

Blackworld

THIRD WORLD STRUGGLE by students at SUNY Stony Brook



VOLUME 7 NUMBER 1

OCTOBER 1978

A.I.M. PROGRAM - AIMING TOWARD WHAT?

In order to have a proper understanding of the AIM-EOP (Advancement on Individual Merit-Educational Opportunity Program) at Stony Brook, in its present state, it is necessary to examine the historical development that gave rise to such a program. To do this let us take a journey back in time to the period of the Brown vs. Board of Education decision (1954). This marked a time when America was reviewing its present attitude and policy toward Blacks particularly in the area of education. Realizing certain hardcore facts concerning the availability and quality of education as it related to Black Americans the U.S. decided that quality education is a right to all the people regardless of the shade of their skin and to implement the desegregation of the schools in the south "with all deliberate speed".

In the 1960's we witnessed a period of 'restlessness' for the American people regardless of their ethnic background. The civil rights movement/struggle for human rights responded to the situation of oppression (in every imaginable content) that many Americans faced, particularly Blacks and other minorities. This was an embarrassing position for America to be in as it claims to be a government run by the people, of the people and for the people. Perhaps when this slogan was adopted, it should have been made clear who the people are. Obviously not Blacks, Latias, Chicanos, Indians, etc. On the international level, America was in the midst of an undeclared war in Southeast Asia (Vietnam). Thousands of people were being killed on both sides, while the question remained, why? The American government conveyed the idea that it was to 'save Vietnam from the evils of communism' but that was a farce, as we know that all wars are over land because land is a basis for power. This period marked a shift of America's attention from Europe as the focus of concern to Asia and other so called 'Third World nations. It also marked a

period of intense social change.

The government response to the civil rights movement was to discredit it by ascribing those actively involved as 'threats' to the American way of life. This was expressed through the media so as to justify the beatings, jailings, and murders of those who posed the greatest 'threat'. Like Martin Luther King Jr., Malcolm X and countless others whose names we may never know.

My purpose in providing this brief history is to make a point. That being that America is clearly contradictory with the principles it claims to adhere to (as laid out in the constitution) and the reality of what the American government is actually doing. For even today in the '70's we are still struggling for quality education, equal opportunity, and the right to self determination. If we have learned nothing else, we have learned that the struggle never dies.

"The Educational Opportunity Programs of New York State represent a continuation of progress towards the realization of a policy that has been enunciated by the trustees in the 1964 Master Plan. This declared that: Every student capable of completing a program of higher education shall have the opportunity to do so". This is an excerpt from the General Plan Vice Chancellors Office of the University-Wide Service and Social Programs (Revised 6/15/72). In 1968, four years later the Special Opportunities Program (SOP) was created at Stony Brook in response to the Master Plan. There were approximately 50 minority students in the program. In its first year there was no direct EOP resource in terms of money and other

supportive necessities, no formal structure and no director. It wasn't until a year later that state funds had been appropriated specifically for the disadvantaged student. It was so poorly designed in terms of adequate financial aid and educational services that those students who were in it, along with some faculty united around the struggle for survival in an environment that was hostile to the students it claimed to assist. Realizing that the program had little to no formal structure, particularly in the educational aid area, these students operating through BSU (Black Student United) began to thoroughly investigate the program to determine its inadequacies and to rectify them. It was found that the SOP program was lacking in remedial and tutorial services, relevant counseling and was in essence a reactionary program instituted by a system that realized the dangerous position it was in when the educational system it claims is so highly developed is not responsive to the needs of all the people who helped to build America. This is not

Cont pg 12



WILLIAM HARVEY

HW

BLACKWORLD

ANNOUNCEMENTS AND NOTICES

Blackworld
meeting

10/12/78 5pm RM.071
Union SUM UP OF PRODUCTION
AND NEWSPAPER ITSELF

S.A.I.N.T.S.
meeting

10/12/78 7pm.
Rm. 216 UNION

Forty Acres & A Mule ("For Colored Girls..." co-sponsor)

We have identified speakers that, we hope you will agree, would be enlightening to hear from - in person. Please indicate your preferences, from your highest(A), to your fourth highest(D)

___ Robert Allen- author, "Black Awakening in Capitalist America"

___ Ameer Baraka- Poet, Playwright, Scientific Socialism

___ James Baldwin- author

___ Mr. & Mrs. James Boggs- Workers, activist, socialist, "Black Power A Scientific Concept Whose Time Has Come"

___ Andrew Brimmer- Harvard Economist

___ Bob Brown- All African Peoples Party

___ Lerone Bennett- author, "Before The Mayflower"

___ Harrol Cruise- author, "Rebellion or Revolution"

___ Ron Davidson, M.D.- Alternative treatments of Western illnesses - a traditional approach

___ Minister Farrakhan- National representative of the Honorable Elijah Muhammed

___ Nikki Giovanni- poetess, vocalist

___ Nathan Hare- author, "Brainwashing of Black Minds"

___ Reverend Jesse Jackson- People United to Save Humanity

___ Yosef ben-Jochannan- Historian

___ Joyce Ladner- psychologist, activist

___ Don L. Lee- poet, activist

___ C. Eric Lincoln- author, "Black Muslims in America"

___ Earl Ofari- author, "The Myth of Black Capitalism"

___ Lucius Outlaw- Morgan State Prof. of Philosophy, Social Political

___ Sonia Sanchez- poetess

___ Al Vann- Chairman, Black and Puerto Rican Caucus of N.Y. State

___ Chancellor Williams- author, "Destruction of Black Civilization"

___ Judge Bruce Wright- N.Y. City court system, and poet

Your response will be appreciated if returned to: Stage XII Bldg. D, rm. 140.

Glossary

DAHOMY- A west African nation, has recently changed its name to BENIN; which was an ancient "High Culture" in western Africa.

ZIMBABWE - The name given to Rhodesia by the freedom fighters. Zimbabwe was an ancient civilization in southern Africa noted for the architectural genius of its temples.

Z.A.N.U. - Zimbabwe African National Union: One of the liberation movements fighting against the oppressive "white minority rule" in "Rhodesia". ZANU is based in Mozambique and headed by Robert Mugabe.

Z.A.P.U. - Zimbabwe African People's Union: The other group of freedom fighters engaged in the battle against the Ian Smith government of "Rhodesia". ZAPU operates out of Zambia and is lead by Joshua Nkomo.

PATRIOTIC FRONT - The name for both the above mentioned groups after they formed a coalition to work towards the independence of their land.

NAMIBIA - The name for South West Africa, which was a colony of Germany and is now under control of South Africa.

S.W.A.P.O - South West Africa People's Organization: The name of the liberation fighters waging guerrilla warfare against the illegal occupation by South Africa. SWAPO is lead by Sam Nujoma

AZANIA - The name given to the Union of South Africa by the Africans. S.A. is a racist regime, which 'legally' oppresses over 14 million of the indigenous people.

APARTHEID - The 'legal' policy of racist segregation practiced in South Africa. APARTHEID is a brutal system accountable for the numerous assaults on the minds, and bodies of the Afrikan people in S.A..

KRUGGERAND- A pure gold coin (ounce) sold internationally by South Africa. The revenues from this coin is astronomical and is used to maintain the apartheid system. The coin is mined by Blacks who are paid 124 dollars a month while an urban African family needs 150 dollars a month for basic necessities. On the contrary white miners make 563 dollars a month.

The Caribbean Students Organization

Five years ago, students of Caribbean origin felt that they needed to express their diversity and so the Caribbean Club was formed. In those days, the club was a very small one. Now, the Caribbean Club proudly boasts a varied membership with people from Jamaica, Trinidad, Barbados, Haiti, the Bahamas, Antigua, the Virgin Islands, St. Vincent, Guyana, Cuba, St. Kitts, Aruba and Grenada.

The Caribbean Club embraces students who want "a taste of home", students of Caribbean ancestry who seek more knowledge about their heritage, and to students who have a genuine interest in other traditions and cultures.

Meetings are held every Tuesday at 8:00 pm in the Stage XII Cafeteria at the Fireside Lounge.

At these meetings, rap sessions are held, a "Game Night", where traditional games from the Caribbean, as well as contemporary games are played, a Night of Stories, Jokes and Songs; here one may hear about the escapades of Anansi the Spider, the local gossip from Miz Louise Bennet, "Dopey Man" tales and accounts of the origins of the Caribbean Dance.

At other meetings, one may be able to savor Caribbean Cuisine when "Pot Luck" dinners are held. Delights such as Roti, Rice and Peas, Soupe, Sweet Potato Pudd-

ding, Coconut Drop Patties, Curry Goat and Rum Punch are prepared for all to enjoy. On a more serious note, some meetings will have speakers such as U.N. delegates and various Embassy officials, or cultural and social films are shown.

One might also find the club discussing the format for its "Caribbean Day" or its "Caribbean Weekend". The Caribbean Weekend is an important highlight in the club's activities, because on this occasion, it is able to manifest its uniqueness. Forums are held, where representatives from various islands discuss social, political or cultural aspects of their native lands. Questions are asked, with views and opinions openly expressed.

In the Student Union, Arts and Crafts are exhibited, and food is sold on that particular day. Whatever has not been expressed verbally is done to the full extent musically. "Jump-ups", Fetes or parties, is another aspect of the Caribbean Weekend or Caribbean Day. The lyrics of Bob Marley, Chalk Dust, Big Youth, Peter Tosh and the Mighty Sparrow tell the other story, enlightening everyone about the actual living conditions of people in the Caribbean.

The Caribbean Club has other aspirations, but new ideas and people are needed to follow through with the plans. It is urged that as many people as possible come to the meetings, because the club promises never to be boring!

Stony Brook

MEMORANDUM

To Black World
From Pat Thornton
Subject Operation Sis/Bro
Date September 28, 1978

This organization is composed of a group of upperclasspersons who are interested and concerned in helping incoming freshpersons and transfer students in adjusting to Stony Brook, whether it be socially, academically, personally, or otherwise. The Sis/Bro organization is here to help incoming students during the first few months as problems arise, but is also available whenever needed. Each student would be afforded the aforementioned services via a Sis/Bro staff member who would be at their disposal for questioning and directions, as well as to assist them with any type of problems that may arise.

State University of New York
at Stony Brook
Stony Brook, New York 11794

Counseling Department
telephone: (516) 444-2281

Paramount among the reasons for adopting such a program is to help, aid, and to address ourselves to the academic ambience here at Stony Brook. If we (Sis/Bro) can achieve this end, our purpose as well as our fellow students existence will manifest into a most viable relationship.

Due to the problems with housing this year Sis/Bro has not been able to contact all incoming persons. We are therefore having an open group meeting on October 1, 1978. This meeting will include a Mood Sensitivity session and also a time for people to get acquainted with each other. All students and staff persons are encouraged to come to the meeting.

For further information contact Gerald Shephard or Pat Thornton at 44(4)-2280.

Latin American Student Organization.

As you walk along the streets of New York City a rhythmic and pulsating beat might capture your ears. Yes, it is the voice of a rainbow people. A people who came from a giant melting pot of rhythms, cultures and ancient civilization with a variety of elegant textures, shades and styles. It is our proud Latino heritage.

A Latino should be aware of his culturally rich past. The mixture in our foods, rhythms, sounds and complexions is essence of our past. A story which is told by our very presence.

A Latino who looks back into the stream of his ancestral heritage may find mighty Black Civilizations with societies and Cultures more advanced than today's Castrophy.

A Latino can also find the ancient indigenous people from the mighty continent of South America, where even parrots speak different tongues. Civilizations which are not as barbaric as today's weapon oriented world.

