing the coffee mug with one hand and gesturing to his heart with the other. "You can not discard them. Even when they get old and ugly they are still your parents."

The record changes and African "high-life" rhythms fill the room. Moyana told me that it was Dr. Niko of Zaire. It sounded good and rich like the tone of Moyana's voice when he talks about his homeland. While discussing African music, he told me that black American singers are played often on the air waves in Zimbabwe.

"Yes, we know about James Brown and Ray Charles. The people of Zimbabwe like Ray Charles. And oh yes! Otis Redding. However, I didn't know that much about black people in the U.S. In fact, I didn't know that Arthur Ashe was black until I came to the States. I couldn't believe it!"

Offering me another cup of tea, Moyana continued, "Look Lorelei, the only thing that we hear of black people in the United States is that they are poor and that most of them are servants." I was surprised.

You mean you never heard of Martin Luther King, Malcolm X, Elijah Muhammad or the civil rights movement of the 1960's even?" I asked. Moyana nodded his head indicating a negative response.

"Well, we did hear a little about the riots in the late sixties but very little." The press wrote very few praiseworthy articles on black people Moyana concluded.

Western Concept Of Dating Taboo

And what about the social relationships between men and women? Moyana's eyes twinkled with amusement and then he said, "There is no dating."

No dating! That seemed hard to grasp for those who were familiar with western social concepts. How did people of opposite sexes learn about each other?

But look, you must be serious if you're going to date. There is no encouragement towards sexual freedom."

Excellence: IN BLACK

Moyana added, "There is a 50-50 chance that a couple would remain friends or get married."

Though in contemporary Euro-American culture this seems like a strict code of ethics, one wonders whether we could benefit from a similiar arrangement. With the high rate of unwanted pregnancies, meaningles relationships and high divorce rate other social codes might be considered.

Family Prestige Highly Important

Further describing the social culture he matured in, Moyana said, "You must understand that in a village of 300 you could not go around messing with someone's daughter. Now others might try to contest the relationship but they must be serious. You see, there is the family prestige." I wondered whether it would aid people to think of each other as being someone's sister, mother, daughter or brother, father, son in their relationships.

Moyana glanced at his watch and then interrupted the interview. The Six O'clock News was on and the first coverage showed a multitude of black women from Mozambique pledging their support for the troubled Zimbabwe. We watched the few feet of news footage in silence. Moyana turned off the television and sat speechless.

Zimbabwe People Treasure An Education

As if there was no gap in conversation, Moyana continued, "People really want to go to school where I come from. They [friends, family, parents] really strive and struggle to put you through school. If you fail you'd be wasting your father's money. If you see someone fooling around in school you can say 'Hey man, why are you fooling around when your father sacrificed a pair of pants to send you to school?'" Education costs money in Zimbabwe. There is no such thing as integration, compulsory education or even college for most Zimbabweans.

Again, silence permeates the room but this time it is dense and penetrating. I tried to read Moyana's expression for the untold. But I saw instead the restlessness of one so far away from the rumblings of the mighty stone structures of Zimbabwe.

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Capacity Crowds Watch Dance Troupe Perform

BY LORELEI ANDERSON

It was a pleasant experience seeing the Dance Theater of Harlem at the Uris Theatre on March 26. It was obvious that Black people are the sole (soul) innovators of still another dance form - ballet. Most of the female dances were thin and willowy but others weren't which did not subtract from any portion of the lifts, attitudes, patterns or airyness of the piece "Mendelssohn's Concerto".

Performing mostly on toe, "Rhythmtron" featured a percussion music score and a potpourri of European and African dance forms. This was choreographed by Dance Theater director Arthur Mitchell.

"Carmen and Jose" was particularly enjoyable as a story-line piece which was based on the opera "Carmen".

The first noticeable difference between "Carmen and Jose" and the opera "Carmen" was the musical arrangement by Cooleridge Taylor-Perkinson. Instead of performing to lithy symphonic arrangements the ballerinas (on toe) and their male dance partners reggaed, latined, calypsoed and hustled to heavily seasoned, spiced and carried Caribbean rhythms. The costumes and the huge panels of light projection created by AAndre Delfau were equally pleasing to the eye.