A Latino can also find his Spanish heritage in proud people from the sunny regions of the Mediterranean, and lower Europe, where the Moors and Spaniards once dualled and built mighty fortresses, castles and vessels which sailed the seas of time, we can see the influence of our ancestors upon the so called Mother country (America). Names of states such as: Florida, Colorado, California, Nevada, and Montana (mountain) are enough evidence to sight the true richness of our Latino past, even in the Northern Hemisphere. We should be a proud people due to the reflections of our not so hidden past. Our people shine forth their hidden essence and are not aware of the envy in many eyes which do not understand the reality of peace, love, and wisdom which was in existence at one time through out the mighty continents of Africa and the Americas.

You, my beloved Latino brother

and sister, are the forces of success and the aspirations of a people who still have an identity base to stand on. A Lawyer, a Doctor, a Scientist, yes, that you may be, but without an identity of your true heroic and magnanimous past you are lost in a desert of vipers. Vipers, who are crude, and will teach you how to be untrue to yourselves and your people for the sake of an illusion which is bio-degradable. When you realize it you may come to an agreement that something must be done.

Latinos have been suffering the familiar social disease we call Apathy. This virus of division and conquest has been effective even in the very institution.

Latinos are needed in all fields of arts and sciences so that we can assist one another and uplift ourselves from conditions which are inflicted upon our beautiful people. True, there are only a few of us in this university, but

HW

BLACKWORLD IS ...

BLACKWORLD is a collective effort of students, workers, and faculty. We work together on all aspects of the newspaper process to ensure an "each one, teach one" perspective. Our purpose is to put forth and inform students here at Stony Brook about issues and hassels here on campus, relating these problems on a broader scale, as they occur all over the world. Those who believe that problems in other parts of the world have no relevance to us are mistaken. Stony Brook is but a microcosm of the "real world". What happens in other parts of the world is relevant to us, for that reality others face is the same reality we face here. But through the media and television, we are made to believe that we have it better. Don't be fooled, for our situation is really not much better. These are the types of things we try to impress upon each other in order to grow not only individually, but also collectively. BLACKWORLD wishes to raise the consciousness of many of us who are still asleep with yesterday's sorrows and still dream for tomorrow. We are trying to project the point that if we do not start getting involved and voicing our rights, we will be left standing completely naked not only physically but also mentally.

We'd like to address ourselves now to those who don't understand why BLACKWORLD has taken so long to come out. First of all we are working with a limited number of people. In order to run a paper, people are needed to help in whatever aspect of producing a newspaper is required. We are also working with limited resources, in terms

of machines and supplies needed to put out a paper. It is ver difficult to run smoothly and come out on time, when you're faced with a limited amount of people and supplies. What we need are more students, workers, and faculty to come down and work with us; whether it be writing, typing, editing, or doing layout work. Any one who is seriously interested in working with BLACKWORLD can gain much. We will delve into the political, social, and cultural aspects of the Stony Brook community and relate them to things happening around ud. A student getting involved w with BLACKWORLD can be enriched in the way mentioned above, and at the same time receive credit for it. Students interested in getting credit while working on the BLACKWORLD staff, should see Les Owens, Chairperson of Africana Studies to audit the credits for next semester (by registering for the independent studies course) in order to receive the credits.

The theme of *this* "BLACKWORLD" is UNITY. That is a coming together as a strengthening of our campus community; for the rectification of our plight- local, national and international; for the perpetuation of our glory; for the analysis of where we stand today, and where we must go tomorrow, as student and/or as a race in general. This issue might also be called a plea for "Self-help"; for it is evident today that we are in a time of stagnation, apathy and mass delusion.

We call for this UNITY because there seems to be a breakdown in the "family" attitude of our people. The disease of "do what you want" and "I'm my own person" has set in. This plaque breeds competition void of sharing; full of selfishness and confusion which cripples normal sharing and helping each other to cope. But how can a struggling people survive without each other? We ask you- how

can a civilized people pretend not to need each other in this interdependent world, where "no man is an island."

The organization through which this unity can come is Black Students Union (B.S.U.). Through the participation and support of you BS.U. can become a viable entity on this campus. And it is only through such an effective body will strength and recognition come. Only by your collective effort will B.S.U. be able to represent the Black and other Third World Community at Stony Brook University. Only then will you be heard in a time of individual and/or collective crisis. And yes- we do have complaints particular to us and needs that are necessary to us. Therefore we should suggest, even demand of BS.U. rather than complain. Even more important we must understand the entire dynamics of the B.S.U. structure, its constitution, officers' responsibility, etc.

Surely then we will see that B.S.U. can give more than parties; that with our support and participation, B.S.U. can, in conjunction with A.I.M. inform us about certain job descriptions and opportunities, and aid in a tutorial service. In accordance with Africkan Studies, BSU can bring about forums to educate us on issues such as Bakke, the struggles in Southern Afrika and a myriad of other rich and diverse topics. Through its "umbrella" clubs, (Carribean club, S.A.I.N.T.S., Afrikan Students, Black Chair, etc.), B.S.U. can cultivate the cultural awareness- having these clubs present cultural expositions on our vast and varied heritage.

Les Owens, Director of Afrikan Studies made a very valid point which can serve as an example for us in regarding B.S.U., "Afrikana Studies cannot survive without you and you cannot survive without Afrikana Studies", in essence the framework of the Afrikan society- "I am because we are; Therefore because we are I am."

Hopefully, you will come down and get involved with BLACKWORLD. It will be an advantage in that 1) you can learn of events outside of your immediate environment (i.e. the city or Stony Brook) 2) you can learn from others and vice-versa. 3) you can enjoy the work, sharing your talent and knowledge and at the same time receive credit for it. BLACKWORLD COLLECTIVE

L.A.S.O. continued from page 3.

It takes a few to make many. That is why members of L.A.S.O. wish to expound their objectives and goals. What we need is unity, strength and an assurance that each and everyone of us walks through their labe holding hands with our other brothers and sisters. Let's join together so that we may not continue to be numbers in drop out statistical scores.

We need enthusiasm from you, my brother and sister, who has achieved the first degree. You are looked up to. Help those of us

whom are struggling on the first step of the stairs. Lets pull ourselves up into success. Success is possible only with unity...and

notice that unity comes through organization. So, become a active member of L.A.S.O. "The beauty in the Latin community can only be expressed with unity, struggle and a strong understanding of the roots from which our strong ancestral lines emerged. "FIN" Bengi &

DJ

DEFEND/EXPAND ETHNIC STUDIES

The conditions at CUNY, (City University of New York), and SUNY, (State University of New York), are similar indeed. In 1976, the Board of Higher Education passed a decision to impose tuition on the sons and daughters of working New Yorkers who had benefited from the free Higher Education. Now the Bakke decision is extending this attack and making it a specific assault on minorities whether they be in CUNY or SUNY, schools or job seekers. This article is reprinted from the Revolutionary Youth League's paper, and while it points to that particular struggle to defend and expand Ethnic Studies Programs there, we should have no illusions about what's happening right here in Stonygate. Our struggle is the same!!

The struggle at Brooklyn College promises to be very intense the coming school year. Three students are facing criminal charges growing out of the demonstration held last May 3rd. One professor is appealing his being fired. Two popular African Studies have been non-reappointed. Zala Chandler, RYL member and faculty member in the Africana Studies Department, has been given a 'no' to her tenure. And cut-backs continue, aimed at denying minority and other working class youth the right to free and quality education.



Students have shown a burning determination to carry the Brooklyn College struggle forward until they win their just demands. Students will not just sit back and allow progressive faculty and students to be railroaded out of Brooklyn College, and they will not allow the programs which service their needs to be terminated. They are prepared to organize and make a mighty river capable of sweeping Brooklyn College scum administrators out to sea!

facing charges that can bring them each ten years in jail. Beaten by the cops and threatened with dismissal from school because of their struggle for quality education, these students became another example of how in capitalist society the victims become the criminals, and the real criminals go scot-free.

IN SUMMERTIME, WHILE STUDENTS ARE AWAY, THE RATS WILL PLAY

During the summer months several students, representing both independent students and members from the United Front of Brooklyn College, attended the hearings held by the Board of Higher Education for Richie Perez, a professor in the Puerto Rican Studies Department. Because of his participation in student struggles, the Board upheld the president's request to fire Perez. Students attending the hearings gained rich lessons in the treachery of the ruling class and their flunky administrators who clearly don't have the best interests of the masses in mind.

At the same time, however, they are an example of how neither clubs, nor guns, nor jail will stop our determination to fight for our rights. These three students, supported by progressive students, faculty, and organizations throughout the City University of New York and Brooklyn College in particular will continue to struggle until victory.

FIGHT FOR AFRICANA AND PUERTO RICAN STUDIES!

The firing of Richie Perez and the beatings and jailing of the students are part of the overall struggle to save the Africana Studies Department of which Zala Chandler is a part. The struggle to get tenure for Zala and to gain back the two Africana professors who were non-reappointed is crucial to the fight to save the Africana and Puerto Rican Studies Departments and to keep progressive faculty and students at the school. The Africana Studies Department has dwindled from having 12 full-time faculty and a research institute to 4 full-time

teaching members and no institute in the last four years, and there has been an intense battle to keep its doors from closing altogether. If Zala Chandler is terminated at the end of the year, the department will be left with 3 full-time teachers—or in other words—no department at all! All of this has been happening while the president of Brooklyn College claims to be giving Black and Puerto Rican students and faculty his 'full support'. Support like his we definitely don't need!

KNELLER LEAVING, THE PROBLEMS REMAIN, THE STRUGGLE WILL CONTINUE!

Yes, the students at Brooklyn College, along with members of the Revolutionary Youth League and other organizations, are prepared for a long and difficult struggle filled with many twists and turns. Brooklyn College has a well-documented history of racism, violence, repression and dishonesty in the administration, and the fight will be difficult. The president of the college, Kneller, has been fired this year because he was caught stealing funds from programs that service minority students and because he has not been able to control the masses of students and progressive faculty that have been fighting his corrupt administration—despite all the violence he uses. (Like Nixon, he only gets

fired, while the poor and oppressed go to jail.) While we see his getting fired as a victory for the people who have fought to expose this dog, we understand that any administrator that replaces him must do basically the same thing—steal from the people, continue racist policies, mis-educate the students, and attempt to crush any flames of resistance burning among the students. All administrators within capitalist society have the same role to play—to make sure that their schools support and uphold the capitalist system of exploitation and degradation. And we will not see a changing of the guard at Brooklyn College as an indication that we should stop organizing and training to fight the ruling dogs. The struggle continues!

THE ROAD AHEAD

The coming year at Brooklyn College must begin with plans for pushing the RYL forward and uniting all who can be united around the issue. The attacks on progressive faculty and students are a desperate attempt to crush the resistance of the students. The attacks show the power of the students and the fear that the administration holds for them. We have to continue to fight for strong ethnic studies departments that teach the true history of people in struggle; to fight for free tuition and strong financial aid programs so that national minorities and white working class youth can fulfill their democratic right to free and quality education; and to fight to maintain progressive faculty and students on campus who will push the struggle forward. STUDENTS JUST DEMANDS MUST BE MET! THE STRUGGLE CONTINUES UNTIL VICTORY!

HW

A Narrative; The Housing Situation

by Helen B. Wilson

Well here we are, at Story Brook University for another semester. "Where do you live?"

"Me? I'm over in a triple. The girl that came in yesterday is nice. I like her. The other one, she wants to bring in this stray cat—that looks just like her! The girls' hair looks like a mane I think I'm allergic to her."

I laughed. Hardly did I realize that the underestimated frequency of mismatch roommating has just shot up one more percent. This is but one real situation that students at Story Brook face in the course of "higher learning". "Sometimes they are frightfully more vivid and serious."

I had to move off campus last semester. I had a baby. Toscanini Day Care Center, the only university affiliated service for those in my category, was over crowded. It took a year in order for your application to have a chance to be picked. Besides, policies do not allow the university to house children. So I had to rely on family. They live twenty-seven miles away from here on the south shore. Luckily I, being a Long Islander, realized way beforehand the necessity of a car. My housemate, however, was another story. She was from New York City. She didn't even know how to drive. So every morning we'd have to get up extra early; to the baby-sitter first, and then off to

school. It was; stop for red lights, go 55 m.p.h., slow down to 35 m.p.h.. I found a back-road route. Oops, radar's out today.

Once here we'd time the buses arrival to P-Lot so we'd get to class on time. The buses were so full. If you didn't move your feet you'd *definitely* lose your seat. On days when we were really pushed for time we could get by by parking in the visitor parking lot. Well, its not the same anymore. You should have seen the expression on my face when I saw the DEPOSIT one has to give up just to be able to get in. It was clear that my expression wasn't over exaggerated. Lines of people sat in their cars frowning and hissing under their breath as they waited while the window teller explained to the one before them about this new rule.

There were times when I thought of moving closer to campus and just paying a sitter to come in. This thought was most prominent around the time we, along with

a host of others, tried to be faithful Story Brookites and got blitzed by a snow storm. Scheduled finals were cancelled, of course. We were stranded here with no food, no communication, and I was twenty-seven miles away from my child. It was a terrible three days. That original thought of moving closer to campus proved to be

one that could possibly cause more of a headache than relief.

A bit of research showed that minority student off-campus group housing was non-existent. Why? The sign was right there in front of our face. Obliviously walking in, we overlooked the sign reading Beware of Blockbusting. Blockbusting is "the procedure where real estate agents will "scare" the old landlord out of the neighborhood by convincing him that a wave of "undesirable" residents will flood the region, diminishing his property value. The broker hopes to acquire the property from the old proprietor at a price way below market value, then try to sell it to the "undesirable" whom he will entice to purchase at way over market value".

If that's not bad enough, how's this situation for a finale? A student finds a place he thinks might be suitable. He goes to check it out. The landlord shows him the place. "Looks o.k. Great! I'll take it."

"O.k.", the landlord mumbles, "Let's see that's \$250. for this month and . . . that'll be \$525.00 deposit."

These are but a few real situations linked to the problem of inadequate student housing. "Sometimes they are frightfully more vivid and serious".

Meanwhile, the semester rolls on.

CARIBBEAN UNITY

by Lasana M. Sekou

The world today is in a state of constant struggle, a multifront battle to change the present stature of mankind; to equalize the distribution of wealth; to reform the grafted concept with which man and woman relate to each other; and to unite those who have been diabolically fragmented for centuries.

Unity, Struggle, Awareness, Progress, are the bold cries of the world's oppressed. We are witnesses and participants of a world revolution of a magnitude never before undertaken in the history of human existence. The Earth-over men and women are rising up and throwing off the yoke of colonialism, imperialism racism, chauvinism and other forms of oppression. They are taking hold the reigns of self-government, rising up and cleansing their minds, bodies, and souls from the distorted mentality which for eons has subjugated them to some kind of slavery and/or self-hatred.

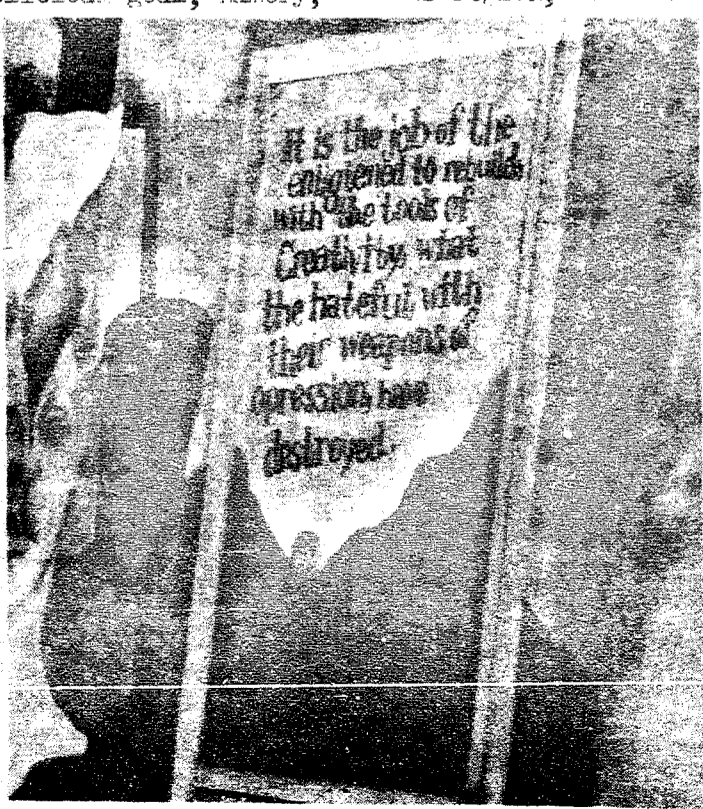
Along with the rest of the world, we the people of the Carribean must also rise up and take the destiny of our island states into our own hands, for "a country under alien subjection can have only one political goal, namely,

its freedom from that subjection." Yet it is not enough if all the "West Indian" states become free from alien domination or supervision, but **when** his autonomy has been attained, it should serve to federate this region, to develop the

(cont. page 19) →
mental and physical standard of all Carribean people.

Without a reputable and working federation, the islands, no matter their 'smallness' or 'bigness' will remain vulnerable prey for the capitalist parasites—the neo-colonialist and the economic monopolizers. Only as a strong and united entity can the Carribean emerge truly as an autonomous force, having the ability to protect its interest, produce necessary goods, procure a stable economy and educate its citizens with the proper awareness of Self.

It is due time that we stop making a mockery of ourselves by pledging allegiance to our former slavemasters and suffering ourselves the stigma of wanting to be called French, Dutch, English, or Spanish. Such identification is most distasteful and makes us appear as children wearing grown-up clothes. WE are Carribean people and for the majority of us our only "motherland"



A Man & His Country: Reflects on Zimbabwe

What is happening down in Zimbabwe? This is the question which almost everybody asks me whenever they learn that I am from Zimbabwe.

Briefly, Rhodesia is disappearing. A new nation is about to be born in six to ten months. The Rhodesian Premier Ian Smith is in a critical situation. He has tried to sell unsuccessfully the agreement which he made with the three nationalist blacks. The world has turned the agreement down. The sanctions are continuing, unemployment continues and the economy of the country has greatly declined. More important the guerrilla war has spread like fire in dry grass and it is understood that the war is costing Rhodesia about one million dollars a day. Schools have closed down and guerrillas have seized large parts of the country.

This is the time when Smith, having felt the pinches of the war, runs to Zambia to try and woo the co-leader of the Patriotic Front, Mr. Joshua Nkomo, into the sell-out agreement of March 3. Smith is trying desperately to separate the Patriotic Front, which is waging a nation wide warfare. Mr. Nkomo won't go into Zimbabwe unless the terms of the March 3 agreement are totally revised and weaker points strengthened. Mr. Nkomo has said that he won't go to Zimbabwe without Mr. Robert

lem will be solved in the

battlefield. I am glad to tell the whole wide world that we are only about 1/4 a mile away from settling the problem by armed struggle. I am glad to say that the guerrilla warfare is gaining momentum everyday, the opponents' guns are tired, their limbs are aching, and they would soon be put out of the battleground.

The future of Zimbabwe is unpredictable. Nobody should worry about that now. Zimbabwe should achieve her independence first, then some matters would be discussed as she matures. (We should start from the bottom going up not vice versa.) In any case our STRUGGLE CONTINUES, VICTORY IS CERTAIN, and ZIMBABWE MUST BE FREE.

Long-live the armed struggle! Long-live the Patriotic Front!

Emmanuel Wami

Mugabe, another leader of the Patriotic Front. To illustrate this, just a few weeks after Smith returned from his mission to woo Nkomo, the guerrillas shot down an airplane in the vicinity of the Kariba district. Mr. Nkomo boastfully agreed that the plane was shot down by his guerrillas.

It is now apparent to everybody that unless Smith brings both wings of the Patriotic Front together with the guerrillas in the settlement and accept their terms, the Rhodesian prob-



VICTORY

TO THE PATRIOTIC FRONT!

COMEBACK

Whats on your mind now
 Beating your callous head
 With retrogressive thoughts-
 Emptying your waste
 For your children to brood over.
 Deliberating death
 As if you had a choice
 Collecting adjectives for description
 -ain't i bad ain't I bad? superb? jammaster!
 Until your circle is complete
 And you go around singing
 What goes around comes around-
 And you become squater-
 Infatuated with boredom
 As if you don't know how to climb-
 But that is only because
 You do not know-
 It was your fathers and mothers
 That build the pyramids
 And carved the sphinx at Giza.

Lasana M. Sekou
 (H. H. L.)

Restoration I

It is by no other means
 That we shall be made strong
 Than by the doings of our hands and minds
 Carry on-
 The dead shall never rise here again
 Weep no more for yesterday
 The tears are choking your eyes
 And your mourning is making you deaf,
 You do not hear the rumblings of tomorrow.
 You must wipe your tears
 And stop your sorrowful song,
 Less tomorrow spit on you again.

Restoration II

Oh noble beggars,
 You who beseech the Gods for pity.
 Sad souls, the Gods detest beggars.
 Gather together people of my race,
 Rise up sleeping braves,
 Come along dreamers of sanctuary-bring your dreams
 And we shall fashion a human reality
 And take our rightful place
 Amongst the strong and free.
 Wipe your tears-you are drowning
 Stop your noise-there is a flood coming!



Lasana M. Sekou
 (H. H. L.)

Incantation

That even a child will lead them
 So it is written
 Incantation.
 The children will light fire
 To the dusty frustrations
 Accumulated in ages of pain by their hungry parents.
 The children of Shaka
 Shall move to burn the beast.
 Confrontation!
 Commemoration for Sharpville
 The massacre!...the massacre!
 That's the word is Johanusburg
 Soweto is a ghetto Land
 The Transkei betrayed unity
 Apartheid is on fire, damnation descend!
 Fire and stones!
 The young is on rampage!
 Oh blood and and bones!
 The bullet is innocent
 Get the bastard guardians of satan (they have the guns)
 Revolution is evolution from mummy to Man
 So it is written.
 So it must be done.
 That even a child...shall lead them.
 Now who shall stay unwanted
 Tell...who is doubtful of the end
 As the children
 Of the mighty Zulus march once again.

Lasana M. Sekou
 (H. H. L.)

CULTURE

DISCO THE BEAT CAN'T DOWN
THE MESSAGE

Last week I reached the height of frustration. I had a rough week on the job; the boss was determined to get the most work out of us for the least amount of money, so we all ended up working overtime each day without getting paid for it. This of course, meant that I had to pay the baby sitter extra money and still budget out my pennies for food, tokens and laundry. I had very little time left for much of anything else, so you can imagine how glad I was when 5 o'clock Friday came around.