Praise is in order to the

brothers and sisters of the Dance Theater of Harlem and Arthur Mitchell for exhibiting still another dimension of Black art form. Praise is also in order to the mostly Black audience who traveled downtown in family numbers to support this all black dance company. They danced to capacity crowds. It was a new experience for most of us but this company gently eased us into dance without playing any dance form cheap.

Definitely not to be missed.

malcolm X put the matter somewhat differently when he said: "A people without a history is like a tree without roots." Both Faulkner and Malcolm X knew a fundamental truth, namely that the past, the present, and the future are inextricably bound and that the lessons that we choose to learn from the past both shape the dynamics of the present as well as tell us something about the future, one, incidentally, that we can help to shape if we so decide.

There are many of us blacks at Stony Brook who pretend that the past has nothing to do with our present status on the campus. We choose not to understand the dynamics of the 1960's and the forces that help us to be a Stony Brook and the Stony Brooks of this world. At the expense of being presumptuous let me remind some of our sisters and brothers who, like the ostrich in a sandstorm, bury our heads in the sand of pretentiousness and hypocrisy but like the ostrich, leave our bodies (and sensitive parts thereof) exposed to the stinging effects of deserved criticism if not condemnation.

Getting Down To Specifics

Specifically, what am I talking about? I am talking about the fact that we sit around here year after year and watch black students flunk out of this university and say or do absolutely nothing about it, not even to help a youngster with a term paper or help him/her prepare for an examination in an area of our competence.

I am talking about the impossibility of getting \$5 or \$10 from some black faculty and staff people at Stony Brook to sponsor a Kwanza Program or an Academic Awards Dinner aimed at encouraging black students to do well in school.

I am talking about black people telling us to go to the administration for monies for these kinds of

conversations.

I am talking about those black faculty and staff people who are so mesmerized by their "positions" at Stony Brook that they are more concerned about their "images" than about the general welfare of the black community.

I am talking about those black people at Stony Brook who will bitterly criticize the Black



PROF. CANUTE PARRIS

Students Assistance Fund (BSAF) and will refuse to participate in the Fund's activities but will run to the Fund for assistance the moment something which adversely affects "their" interests develops.

I am talking about those black people at Stony Brook who will espouse togetherness but will stab another black person - and indeed the entire black community - in the back at the first available opportunity.

word principle means.

Looking at us from his grave, James Weldon Johnson must be whirling in pain when he remembers his words:

*God of our weary years; God of our silent tears
Thou who hast brought us thus far on the way
Thou who hast 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.*

SOME OF US MIGHT be true to our God - that is a person's business - and true to our Native Land. However, Johnson had something else in mind, namely being true to our people and ourselves. In my judgment, some of us are so motivated by our so-called professional status - which we erroneously think is a reflection of our peculiar stroke of genius rather than of the political climate that helped to open doors for us - that we most certainly are far from being true to ourselves and our people. In this regard, we could learn a great deal from good old Moses, from Emile Zola, from Malcolm X, from Re. Reeb, from Goodman, from Cabral, from Louis Brandeis, from Paul Robeson, from Harriet Tubman, from Sir Thomas Moore, from Sojourner Truth, from Frederick Douglass. What all of these people had in common was the full understanding of the word "principle". Don't we have any obligations to ourselves, to our people besides making a few dollars and engaging in conspicuous consumption under the guise of "success"?

(Continued on P.6)

Muhammad Cites Changes In The Nation of Islam

When the Nation of Islam concluded its Saviour's Day Convention Feb. 29, those who attended agreed the W.D. Muhammad's emphasis on presenting what was once "Privileged" information on the economic, political and social ramifications of the "baby nation" was again evident. Presenting a "State of the Nation" address entitled "Self Government in the New World," Chief Minister Wallace Muhammad spoke to an audience of nearly 80,000 people via close-circuit television.

Birthday of Founder

The Saviour's Day Convention commemorates the birthday of Fard Muhammad, founder of the Nation of Islam, born Feb. 26, 1877. Traditionally the membership of the Nation would flock to Chicago to hear the Honorable Elijah Muhammad, then head of the Nation. After his passing last year from old age, the world watched as his 41 year old son Wallace assumed leadership that some observers termed as "the smoothest transfer of power in the history of Black organizations."