As my friends and I gathered our belongings in the locker room, we cursed at how low our paychecks were in relation to all of the time we had put in, the high cost of living these days, and the fact that the owner of the company was making big money from our hard work. Seemed like those four years of struggling through Stony Brook's academic excellence drive was a waste of time. Understanding Kant and Marcuse was not training me for the real world. I had no skill so all day I was forced to listen to "work faster", "no time for a break now", "less talking and more production", from the boss's mouth. My friends and I decided to go out later on that night just to 'cool out'.

We decided to go to a disco uptown because finding a house party these days is as hard as finding a loaf of bread for under fifty cents. There was some discussion around what we should wear, but we still dressed casually because none of us had money to spend on disco garb.

Once we arrived, it felt great to be in an air-conditioned room away from the heat and humidity of the summer night and we immediately started moving our bodies to the thumping of the bass and the familiar beat of the music. The Fat Back Band's song, "I'm Fired Up!", was playing and it really summed up how we all felt after a long day of work or looking for work. Every muscle was responding to the music and the tension of the day started to find its way out of our bodies and onto the dance floor.

As the night moved on I began to notice some things that slipped by me the last time that I was there. At

first, I thought that maybe I was just over-tired, but with each passing moment, the disco scene became a psychedelic horror. Lights started flashing on and off causing everyone to look like a contingent from outer space; the music started to blast, making it impossible for us to hear each other at all; the broken mirror on the walls, and the lights from the ceiling gave the illusion that no matter how hard we danced, we were virtually motionless; the Disc Jockey was playing the music from an elevated bubble and it seemed as if God himself was sending down these disco messages; the dance changed from a mild flow to a freaked out attack.

We continued to dance, 'cause it does take a long time to unwind and besides, we paid \$5.00 to take part in this affair. Yet, clearly we were being trained, militarized, robotized. Just looking around my eyes rested upon a strange creature dressed in a slinky jumpsuit, high heels, a leather pouch strapped across his arm and two girls at his sides, young enough to be his daughters. This man had the audacity to come over so where I was dancing and whisper in my ear. It was my boss himself! He said, "see we enjoy the same things after all". I looked him straight in the eye and thought about the strike we were preparing to shut him down next week.

What kind of a place is this that makes him feel at ease approaching me after all he'd put us through with his slave driving tactics? I had to think for a moment and try to grasp what in the hell was going on.

No sooner had my friend and I danced away from the speakers, the words of the song became clear. For the past few hours, I didn't even know these disco songs had words, but now, I was able to identify at least one chant per song. First the Rolling Stones, MISS YOU, played. I asked my friend if that was the same song that most black and Latin radio stations had banned because of the racist line. "Puerto Rican girls dyin' to meet ya", implying that Puerto Ricans girls are fast!

Donna Summers LAST DANCE

FOR LOVE, begged, 'scold me 'cause when I'm bad, I'm so bad'. Then the month's hits LAW AND ORDER, by the Love Committee, and I LOVE AMERICA, by Patrick Juvet, played two times intermittently, accompanied by red, white and blue smoke bombs thrown onto the dance floor for effect.

Looking around it seemed as though we were all being swallowed up by the standard unchanging disco beat, letting the ideological bullets of the ruling class go unnoticed.

So, I thought, "that's the deal; wage slavery during the week and cultural aggression on the weekends."

By the time I got home in the morning, I was exhausted and couldn't even get up with my children for lunch. By the time the afternoon rolled around, I was far behind with my chores, and had to miss the AVENGE ARTHUR MILLER'S DEATH demo in Crown Heights. To top it off, I was in the same situation that I was in on Friday, frustrated, broke and angry!

The next month some of my old friends from Stony Brook's BSU, LASO, and Black world decided to have a fund-raising event. They decided to give a disco; it was a B-A-A-D disco. They censored the most backward records, played a variety of songs from the past, as well as some disco records that didn't blatantly promote racism, male chauvinism, Great nation patriotism, etc, had food, talked about campus affairs like the new Director of the Africana Studies Department, the recent expulsion of over fifty AIM students, the offensive Krugerrand advertisement that appeared in Newsday, and the disgusting fact that the Allan Bakke decision would help to turn the tide of reaction into a legal movement. We tabled the discussions so that we could just get down and boogey. It lasted all night. What a difference entertainment is when it is controlled by the people.

HISTORY:

Preparations for African Liberation Day '78

November 12, 1977 marked the beginning as students from Stony Brook rode into Harlem to unite with other progressive forces for Zimbabwe Liberation Day. At this demonstration organized by the African Liberation Support Committee. (ALSC) a mass organization the spirit of unity and high energy helped to raise the political consciousness of all those who attended. Speaker after speaker gave clear cut examples of how the struggles in Zimbabwe and Azania are linked up to the struggles we face here at home.

This display of solidarity with the Zimbabwe people made people from Stony Brook see the need for larger support work in the struggle for African people.

On January 28 1978 the opportunity was given as ALSC called for a meeting to address the need to have a national coalition that would do ongoing support work for Southern African Liberation. More than seventy individuals and groups responded to ALSC's call and gathered at the United Plaza in New York City and formed the National Coalition to Support African Liberation (NCSAL). Blackworld was one of these groups. This meeting showed the rising sentiment in the United States to oppose apartheid and develop ongoing support for people of Southern Africa until their battle is won.

Students workers, community groups, liberation groups, organizations doing ongoing support work for the Southern African struggles and concerned individuals all voiced their unrelenting support for the freedom of the African people and the need to have a coalition that would address and guide the work toward this goal

on a national basis. NCSAL set its positive program around three crucial points:

1) the coalition would sponsor and mobilize the broadest possible sectors of people as possible for



STONY BROOK at ALD '78

African Liberation Day (ALD) in Washington D.C. on Saturday, May 20, 1978 at Malcolm X Park

2) that the coalition organize ongoing support work around three fighting slogans--

- a) Death to Apartheid, All U.S. Investments out of Southern Africa
- b) Drop a dime, Shut down South African Airlines

Cut the Arm of the Racist Band, Ban the

Krugerrand.

Members of Blackworld decided that it could concretely take up the work around the Krugerrand and mobilize people for ALD. And at the same time try to raise peoples consciousness about what is really happening in Southern Africa.

The process of mobilizing people for ALD was done in many different forms, literature tables were set up, a clothing drive was started (collected 10 boxes), had a raffle drive and had forums. The Malcolm X Coalition was formed, where unity among third world students on campus was forged. A successful program commemorating Malcolm X came out of this coalition. Besides the program, people united around five major points:

- A) to build a third world coalition of students, workers at Stony Brook.
- B) No more defunding

of Ethnic Studies Programs

C) Overturn the Bakke Decision

D) To stop the sale of the Krugerrand coin in Suffolk County

E) To support the NCSAL in building for ALD.

One day before the Malcolm X program; students, workers and faculty delivered a letter to the North Shore Numismatic Ltd, Coin store, located in Smith-Haven Mall, demanding they stop sale of the Krugerrand, the blood money of South Africa. After getting a poor response from the owner it was decided to pay him another visit. On March 28 1978 outraged students workers and faculty, stormed into the Smith-Haven Mall and demanded the sale of this coin stop. After the manager assessed the situation. (i.e. the rage), and heard the demands he agreed to stop selling and advertising the Krugerrand.

On May 18, the NCSAL at Stony Brook and the African Studies Department sponsored a forum on the situation in Southern Africa. The film, "The Rising Tide" was shown. Brother Kangai from ZANU and an ALSC representative spoke. This forum brought out a lot of people who concretely decided to do work around Southern Africa

and to come out for ALD.

On May 19, NCSAL at Stony Brook held their 1st annual fundraising raffle, a worker from Stony Brook won first prize (see picture).

May 20, 1978
African Liberation Day

The accumulation of a semester's work was quickly understood by all as they arrived in Washington D.C. Students from Stony Brook marched into Malcolm X Park amidst cries of, "I'm fired up won't take it no more", "Carter, Voster you can't hide, the people of Zimbabwe will decide". The march started shortly and over 3,000 people marched to the gates of the White House and told Jimmy Carter, "Carter, Carter No More Lies Cut State Ties with Apartheid". The march went back to Malcolm X Park where the crowd had swelled to over 10,000 people. Speakers from groups such as: The Organization of African Students,



ZANU, ZAPO SWAPO, the Revolutionary Youth League, Iranian Student Association, Association of Eritrean Students, ALSC, Workers Viewpoint, Commission for Racial Justice, and many many more expressed solidarity with ALD.

After ALD the NCSAL held conferences to sum up ALD '78 and made plans for more ongoing work. Six resolutions were passed at these conferences.

1)ALD '78 should be viewed as the beginning effort of the NCSAL

2)NCSAL should broaden the struggle around the 3 principles of unity of the NCSAL; That a fourth point of unity be raised: U.S. government should cut state-to-state or diplomatic ties with South Africa as well as kick out the Rhodesian Information Office in the U.S.

3)a demonstration be held around the fourth demand sometime late in the year

4)the fourth demand to be implemented by NCSAL sponsoring a national tour of the spokesperson of the Black Consciousness Movement from Azania

5)The NCSAL take up as part of its regular activity the collection of clothes and medicine for the liberation movement in Southern Africa.

6)The NCSAL should follow the exemplary lead of the North Carolina Coalition to free the Wilmington Ten - to adopt as a secondary part of the activity of the NCSAL to fight for the release and freedom of the Wilmington Ten.

ALD '78 was a giant success as over 15,000 people came out to show their support for the struggles of the Southern African people. Now on November 11, 1978 the NCSAL has called for a national demonstration in Washington D.C. and in the Bay Area in California demanding that the U.S. "Cut Diplomatic Ties with South Africa". Other major points of this demonstration will be to "Expose Bakke" and "Free the Wilmington Ten".

The cutting of diplo-



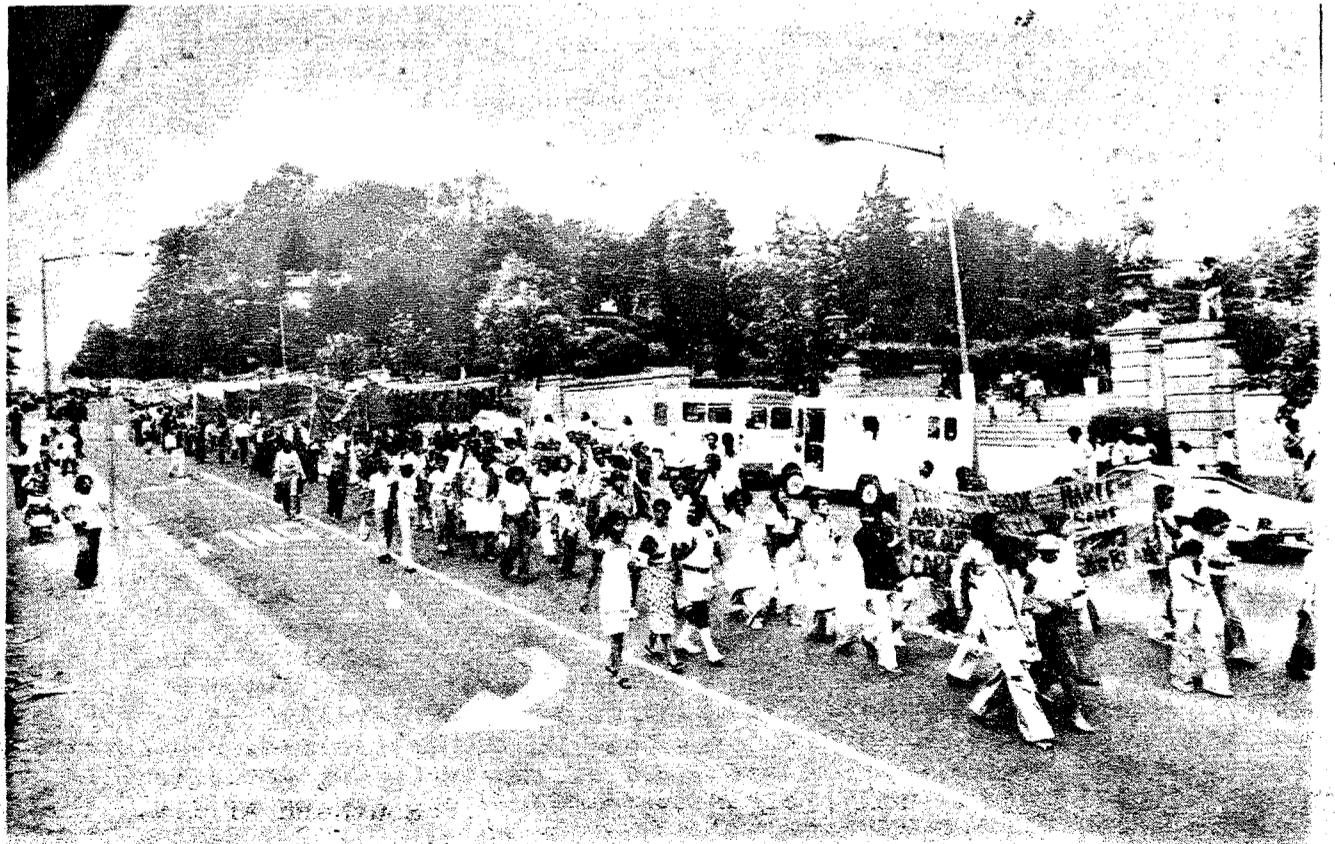
"CUT ALL DIPLOMATIC TIES"