New Changes Introduced

Since his inaugural address one year ago, Wallace Muhammad has introduced many changes within the Nation. Some of the changes include:

- * The admission of white people and others into the Nation. Previously, only American and Caribbean Black people could become members in the Nation. Though few white people have reportedly "rushed" to join the ranks, a fair number of Asians, Africans and South Americans have reportedly joined.
- * The naming of the Harlem temple after El Hajj Malik Shabazz (Malcolm X), still remembered for his contribution within the Nation. In a recent speech Muhammad concluded that men must be commemorated for their works.
- * Referring to Black people as Bilalians after Master Bilal, an Ethiopian Muslim who was a highly respected historian, the first muezzin (caller to prayer) and earliest convert during Prophet Muhammad era. The chief minister feels that this is the proper name for Black people for it does not bare the name of European explorers.
- * The re-naming of Muhammad Speaks to Bilalian News. A quality newspaper has since evolved that covers a wide variety of issues pertinent to the Black community.
- * Muhammad Universities are now known as the Clara Muhammad Elementary and Secondary Schools.
- * The separation of mosque and business activities. Citing a \$2 million debt,

Wallace Muhammad feels this will help both activities flourish at a time when default is hitting America. Faulty management was named as the underlining cause for the deficit. However, he added that "a nation's most vital resources lay in its people, not in mere financial holdings."

- * The admittance of women in the ministries. On Saviour's Day, Amidah Akram, National Coordinator of Women Ministries, addressed the audience.
- * A new flag.
- * Adult education Program.
- * A telephone hook-up every 4th Sunday where Mr. Muhammad speaks to the 50 mosques across the country.

- * The members of the Nation have registered to vote though no announcement has been confirmed to back or run any candidates. In the past the Nation has shunned politics.
- * The confirmation of an Organization President, Dr. Abdul Salaam.
- * The ability of the members to vote for the Nation's officials as well as to decide important issues. Recently through the telephone hook-up the body voted to sell the Nation's jet in lieu of the tremendous cost of upkeep.
- * Vocational schools, playgrounds and youth centers.
- * A separate account for the elderly.



WALLACE D. MUHAMMAD,
SUPREME MINISTER OF THE NATION OF ISLAM

Rangel Urges Congress to Honor Nation of Islam

Congressman Charles B. Rangel (D-N.Y.) has introduced a joint resolution to the House of Representatives to honor the Nation of Islam through the national recognition of Saviour's Day Week. "As black elected officials, we are acutely aware," said Rangel, "of the role the Nation of Islam has played in providing blacks with the pride and the means for improving our position in society. The Nation of Islam has helped black people gain a new self-awareness and pride in our heritage which has been translated into remarkable economic development rooted in the black community." Rangel concluded, "I believe that is now time for the Congress and the Nation (America) to grant official recognition to this group of dedicated men and women."

AT TO LIVE

BY LARRY GUICE

CONSTIPATION IS waste matter that has been in the body more than 24 hours. Most of the human race is afflicted with constipation.

The main cause of constipation is wrong diet. The ingestion of meat and any other cooked foods are the main causes of constipation. "Eating foods that do not contain enough roughage or bulk and also foods which are devitalized; lack of muscular tone in the bowels; improper mastication of food; meat diet; too many varieties of food at one meal; eating food that is concentrated; using coffee, tea, and liquor of all kinds; irregular eating time, and lack of exercise are other contributing factors to this almost universal ailment."

The symptoms of being constipated are coated tongue, bad breath, pimples, backache, headache, mental dullness, depression, insomnia, loss of appetite, various pains, sour stomach, indigestion, heartburn, nervousness, feverishness, dryskin, yellow eyes and that run-down feeling.

By eating cooked food the (colon) small and large intestines is not assisted in creating the gentle, wavelike contractions in the colon known as peristalsis, which is necessary for the proper elimination of waste matter. The waste matter is propelled along by the process of peristalsis on its way to the rectum and out of the body.

Eating raw fruits and vegetables assists the colon in the process called peristalsis. The villi in the colon is sensitive to the raw fibers from fruits and vegetables and readily passes the fibers through the colon to the rectum and out the body.