matic ties with South Africa is important because: a)South Africa is the bastion of racism in Southern Africa. It supports the racist regimes in Southwest Africa, Rhodesia and other areas. Cutting support for South Africa will have a rippling effect to weaken all other racist regimes in the area. b)Cutting diplomatic ties means ending official recognition of the illegal South African government. It will automatically cut the legal basis for continued U.S. corporate investments, military and other forms of aid to South Africa.

The struggle against apartheid must be seen as linked to the struggle in the U.S. for democratic rights. The gains that national minorities have fought so desperately for, have been taken back by the supreme court, i.e. the Bakke case, the Wilmington Ten, and so many others are locked up for fighting for our democratic rights. The fights against racism and national oppression continue because these struggles are one and the same. It becomes even more important that as many people as possible come out to the

national demonstration on Nov. 11 1978 and let Jimmy Carter Andy Young and those 27 senators that invited Ian Smith here know that people are outraged over the brutal racist regimes in Southern Africa and

the injustices to come out on November 11 and let their voices be heard and demand that; "U.S. CUT DIPLOMATIC TIES WITH SOUTH AFRICA"and "THE WILMINGTON TEN BE FREED!"



COME OUT!! LET YOUR VOICES BE HEARD!

AIM-cont from pg 1.

unusual as we look around us and see that although it was through the blood, labor, and sacrifice of national minorities that made great contributions to this land we call America, they have never been rewarded, they have never even been treated as equal citizens.

When John Toll (then the president of StonyBrook) was presented with a list of demands made up by the SOP students, his reaction was to pacify them, you know the line, 'things will work out, just be patient', but in summation, Toll did not take a firm stand or choose a course of action. Even though he was cognizant of the shortcomings of SOP, his ears were deaf to the voices of these students. These students who sat through countless meetings, worked endless hours investigating and correlating information, the full time students, some who even sacrificed their school work because they saw the need to focus attention on this pressing problem.

They had visions that one day there would be a program and it would be successful. Yes, they were aware like we should be aware, that only through hardwork, organization and unity would they be able to bring about a change because it became clear that there would never be any gifts from administrators to that effect. We should learn from the their struggle, the importance of self-sacrifice and devotion. They understood that education is a basic right. If it wasn't for them and others like them, you can bet there would be no AIM program today. They were very influential in the decision making process that served as a catalyst for the AIM program as we know it now.

The AIM program and similar type programs were created not out of the generosity of America, or this university as some would have us believe, but out of the struggle waged by students and working class people. These people realized the problem in its true light that Blacks and other oppressed minorities faced in their plight for self determination.

The spring of 1969 marks the time when AIM officially came into being. The AIM program at StonyBrook is but one of the Educational Opportunity Programs which exist throughout every state. At least 55,000 students are engaged in the EOP program in New York state alone. AIM was specifically designed for students who are considered educationally and economically disadvantaged. These are the requirements that every AIM student must meet in order to be

eligible for the program. There were roughly 150 students accepted into the program. These students were selected by a committee composed of faculty and students the previous academic semester in SOP. In an attempt to help students overcome deficiencies in basic reading, writing and math skills (due to poor preparation at the elementary and secondary school levels) these same SOP students worked with departmental heads to assure that when the new AIM students arrived they would have the necessary remedial help that would aid in their success at StonyBrook.

From the onset of the AIM program, administrators have held a very low keyed view of its success. Its opinion of programs such as AIM was expressed by one of its members, in SPECTRUM, Vol. No. 1, May 17, 1969 - "Mr. Kogut expressed pessimism, though, when he pointed out that judging from the statistics of similar programs at other schools, we should not expect too many of these students to be too successful in this difficult enterprise". Could this possibly have something to do with the fact that the AIM program has had over four directors in a period of less than ten years? It is extremely important that administrators of the AIM program believe in it, for if those who are in a position to be innovative, are not, then it is almost destined to failure. The chances of success are greatly diminished if those officials in key positions are not supportive in every possible way.

The problem of tutorial services still haunts the AIM program. For example, there have been several complaints by students in the program that the necessary tutorial services are not provided for them, particularly in science and math.

In order to be eligible for the AIM program, the student must have an overall high school average of less than 85, fill out an autobiography (to provide a personal perspective of themselves) and a host of other forms to determine academic eligibility. For the financial part, the student must submit a FAF (Financial Aid Form), proof of income and a StonyBrook financial aid application. The FAF is reviewed by the CSS (College Scholarship Service) which determines, based on the amount of reported income and the amount it cost to attend StonyBrook how much a students budget allocation will be. If the forms are not in by a set deadline, or filled out incorrectly, they have a good chance of jeopardizing their financial aid package. Presently the AIM financial package is designed to cover all the needed expenses of

the student, like the meal plan, room, tuition, college fees and health insurance (which is optional). All packages consists of a Basic Grant (BEOG), tuition assistance (TAP), and AIM funds (approximately \$646 per student). Sometimes students receive supplemental grants (SEOG), College Work Study and or loans. (NDSL or NYHEAC). In addition to this, the financial aid office needs proof that the student has applied for BEOG and TAP, otherwise AIM students cannot defer their bills and ultimately they are placed in a precarious situation as to attending StonyBrook for that semester.

Looking at the state allocation for 1976-77, AIM was working with a budget of \$377,000 which was decreased to \$352,000 in 1977-1978 and has been further cut to \$323,000 for the 1978-1979 academic year. Due to the decrease in the amount of political pressure that Blacks and other member of the working class have applied at various levels of the government we've seen as a result a decrease in money allocations, not only for programs like AIM, but other social programs as well which are so desperately needed.

William Berry Jr. had been acting as the director of AIM since Rubert Evans resignation in 1977. In August 1978 William Harvey, formally Associate Dean of Students at a small private college in the midwest (Indiana),

began his position as the new

director of the AIM program. His positions there was designing supportive and developmental type programs. He resigned from that position because "I didn't feel it was a setting that I could utilize to do some things I wanted because there was some latent resistance". Mr. Harvey heard of StonyBrook through an ad in The Chronicle of Higher Education.

When asked what he attributed to the fact that over 80 students were dismissed from the AIM program at the end of the spring semester he responded "Well, you can load at that on two different kinds of levels of perspectives. One is perhaps a universal perspective and the other one is a particular perspective. The universal perspective looks at these kinds of programs where ever they be. On a national scale these programs have not been successful generally across the board. There are a couple of reasons related to that, one is the politics of the

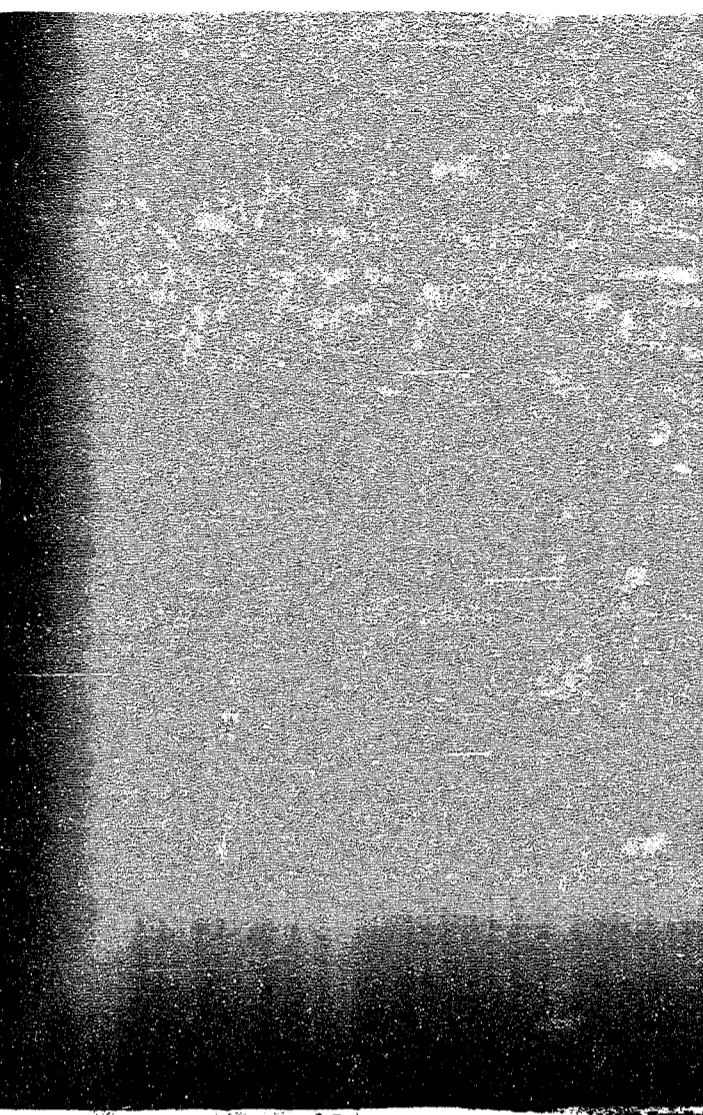
The Fascist Shah Murders!

On September 20th in front of the Strongy Brook union, Iranian students and other supporters protested against the Shah's fascist regime.

Twenty-five years ago the C.I.A. engineered a Coup d' Etat. Previously there was a nationalist government led by Premier Mossadegh. After the Coup d' Etat, the Shah, who had fled the country prior to it, was brought back to the throne. Since that time the Shah and his sadistic government has slaughtered thousands of people. On August 20th, 1978 in Abadon (in southern part of Iran), a movie theatre was set ablaze by the Shah's secret government. At least 600 people burned to death. This mass murder was an attempt by the Shah to blame the blaze on the Moslem movement. This kind of tactic is used by all anti-democratic governments to discredit the people. Once the government attempts this, it tries to create public opinion for itself and justify a malicious attack against the Iranian people and the Moslem movement.

The Iranian people have had mass demonstrations to bring about democracy and the abolishment of poverty. The Shah and his regime imprisoned hundreds of thousands of members of the political opposition, carried out many execution and torture on a mass level. A couple of weeks ago in Tehran, the capital city of Iran, several thousands of people were murdered in a demonstration.

In September of this year the Shah invoked martial law in Iran.



IN THE U.S. IRANIANS MARCH TO DENOUNCE THE SHAH'S MASSACRES

This constitutes the governments right to stop all demonstrations on any level by whatever means they see fit.

It's time people opened their eyes to what is happening in other parts of the world. If we call ourselves democratic then we must stop these malicious attacks by the Shah and his regime. We must join the Iranians in their attack against the Shah. The Shah is also a supporter of the illegal Smith and Voster regime and the atrocities that have and are still occurring in Africa.

President Carter and his so-called human rights program supports the Shah of Iran. Many of the weapons used against the Iranian people were U.S. made. The president has called the Iranian government in support of the Shah. The United States economy is in desperate need of a war. It also doesn't want to risk the loss of the Iranian oil. Do we need another Vietnam? Are the lives of thousands of men, women, and children worth it? The U.S. government has also supported the Shah's regime by relaying false information about demonstrations in Iran. It helped to spread the rumor that the fire in Abadan was caused by the Moslem movement. It takes the statistics of the dead in Iran and makes it minimal.

What is happening in Iran is by no means a small group of people fighting. It's a large scale demonstration against facism and many lives have been lost. How many more must there be?

Vorster Resignes; But Not His Policies!!

The man whose face has come to symbolize apartheid for a dozen years, John Vorster has resigned from Prime Minister of South Africa to President figure-head supposedly for health reasons. Vorster repeatedly told the world that it would be apartheid today, tomorrow and forevermore. But we are well aware that his resignation will not end apartheid. Vorster's face may symbolize the hated racist regime, but it is not the system itself. As long as apartheid is profitable for the South African white minority government and the United States monopolies, it will be defended by reactionaries the world over.

The new Prime Minister, Peiter William Botha, has already made it clear that he will toughen the government's position and crack down harder in the event of the inevitable racial unrest.

Peiter William Botha and Vorster have alot in common. They both started their racist and fascist careers early. They were members of the Pro-Nazi organizations of the 30's. They both belonged to the reactionary secret society, Broederbund, which dominates Afrinkaaner politics in South Africa today. Botha in his

former position as defense minister helped to push the defense budget to over \$2 billion.

With over 250 laws enforcing apartheid alone, it is plain to see that although the faces are changing, the policies remain the same.

Vorster's resignation is not a health question alone; he may be sick, but we should be rest assured that the real illness lies in the fact that there are over 20 million Azanians who are rising up against the fascist system of apartheid. Vorster's illness cannot hide the fact that the resistance movement, in Southern Africa is gaining strength; that Smith's Rhodesia is falling more and more each day to the Patriotic Front that is liberating the land for the People of Zimbabwe; that the justice seeking people of the world are pointing a finger at Smith and Vorster and the rest of their Nazi-trained friends who proudly hang on to their white minority governments while condemning the indigenous people to lives of misery.

The white minority government is locked into a battle for survival. A couple of weeks ago,

the gestapo police arrested 11 relatives and friends of Steven Biko, in order to prevent any commemoration of Biko's death. Vorster knows that apartheid is on the way out and doesn't want to be the image associated with it's downfall.

He knows that here in the U.S. support for the struggle of the Azanian people is growing stronger. He knows that economic sanctions against South Africa are spreading, and he has also gotten wind of the fact that the American people are pushing for a stronger demand to cut Diplomatic Ties with South Africa.

The Azanian people have made Vorster sick because no matter how hard he tries to suppress them, they find ways to give him HELL!!! Not only have the people of Azania made Vorster ill, but they are building his coffin. The eulogy has already been written.

VORSTER/BOTHA PARTNERS IN CRIME
FREEDOM FOR AZANIA IS JUST A
MATTER OF TIME !!!!!!!!!!!!!!!!



John Vorster.

HW

Kenya, before and after the death of Mzee Jomo Kenyatta (19-1978) cont— 09 19

it was corrupt. As his government was mostly dominated by his supporters and associates, it was bound to corruption. Kenyatta never allowed freedom of expression and refused or failed to correct misuse of power by his young cabinet ministers. Another disgrace to Mzee Kenyatta was the murder of his political opponents; Tom Mboya, Planning Minister and Josiah M. Kariuki. Nothing has ever been released about their disappearance. These with others showed beyond a doubt that

Kenya was under a political dictatorship.

Whatever deceptive nature of politics, as it appears, it remains clear that the old man had given Kenya a bright future for many Kenyans and Africans alike will realize in their life-time.

Kenyatta, the last of "grand old men" of Africa's nationalist movement, who had never wished the intervention of whitemen in African affairs died peacefully in his native country at his early 80's. His spirit and deeds shall ever be remembered for generations.

We must stop riding the backs of yesterdays accomplishments and use the present to prepare for the future, realizing the first steps to Change is Political and economic power.

We must learn to manipulate the Political Structure as Others have done. Strengthening Ourselves before we can talk about the Revolution of the Proletariat.

FOOT NOTE:

1. In 1972 the NAACP file suit against New York, charging them with Gerrymandering of Black potential districts. This case was won, and as a result districts such as the 14th congressional were iracted.

A.I.M. CONT'D from pg 12

situation, which we'll put aside for a minute and come back to. The second is basically a structural arrangement that is to say that programs of this type have been put off in the corner of the university both realistically and symbolically. so they they have not generated the kind of support from the university community that they ought to have. This certainly is a consideration in terms of funding and financing. The kind of situation that is relative to most of these programs is that they are on what is called 'soft money' (temporary funding). Anything that is on any kind of temporary situation, but especially a temporary funding situation is much more vulnerable... the difficulty is that when you have something funded on soft money if the soft money disappears, the program is likely to disappear.

" Getting back to the political thing. when these programs were instituted there were not enough easily identifiable persons perhaps, who had some kind of managerial skills and background, who could come in and operate these programs efficiently and effectively. So a lot of times what happened is that the university pulled in people who did not have sufficient administrative skills to run these kinds of programs effectively, so you had all kinds of problems. You had administrative problems in terms of paper work that had to be taken care of that was not; you had staff problems in terms of basic lines of organization that usually are effective in this kind of setting, that were not followed; you had management kind of problems that relate to fiscal situations, budgetary allocations, guidelines that have to be followed. Because people didn't come in with the kind of

'sophistication' for want of a better word, these programs were for the most part fairly badly managed. That was used in turn in the arena to say 'well look, they are messing up everything, we don't have to give them all that money if that's what they're going to do with it. Why don't we cut down on our appropriations

"Since the onset of these programs, there had been pretty much a constant decline in the kind of appropriations that has come from the federal and state levels, and/or there have been additional restrictions in the way that money can be used. So what you have is a tightening set of guidelines and a reduced set of appropriations that are operating within the flow of these kinds of programs, even though the need is the same or even greater than it was when the program got started."

Mr. Harvey added further " What is happening is we have a ten year span of time in which some very serious effort has been generated at helping an underrepresented group into institutions of higher education. Okay, that's a ten year effort that's designed to offset a gap of 150 years, well you can't do that (laughs), it just doesn't make sense!

We're talking about, in terms of really overcoming the obstacles of the past, doubling, tripling maybe even quadrupling any of the efforts that have been generated to this point in time. That's the whole thing with Bakke.

"What we see is fact, because of the kinds of practices that have gone on in institutions of higher education, we have one white doctor for every three to four hundred whites, one black doctor for every couple thousand people. So you don't reverse that kind of thing in a generation. It takes time, money, and effort. The politics of it has been such that even after

ten years some people are saying that they are going to cut down on the steps that they have been taking because the large is not supportive..... It doesn't mean so much anymore to be an undergraduate and get a B.A.. Now the appropriate credentials are that secondary or terminal degree and so that will become the point where people are siphoned out...". Mr Harvey feels that the A.I.M. Program at Stony Brook has a great deal of potential, the location, along is seen as an asset, "its a thing about being this close to the city because you can tap some resources that are there to give people a different feeling about what the program is about or to give it an injection of vitality... to give the student population. We're trying to serve a better sense of what their individual possibilities may be. "internally what we're trying to do is tighten up the whole system of advising and process of communication. Too often the students don't know or have not been told about the things they need to know out of this office. So this is a primary consideration, the need to get to people the kinds of information they need in order to be successful and effective...so that information is right on time, and correct." We spoke of the image that A.I.M. has in the eyes of the Stony Brook campus and surrounding environment. It appears clear that the A.I.M. Program is not viewed with any degree of

esteem. According to Mr. Harvey, it is imperative that the A.I.M. Program has the assistance and support in the form of cooperative effort from the campus and surrounding community. cont pg 18

Faces & Places At Stony Brook, 1975

WHERE ARE THEY NOW???



Irwin Quintyne,
Equal Employment Opportunity



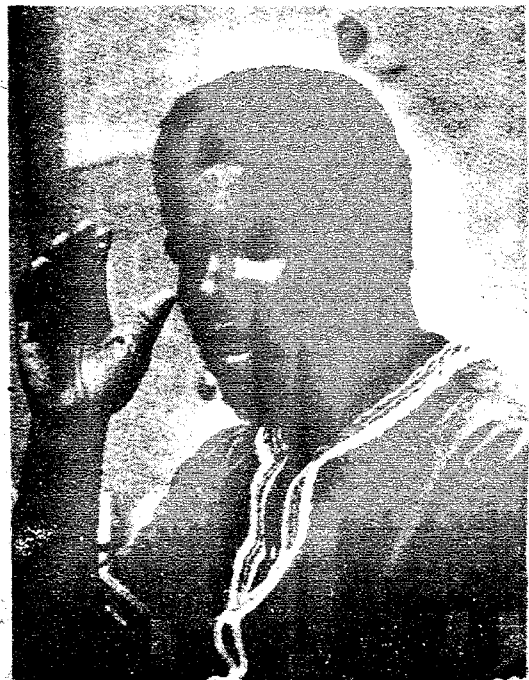
Lloyd Sargeant,
Affirmative Action Officer



Prof. Lincoln Lynch,
School of Social Welfare



Prof. Donald Blackman,
Chairman, Africana Studies



Prof. Canute Parris,
Africana Studies



Audrey Grayson,
Bursar's Office



Valerie Boston,
Financial Aid

HW

S.A.I.N.T.S.

by Leo Wilson

When any minority student enters this campus community, the student faces many pressures which result from societies preconceived perception of the students. Without any regard to the individuals' characteristics or potential to enter a profession. Aside from the academic strain which effects every student, regardless of ancestry, the minority student suffers from alienation, since in most cases this student may be the only minority pupil in the class. The area which this is felt greatest would have to be in the science area. To compound the situation, the minority student, who wishes to study these science related courses probably would feel isolated from his own peers, since such students work considerably longer hours to attain a decent grade than those in the humanities and some social related fields.

Finally, with the lack of proper academic and peer counseling, it is to no ones amazement that these students of minority ancestry often times fail in their attempt to realized their goal.

The S.A.I.N.T.S. (Scientific Achievement Incentives for Non-Traditional Students) is an organization of minority students who attempt to balance the odds against failures by fellow minority students. This student program club founded five years ago is unique in that it gives the minority student a chance to reach his or her goals. It provides a forum at which the student can meet other

students who have felt the same frustration and have tasted failure, but instead of deciding to quit, they rose, as a phoenix rises from it's ashes, to meet the challenge this university gives to them.