The colon villi are not sensitive to meat or other cooked foods so digested and partly digested food begins to just coat the inner lining of the colon. Over the years we have become auto-toxic, self-poisoned by our various eating habits and improper elimination of waste materials in our colon (sewage system).

The average adult has ten to fifteen pounds of do-do within their colon. When one has regular amounts of bowel movements, he or she feels that they are healthy, but that is not necessarily true. The bowel movements come through a small hole which is surrounded by excess waste packed on the inside of the colon.

Now when this waste matter is not eliminated the poison is being re-absorbed into the blood stream and that's when the symptoms of constipation are experienced.

If you feel you're not in the above class, take an enema and I'm sure you'll change your mind. Go to a drug store and purchase a one half gallon size enema kit, then go home and use it.

You can use one to three strained lemons to cut down on the acid content in your colon, plus a teaspoon or two of pure unpasteurized honey or molasses. But never add anything else, like soap, bicarbonate of soda or any other substance. The water should be warm and not hot. You want to get the water well into all the parts of the colon. Some people prefer the kneeling position. Others prefer to lie on their right side, with their legs doubled up toward their chest as in the fetal position. The nozzle of the syringe should be lubricated with K-Y Surgical Jelly. The water should be retained as long as possible.

In the beginning you might feel some discomfort. After awhile the feeling of discomfort will lessen. the more often you do it, the more adept you'll become and the healthier you'll feel.

Stay Home After An Enema

While taking in the water massage your colon gently so you'll loosen the waste material in the colon. You should continue to massage your colon once you've taken as much water as you can. Do not plan to go anywhere after taking an enema because you may have a rush sometime after the initial discharge. Give yourself at least 3 hours before going out.

Some people prefer enemas in the evening because they are home for the night. For a thorough colon flusing, it would be good to take a dozen enemas as follows: three days in succession; three days every other night; three days every third night; then three more times once a week. Check it out; you'll start to feel much better.

Laxatives, Cathartics & Purgatives Not Good For Health

Laxatives, cathartics and purgatives are not conducive to health. Why? Because they force the body into action it should perform naturally on its own power and direction. So, we should get in tune by changing our diet and eating habits so that our bodies will function correctly. Instead of introducing stimulants to force out wastes. The enema helps our colon resume its function of peristalsis by disposing of collected waste matter.

Naturally, the best way to assist our bodies to function is to eat natural foods such as raw fruits, vegetables, seeds and nuts. We'll enjoy health unknown to many of us. So, if you start moving towards more raw food and less cooked food your body will smile all over.

When To Eat

Eat only when hungry and after the previous meal is digested. No snacks between meals. Some individuals have with the digestive tract three or more meals in a semi-digested putrefactive state.

Best not to eat any breakfast. every human being's blood pressure is highest between 9 - 11 a.m.; normal pressure between 11 - 2 p.m.; low pressure between 2 - 5 p.m.; lowest pressure between 5 - 11 p.m.; and from 11 p.m. onward to 9 a.m. the blood pressure is building up. The best time to eat is between 5 p.m. and 11 p.m., the blood at its lowest pressure.

Never eat in pain, emotionally upset, extremely tired or immediately after hard work.

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BLACKWORLD
Publications Office
Room 060
Student Union Building
Stony Brook, N.Y. 11794
(516) 246-8231

EDITOR
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ASSOCIATE EDITOR
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PHOTO EDITOR
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IN BLACK

Marcus Garvey

BY MARC POLLARD

MARCUS MOZIAH GARVEY was born on August 17, 1887 at st. Ann's Bay Jamaica. He attended school until he was fourteen after which he left for Kingston to find a job to help support his family.

In Kingston, he mastered the trade of printing. By the age of twenty the island's largest printing firms had also been among his employers.

Garvey soon migrated to London and then to the U.S. where he founded and established the United Negro Improvement Association. His dream was to establish a Pan African government.

The structural foundation of the UNIA was to promote unity among the blacks of the world by instilling pride of the race, economic power and self-government. He stressed also the beauty of blackness.

The Garvey movement peaked in 1920 with an international convention which drew 25,000 persons to Madison Square Garden in New York City. Garvey's movement roused black America. Within two years the UNIA was one of the largest black organizations in the black community.