Why should any student join such an organization, especially one that, until last year, was relatively unknown in the campus community? Minority students specifically blacks and hispanics comprise less than 10% of the total student body at Stony Brook. Out of this, approximately 1 to 2% study science related fields. Therefore among such vast number there must be unity.

These sentiments were echoed in the August 1978 issue of Ebony magazine, where the Rev. Jessie L. Jackson states some very interesting statistics: "There is 1 white attorney for every 680 whites, 1 black attorney for every 4,000 blacks; 1 white physician for every 647 whites; 1 black physician for every 5000 blacks; 1 white dentist for every 1900 whites; 1 black dentist for every 8400 blacks.

Less than 1% of all engineers are Black. Black make up less than 1% of all practicing chemists... A white high school dropout still has greater opportunities than a black high

school graduate.

So in closing, I urge all the students to join the organization. To the freshman and transfer students- come, join us, and we'll show you how to use this university vantage. To the minority graduate students come. join us. Gives us your insight on academic and professional problems relating to the minority undergraduate student.

To the faculty and staff of this university come, join us, show us the way. Be our guiding light to the path we have chosen and help us to attain these goals set forth by us. To the sophomore and junior minority students come, join us so we can be a strong student body, for we are only as strong as the quantity and quality of our membership.

To the senior minority student come, join us, so you can show others the way. Make it easier on those who chose to follow you in the journey towards the increase of minorities in professional fields because if one can achieve their dreams, then others can be inspired to the same, and the progression starts and...

BAKKE: SHEDDING LIGHT ON THIS OLD PROBLEM

Again we are faced with a decision that is setting back the hands of time in the struggle of national minorities and women. The setback jeopardizes not only education, but also employment and federally funded programs like manpower and bi-lingual education.

June 28, marks a historical landmark in that the U.S. Supreme Court upheld the Bakke decision and declared the affirmative action program at the University of California at Davis Medical School "unconstitutional". This decision threatens the gains made in the last two decades.

Begining of Affirmative Action Program at U.C. at Davis.

In 1969, third world students put pressure on the U.C. Medical School at Davis to admit more minority students. In response to

this pressure a special admissions program was established for minority students. It is important that we note, prior to that time, less than 1% of the students admitted to the medical school were members of racial minorities, although California's minority population is more than 25%.

In 1973 and in 1974 Allan Bakke, a 34 yr. old white civil engineer applied for admission to the Davis medical school; in which he was rejected both times. He was also turned down at twelve other medical schools.

Peter Storandt, a U.C. Davis admissions officer suggested that Bakke file suit against the university charging that he had been a victim of racial discrimination, and that he was more qualified than minorities who were admitted. The assumption made is that grades and the

Medical College Admissions Test (MCAT) accurately predict the performance of future medical students and doctors. This assertion is incorrect; the corporation that runs MCAT have admitted that, "the tests lack such predictive value and that it is biased racially, culturally and by income".

U.C. Supposed Defense Role.

The role of the U.C. Medical School at Davis in defending the special admissions program has been a game from the start. The university presented a poor defense of special admissions. If they would have disclosed their past discriminatory practices, the program would have been legally justified. The university filed a countersuit, in



which they requested a decision on the constitutionality of the entire special admissions program, not just on whether or not Bakke should be admitted. The Supreme Court of California agreed with Bakke and declared the special admissions program at Davis unconstitutional. The case was then appealed to the U.S. Supreme

cont-
on pg.
16

Will Africans Triumph?

"Make no mistake, Kwame, they are going to come at you with words about democracy... a barrage of concentrated arguments will be hurled at you to temper the pace and drive off your movement", these were Richard Wright's lines to Kwame Nkrumah - an African nationalist in the early fifties. This threat, which is still to all African and Black people of the world, is still very much with us today. Black people are letting themselves fall prey to modern day manipulatory devices. The warning has been undermined and ignored in various fronts.

All Africans of the world whether in the Americas, Caribbean, Europe or on the main continent have one thing in common; they have all had to strive to project their pride, image and values in a hostile world of immense imperialists and colonialists.

It is not an exaggeration to state that most of what the Blackman has achieved in the world today has been due to collective efforts and mass movements, these were made possible because there was unity among the Black activists in every movement or rally.

This trend of unity seems to have been reversed since the last eight years, even though most of the social and economic problems have not been solved. For example, the Black unemployment rate in the U.S. is sky rocketting and many Black youths all over the world degenerate in slums and ghettos!

Therefore, it is desirable that all Africans unite. This unity is required at all levels, family, college, national and international. Africans of the world have been split up enough.

YOU WANT TO

By Kevin Riley

On Sept. 12, Primary day 1978 an election was held for congressional representative of the 14th district in Brooklyn a district of Jews and Blacks (the majority being Black).

The candidates for congressmen were: the incumbent Fred Richmond; Sex deviate, and Dr. Bernard Gifford; former Black deputy chancellor.

The results of the election, from the decisive 16,408 votes, was Richmond with 10,130 votes, and 6, 278 votes for Gifford.

The victor is obvious, but the consequences crucial for the Black masses. Fred Richmond's win was based upon his slanderous propaganda, used to project Gifford as being anti-semitic to the Jews:

And the ideational factors at the disposal of neo-colonialists and imperialists must not be allowed to continue to dominate Africans and Black people of the world.

The role of ideological hegemony in today's world is horrendous. The powers of the media and educational system are undisputed then, why take these institutions lightly?

The struggles in Africa should receive the attention and support of all other Blacks and Africans in other parts of the world. For as long as any part of Africa remains under foreign sovereignty, so long will the independence and territorial integrity of the rest of the continent be permeable to imperialist and colonialist manoeuvres as proven by the crisis in Angola a few years ago.

I have heard some international relations theoreticians of the world perceive the situation in Southern Africa as a source of a gain or loss, a plus or minus for each of the super powers if there ever escalates any political crisis in that region.

Worse still they tend to equate the Black majority rule in Southern Africa to communism, capitalism or what have you as if the struggle for independence and freedom anywhere in the world is motivated by doctrinal considerations, rather than by man's proclivity to assert his inalienable right to self-determination.

At this point, one may ask; How can this Black and African movement of global nature be launched? There has to be unity; achieved through cultural and education exchange programs.

All Africans and Blacks in diaspora need to be proud. Despite the onslaught of imperial and colonial ideas and pressures, the African peoples' cultural values have remained indestructible. Therefore, African Americans, Africans in the Caribbean Islands in fact all Africans are tops in cultural possessions.

All Africans and Blacks should strive to acquire knowledge of African arts and sciences as well as African traditions, philosophies, governmental systems, religious and moral values.

Such knowledge must not only be acquired for their cognitive values but more for their functional use in our day-to-day life and in the expression of a new identity. Concerts, exchange programs, seminars and other cultural activities should all be embarked upon to bring about this realization.

There is a necessity for a total cultural liberation and also mastery by Black people of their cultural heritage. This cultural heritage should be securely handed down to succeeding generations through the process of education and socialization.

For unity, solidarity and understanding among Black and African people, it is desirable that any Black organization, be it at college or national levels or of international nature (e.g. OAU) should be effectively utilized as a rallying point for the promotion of a more dynamic cultural and educational programs. When this happens, there will be unity which will enable Africans and Black people of the world to claim a single identity and cause. Then Africans will triumph under one roof - Pan Africanism

by Sam Guobadia
President of African Student Org.

TALK ABOUT VOTING

a political paid ad in a Jewish newspaper (Deryid) on Sept. 8th, and I quote, "Gifford is planning a second holocaust, it is understood that Jews should vote for candidates who represent them and not one who wishes to destroy them. Don't allow yourself to wake up the next morning and find yourselves with a Black anti-semitic as your Congressman."

Meanwhile flyers distributed at polling sites, and I quote from summation, "We need Richmond as a representative of our interest in Congress and for this we cannot survive with a pitch Black nigger from the heart of Kenya who supports all our enemies... God forbids this will never come to pass."

This and the low turn-out of the

Black voters aided in Richmond's win.

The result of the election is both ludicrous and disgraceful. It is ludicrous when a district is set up to give Blacks more representation in congress and yet Blacks fail to even vote. And it's disgraceful when we chose to allow such men as Fred Richmond; a solicitor of Black male children to 'Represent Us'.

The question we should ask ourselves is, how can a man (so-called) Represent 'You' if he doesn't even Respect You? And if children are our future, then Fred Richmond is in fact saying he does not give a damn about our future. Corv 14

WHY THE SILENCE?

By Raymond Whitehead

Hello, I'm a new student here, and I'm going to get right to the point. How come no one says, "Hello, What's Happening" or "Yo Man / What's Up?", or what ever you say in greeting to another Black person on this campus? We must remember that, whether we realize it or not, we are united in a struggle, and to raise the sense of solidarity that is among us, we should greet each other in passing. Our fathers and fore-fathers fought to get us here on this campus, and now that we are here we don't even say hello to each other.

I know that there are some beautiful people here and we need to say hello so we can meet

each other and exchange ideas and learn. Listen brothers, there are some fine girls here, and all you have to do is say hello to meet them.

Tomorrow morning, say hello to every person you pass and watch the surprised faces you see. Remember now, there are some Black folk up here who don't relate to the rest of us, and they may not speak. But don't worry when they don't because when they see that every one is speaking to him (her) they will go home and look into the mirror and become conscious of the fact that they are related to the rest of us, and tomorrow they will say hello to you.

cont. from pg.16

Court which upheld California's ruling that Bakke had been discriminated against and that the special admissions program was "unconstitutional".

What is the real purpose in the siding of the Supreme Court with Bakke?

We have to begin to question who are the real enemies, instead of accusing people of a lower class, different ethnic background or different religious background.

The U.S. Supreme Court decision along with the defense posed by U.C. at Davis Medical School, are two of the repressive apparatuses used by the ruling class in order to keep minorities, women and in general all members of the working class, from moving into higher levels of education and employment. The capitalists want to divert the people's attention from the real enemy, and create a state of confusion so that we are blaming each other instead of looking at those who set up the rules. We have to begin to question why the AMA puts a limit on the number of students who get into the medical field, and who

they let in. Also ask why last year there were over 44,000 qualified applicants and why there were only some 14,000 positions in medical schools. Is not the reasoning behind their actions that if too many members of the working class or other oppressed minorities get into the medical field its prestige and money may be decreased? We live in a capitalist society which puts profit before people. Their motives for limiting the number of people going into these fields is only to preserve the "status quo". The system is set up by a guild, who are there to perpetuate the racist ideology that has made capitalist America work for so long. When people make statements which assert that equality exists, you have to question them and see what their positions are. If there is in fact equality, then why is it necessary to have what they term, "preferential" treatment?

Bakke is nothing more than a tool to keep minorities and women from getting into the higher echelons of society. What America is saying to us, is that in order to ensure

BAKKE

equality for one group another must suffer. It is made to appear that there are not enough services to go around, but the fault lies in the manoeuvres of the ruling class in their efforts to maintain the status quo.

Where Do We Go From Here?

We have to start asserting ourselves now! Now is the time for all people's to join forces not only to overturn the Bakke decision, but to show capitalist America that we will no longer sit back and be exploited. There has to be a collective effort on the part of Blacks, Latins, Asians and Whites; who realize where the cause of discrimination and inequality really lies. We have to stop sitting back and waiting for someone else to fight for our equality. If we do not give a damn about ourselves, and those who have died in the struggle for us, then we will have no one to blame but ourselves!