To accomplish his goals, Garvey founded the Black Star Line to promote trade among blacks. In 1940, his dream finally shattered, Marcus Garvey died in London, England without ever having been to Africa. He leaves behind a legacy of black pride.

LOVE IS When you give

When you give all you have without expecting to receive. LOVE IS when you see no difference in Life's various manifestations.

LOVE IS when everything you feel, see, smell, touch, hear (experience) is ONE.

LOVE IS when YOU and I are WE instead of just me...LOVE IS, LOVE IS, LOVE IS.

LARRY GUICE

Rest or relax after a meal for 45 minutes. For those with a delicate digestive tract, lie down for at least 10 minutes before a meal. After retiring for the night do not eat or drink.

What To Eat

Organic live food is your best medicare, your ticket to prolonged youth. Eat natural food which appeals to you most. Advance your diet according to the dictates of your body and the type of work you do. Avoid all animal, processed or cooked foods, strong condiments, spices. Do not use the teeth to crush hard food. If it is too hard to masticate, it is forbidden. Grow your own food in your garden: vegetables, fruits, sprouts, 7 day greens. In a natural environment, eventually eat fruit only. Be thrifty; eat what your own area can provide that is organically grown.

Eat no more than 16 ounces at a single meal. Never eat a large meal just before doing hard work. Before a difficult physical or mental task, center your energy; fast on juice or water.

How To Eat

Bring a tranquil mind to meals. Do not argue or rush. Enjoy the music of the birds and brook...the silence of the sky. Enjoy your food. Eat slowly and chew each mouthful thoroughly reducing it to fluid before swallowing. Breathe long and deep with each mouthful. No liquids with meals. Drink at least 30 minutes before or 3 hours after a meal. Why? Because when you eat enzymes are triggered off to digested your food and drink washes the digestive juices away--which helps you to become constipated.

Eat one food at a meal or combine food correctly for the best digestion. Eat juicy foods prior to concentrated foods. Eat raw foods before cooked foods. Stop eating before you feel full. (Please see food combining chart towards the end of this article. Thank you.)

Do not eat raw fruit with raw vegetables.

Do not eat raw foods with cooked foods.

Always eat raw food before cooked food.

Eat raw fruit before raw vegetables. Why? Raw fruits digest quicker than raw vegetables. The same holds true for raw food and cooked food.

Exercise is very important to anyone who wants to maintain a healthy body. The best exercise is walking 10 miles a day, if you can, or running at least one mile a day. Why these two exercises? These two forms of exercise use lungs and every other part of the body. Air is life, when your lungs start to go so does the rest of your body. A lot of deep breathing helps break down your food by aiding in the digestive process. Both of these exercises if done gradually and built up, will not strain you at all. And you'll look and feel like a million dollars.

BILALIAN NEWS



MRS. ROSALINE GUNYA, wife of a South African donor to a heart-lung transplant in the racist country, said she did not give permission for medical authorities to use her husband's body. Such incidents were commonplace in the early history of heart transplants, but the negative taint has been removed by increased awareness of the benefits that can be derived from such operations.

Toward Academic Excellence: Modest Proposal (Part 2)

BY CANUTE PARRIS

It should be generally known that universities (euphemistically referred to as "closed" corporations) are generally run by bureaucratic technocrats. In normal times, i.e., periods of societal quiescence coupled with economic prosperity, such people are hard-nosed but grudgingly flexible as dictated by the political climate to which public policy makers respond.

In bad times, i.e., characterized by social unrest which tends to engulf college campuses, inflation, recession, massive unemployment syndrome, disastrous foreign adventures and counterproductive competitive interference and obsession with the elimination of subversives, such bureaucratic technocrats tend to be people of granite who will alter their course of action only where intense political pressure is applied. They seek de facto or de jure support for ex post facto decisions from those to whom they are legally or extra-legally accountable and indeed, may even succeed in having the broad outlines of what they intend to accomplish accepted by such bodies prior to filling in the details.

1960's Brought Blacks To White Schools

Reflecting on the 1960's, it is obvious that the good-times/bad-times dichotomy doesn't fit. Indeed, for blacks, times have been bad since 1619 or 1554 (pick your choice) when we were brought to what a dear friend of mine calls "the other side of the plantation." In any event, it seems quite obvious that—thanks to the politics of the 1960's—black students, faculty and staff became a part of predominantly white universities. Specifically, thanks to Title VII of the Civil Rights Act of 1964, and Executive Orders No. 11246 (1965) and No. 11375, Affirmative Action provisions of Order No. 4 issued by the Department of Labor in 1967 and revised in 1971 and 1972. Black students became a part of predominantly white colleges as a consequence of numerous pieces of legislation that were steered through Congress in the mid-1960's by the late Adam Clayton Powell (who black people, in our infinite wisdom, purity, grace, gullibility and greed, later helped drive out of Congress), and comparable financial assistance passed on the state level.

Emergence of a U.S Meritocracy

This brings me to my central point—please forgive the digressions. Only the most idiotic and sophomoric among us would think, even for a fleeting moment, that such a structure is even remotely concerned about the quality of education that our people receive. Worse yet, we would be absolute buffoons to think that we are going to get "all" the resources needed to develop black youngsters' minds. After all, implicit in the presence of black youngsters (and other ethnic minority groups) on college campuses is the emergence of a United States meritocracy which will hopefully (among the most optimistic among us) begin to render ethnicity irrelevant in the development and recognition of ability. For some people, this is a bitter pill to swallow. We understand.

Despite the fact that 75% of all black students in colleges are in predominantly white institutions, only approximately 3% of the faculty and staff of such institutions are black. As a consequence of blacks being on college campuses, those universities are subsidized by state and national governments to the tune of X number of dollars. In short, our presence on

college campuses emerged from the politics of the 1960's (to repeat) and the financial benefits that accrue to these institutions as a result of such a presence.

Proverbial Sword of Damocles

At best, therefore, the bureaucratic technocrats who run universities regard us as partially necessary appendages who, like automatons, should be seen but not heard, respond when requested, should not be too black (nothing like Othello for instance), be humble and contrite a la Sambo, and if we have to speak, should do so in hushed tones, preferably a whisper and only after permission is granted. At worse, we are regarded as the proverbial Sword of Damocles which should be watched very carefully and most certainly never by anyone who blinks his/her eyes (but preferably by another black person or persons whose primary loyalty is to the bureaucratic-technocratic structure which he, she or they find totally fascinating, while masquerading as "blacker than thou"). In short, whether we are "held in high regard" or "blacker than whether we are "held in high regard" or "held in disfavor", our role as perceived by the bureaucratic-technocratic structure that runs universities is regarded first and foremost as that of social control. We—the faculty, staff and students—in American universities are held in contempt comparable to that experienced by Jews in said universities 60/80 years ago. We are anomalies.

There isn't a college president in the land who has, to the best of my knowledge, indicated that his campus is committed to providing the resources necessary to educate black students and that he would expect his faculty to make a special contribution in this direction. This is not the basis on which people are hired and promoted in Universities. In short, if the appropriate policies, we will become pillars of salt. Since the historical record indicates that the onus is on us, the black faculty and staff, may I most humbly pick up where I left off last time and make a few more suggestions.

Summer Program For AIM Students

1. Let us have a summer program with some teeth in it for AIM students. Experience has given us some very good ideas as to the type of student who is rather unlikely to graduate from the University with a reasonably decent education. Stony Brook certifies just about everyone who enters the school. Black folks can't afford certification, we must have a sound education. We must stop deluding ourselves that because a particular student didn't do well in high school he/she has hidden strokes of genius. Not every black student is educable on the college level. By the same token we should also fight to increase the number of black students at Stony Brook. Such an undertaking should not at all be difficult. After all, only 3 out of every 10 black high school graduates make it to college and only approximately half of those who get into colleges stay around to graduate. We need black students here at Stony Brook. If there are no black students here I rather doubt there will be many black faculty or staff. However, let us develop the students who do come to the best of their ability.

No Jobs In Education & Social Welfare

2. Approximately half of all blacks who graduate from college get degrees in education and social work. My God from Georgia, there are no jobs available in these areas! What are these people going to do? Such paths have already been tread by the old black bourgeoisie. Our people should get the hell out of education and social welfare and get into business

administration, nursing, prepare themselves rigorously for the serious study of the law, struggle for a good background in banking, in medicine, etc. there are more black MSWs around Stony Brook than there are angels.