By uniting today around the issues of affirmative action, be it in education, housing or employment, we are taking a step forward. In saying NO

to Bakke, we can bridge the gap that has been created purposely to keep us in a state of oppression and at each other's throat. A tactic by the American government is to divide and conquer; but if we stand and struggle together we can beat them at their own game. Here is our chance to fight for what is rightfully ours, but don't sit back and fuss if you yourself have been negligent in your responsibility to those who have died for us, and those coming up after us. We have to begin to take responsibility for our own future, for America has shown us throughout history, that only when we can be oppressed and exploited will attention be concentrated on us. Sit back and think about it, we have been the victims of an

oppressive America, yet we are blamed for racial discrimination. I'm calling on you! Let us join forces and show the world that there is strength in numbers. For we are like the fingers on a hand; separately we are weak, but together we are a mighty fist which possesses great strength.

Cont from pg 14

AIM

Only then can Stony Brook begin to serve the needs of the so-called 'disadvantaged' student; then one may call this a institution of higher education in the true sense of the word.

The A.I.M. Program is presently staffed with six counselors and it takes the average student 5 years to complete undergraduate studies. There are approximately 505 students in

the A.I.M. Program, 206 Black and the remainder about equally divided between Hispanics, Asians and Whites. How many of these A.I.M. students will graduate? How many will be able to continue their education and to acquire "the appropriate credentials" necessary to survive? How many will leave with a true knowledge of what's going on in the world? How many will be able to lift the burden of oppression that they've been carrying for so long, off their backs... how long?

KENYA; BEFORE AND AFTER THE DEATH OF MZEE JOMO KENYATTA

19-1978

Kenya, an east African state, former British colony, obtained its independence in December 1963, after a long struggle against imperialism and colonialism. The Kenyan people suffered much like any African state under the British colonialism. They made many attempts to indicate to the British crown that they were no longer wanted. The well known attempt among many was the Mau Mau Rebellion of 1950 allegedly masterminded by Kenyatta, the now deceased president. The war was fought mainly by his tribesmen; the Kikuyu (the largest tribe in Kenya), which played a major part in the liberation of Kenya.

Immediately after Kenya obtained its independence, Mzee Kenyatta was elected president and ruled until his death in September 1978. The choice was based on his political adeptness. His tenure to the office of president was due to the fact that Kenyatta attracted the most sincere sense of appreciation and gratitude in the hearts of Kenyas' people in particular, and the African people in general, for his dedicated commitments

to bridging the schisms which would have divided his countrymen. He discouraged foreign intervention into his national affairs and strongly united all the tribes in Kenya into one people of Kenya. Surely those who will follow his initiative in the future will reflect in hindsight on the prudent state he has founded in these formative years. To have united his people under the most dire of circumstances is an achievement he is to be remembered for. He has written the first chapter of a new and positive history of Kenya. He will also be remembered as one of the few African leaders who whole heartedly contributed to the success of the organization of African United (OAU) founded the same year of Kenyas' independence.

Kenyatta, a herdboyer, a water-meter reader, had his first education under the instruction of mission school. He rose to a prominent position through his political ambition. He graduated from London School of Economics, an the author of Face Mount Kenya-

mostly discribing the customes of the Kikuyu. Kenyatta was a liberal as well as a conservative. He conserved those African customs and culture worth conserving and liberated those worth liberating. As always the case with political radicals, he suffered humiliation and political sufferings under the British administration in Kenya. To mention a few, he was exiled from his native home for 15 years and in 1952, he was sent off to nine years of detention and restriction, accused of having masterminded the Mau Mau Rebellion.

The question remaining unanswered today is who is to replace the deceased president who ruled with an ironhand

since independence. On the date of his death, Vice-President Daniel Arap Moi, was sworn in as acting president for 90 days as a matter of constitutionality. The ruling one party system is mostly from "Kenya African Union", dominated mainly by his inner-circle associates and his Kikuyu tribesmen. The expectation that Kenya may be

by Telar R.T. Deng

thrown into domestic political crisis or into the threat of military coup deta is a parochial western idea based on misinterpretation of real issues in Kenya. Kenya will be the last African country to think of winding back its progress of peace and prosperity.

At present, for presidency are foreign Minister Njoroge Mungui, Kenyattas' relative; Mbiyu Kuirage;

close associate of the deseased president. Another group to put in their candidate for presidency is the one headed by vice-president, Mr. Moi. This group has wealthy bussinessmen and politicians, mostly western educated fellows. Mr. Moi, from a small Kalenjin tribe has already received the support from Attorney General Charles Njonjo, and Mwai Kibaka, both from Kikuyu, and are also Kenyatta cabinet members. In my opinion the transfer of power will be amicable and orderly.

Although Kenyatta has been credited with political prosperity and achievements, it doesn't go without saying that

CARIBBEAN UNITY cont.

From pg 6

is Afrika. It is time that we liberate our minds from the vicious grasp of Caucasian reasoning. For if we as Black people maintain the thinking pattern the white race has taught us about ourselves then we shall continue to retard our mentality and eventually destroy our identity and culture as Black-Men and Black-Women. When this happens we shall be as a chicken running around the yard with its head off. It is not sufficient if one body or island is physically free if the mind yet dwells in a state of slavery. Mental slavery is the inferior, low-down labels and remarks we inflict on each others island people. So, "you have to cultivate the spirit of freedom before it comes physically." This cultivation must come from constant stirring of self-awareness and/or constant seeking of true knowledge.

Our children must know from Christophe to Garvey to Godett. Our children nor their children can feel the personal and racial pride learning only the deeds and exploits of Charlemagne, Marie Antoinette or Sir Lancelot. They must know

foremost about the just as great or greater Afrikans such as Imhotep, Hannibal and Queen Ann Zingha. In addition we must parntonize and promote our revolutionary writers, poets, artist, musicians, newspapers and other Carribean institutions. For this and from this, every woman, every child, every man must become a vital, most important part of the society.

For in this time of revolution no one can remain neutral or isolated. One is either for the advancement of humanity, no matter what the cost, or for the continuance of the world as it is, where few control and enjoy the benefit of the Earth's wealth. Together is the only way we can attain full emancipation. And only in unity will we be able to maintain this freedom. It will be a Supreme Act when all the Carribean states can bring about a regional sovereignty. This request is not an attempt to foster idealism, rather it is a call to face reality to its fullest. We cannot wait for tomorrow. We must begin now to structure a declaration for a Carribean Federation.

I call upon the pro-

gressive minds of the West Indies and I say; Make not a mockery of the knowledge you have nor take advantage of the people that follow you. Give them something realistic and grand to strive for and maintain. You, the leaders of the Carribean must know that as a man or woman of knowledge, you live "by acting, not by thinking about acting, nor by thinking about what you will think when you finished acting." And to all the people, let it be known, "The power to do, that is all we have, mind you, to appose the forces of our lives; without that power we are dregs, dust in the wind."

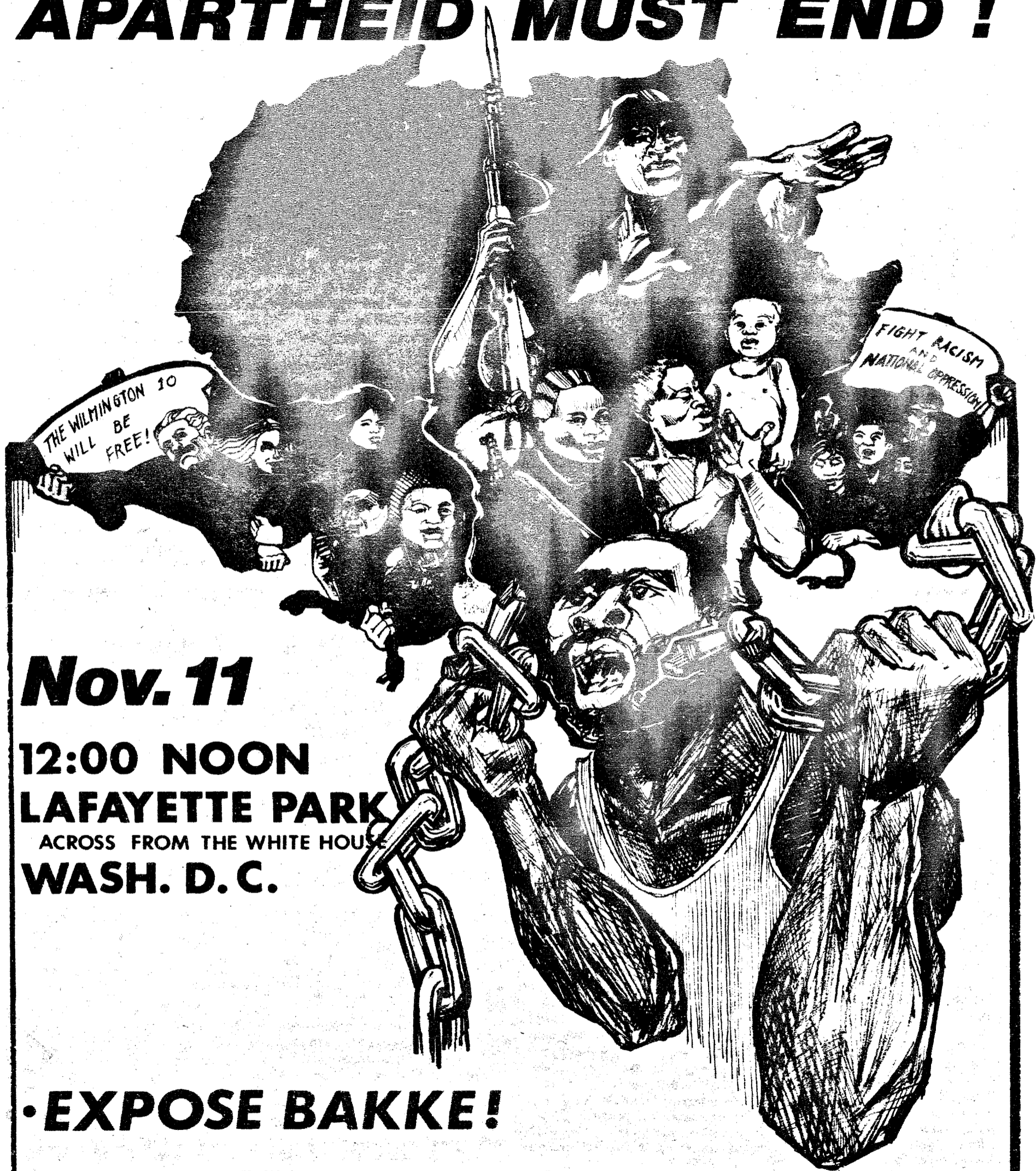
If we are to advance we cannot remain fragmented, repeating the slack attitude of the past. We must be bold, brave, knowledgeable innovators of new history. And so our children will be proud inheritors of a stimulating and growing organization wherein they must become active participants for the benefit of Community and Self. To long have we been apart, allowing our minds to be

and ignoring our Afrikan beauty for trinkets of Babylon. We are not pretty snowflakes but beautiful and strong Black people.

Remove the veil from your faces and let the true light in. There is an exodus, "...a movement of Jah people."

HW

DIPLOMATIC TIES WITH APARTHEID MUST END!



Nov. 11

12:00 NOON

LAFAYETTE PARK

ACROSS FROM THE WHITE HOUSE

WASH. D. C.

• EXPOSE BAKKE!

• FREE THE WILMINGTON 10!

National Coalition To Support African Liberation

FOR MORE INFORMATION, CONTACT NCSAL NATIONAL OFFICE: 212-473-6339
OR CONTACT THE NCSAL CHAPTER IN YOUR AREA: BLACKWORLD
516-246-7061