AIM Accomplishments

3. The black community must decide what we would like to see AIM accomplish. Under Dr. Evans, AIM has developed an intelligent bureaucratic structure that is functioning reasonably effectively. Evans must get the credit. After all, he succeeded a long line of so-called administrators who just enjoyed talking in the first person plural "we", and only one of whom was even vaguely qualified to run anything including a pencil across a piece of paper. As a matter of fact, one of these "administrators" had the dubious distinction of overly worshipping at the Shrine of Bacchus and being extremely versatile in the use of profanity—especially the kind which includes the euphemism for copulation which, of course, he identified with motherhood. Jesus on a brick raft!

Establish Tutoring Service

4. The black community ought to think seriously about establishing an extensive tutoring service consisting of other faculty and staff people who are black, white, yellow, green, pink, purple, brown, et. al. Evans suggested having these tutors trained in dealing with black students. This is a good idea. After all, wasn't it Rousseau who once said something to the effect that good intentions accomplished nothing?

No Substitute For Hard Work

5. Incessantly, the black faculty and staff must drive home to black students—and of course, at the expense of being presumptuous—to ourselves that there are no substitutes for hard work and discipline. We must encourage, criticize, counsel, advise, assist academically, and in a general sense help black students as much as we can. If there are no black students at Stony Brook (I repeat) there will be no black faculty or staff. Those of us who think that having tenure in a university makes us fixtures comparable to the sun know nothing about tenure except that "we have it" and certainly know nothing about how universities work. Let me remind our "secure" sisters and brothers that the list of casualties is long and illustrious: Dr. Vera Farris, Dr. Leroy Brown, Dr. Ekueme, Dr. Annie Mae Walker, Andre Edwards, and the sisters and brothers on the clerical staff who have also been dismissed. After all, it seems so obvious that black people are not judged by the so-called black middle class but rather by the vast sea of black humanity struggling for a place in the sun. Whether we acknowledge it or not it is advantageous to help every other black person improve his/her lot in life. We should always remember, as Martin Luther King said, "But for the grace of God, there go I." Hell, even Sammy Davis remembers that.

Finally, history has carved out a vanguard role for us. Let us not shirk our responsibilities. The bureaucratic-technocratic structure which is obsessed with quiescence is not prepared to make these changes or take these steps. Therefore, let us get together and do what needs to be done with the feeling that on the basis of the available evidence and an accurate reading of that evidence, we have done our best; indeed, we have done our best to the black dead, the black living, and the black unborn.
NO MORE, NO MORE.

Letters to the Editor...Letters to the Editor...Letters to the Editor

I AM WRITING this letter to tell you of a subject that may be of interest to you. As you may or may not know, the school's radio station WUSB will be going FM this summer. Using the frequency 90.2, and operating from the Student Union, WUSB will be heard throughout Long Island, southern Connecticut, and, depending on weather conditions, New York City.

As you already know, most of the radio stations broadcasting in this area do not carry the type of news or shows that the Black community in this school care for. Under normal circumstances, it is almost impossible to pick up Black-oriented stations such as WBSL, WLIB, WRVR, and WWRL. Besides the entertainment value, the news and community functions that these

stations perform that serves the Black community is evidently missing. The news, relevant to us as Black students at Stony Brook, is at a loss due to the realistic lack of reliability of Blackworld.

Therefore, I am suggesting the following:

1) The sponsorship of the BSU in a radio show which will explore all the realms of Jazz, Rhythm and Blues, Calypso,

and Latin Music.

2) The sponsorship of the BSU in a radio show dealing with news relevant to the Black community in this college.

Of course, this will take a great deal of manpower, time and energy on all parts involved. Therefore, I am asking your governing council to consider these two points which, in my opinion, will unite the minority groups in this

school. Remember, beside the original meaning of WUSB (Wireless University of Stony Brook), WUSB can also mean: "We're United, Sisters and Brothers."

I thank you for considering this proposition.

As-Salaam-Alaikum,
Leopold Whiteman

