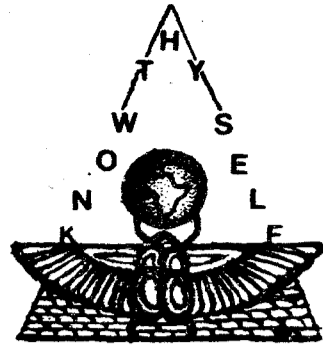


# BLACK WORLD

A SUNY STUDENT PUBLICATION - UNIVERSITY AT STONY BROOK, NEW YORK

Dec. 10-17, 1980



## Jimmy Cliff "Universal Man"



by Linley A. McKenzie

Reggae music has been compared to a tree; starting as a seed in Jamaica, it has branched out to the world. Its roots are strong and like the tree, has known periods of positive and negative forces. Yet, because of its strong roots it has continued to grow and its vitality is expressed throughout the world. From the pure roots of the Africans, the Marooned Ones, the Rastamen; the drumming, chanting and quick dancing of the possessed, reggae has influenced beats found in pop and soul music.

Reggae has evolved in a sophisticated international sound, yet, it has managed to retain its earthy and struggle oriented theme. On the international scene there are those who have become masters of this sound called reggae. One such master is the renowned singer/actor Jimmy Cliff. Jimmy is a composite of a "universal man." A man unbound by religious, social and other such tribal boundaries. Whereas once he was a Christian, then a Rasta, then a Muslim; he now says he is ALL those and more.

"God is my religion. Yes, I am a Muslim, I am a Rasta, I am a Buddhist, I am a Christian, 'cause it's all the same source, Universal. I believe in the Koran, the Bible and all the prophets that came. But I am a unit of the universe and I do not have to go to anyone to connect with the Supreme Being. I go direct."

Jimmy believes that boundaries are perpetuators of the world's problems. The many religious, political, racial, sexual, tribal and family boundaries separate mankind into warring isms and schisms that he feels are not necessary. "But," he says, "Man has to grow."

Cliff is a prolific song writer and

**Cont.** Page 10

## "I'M RUNNING ON LOVE NOT ANGER"

June Jordan

By Kathy Fried and Laura Pegram  
(June Jordan is now in her third year here at SUNY as a professor with the English Department. This interview was conducted by Kathy Fried and Laura Pegram on December 2 with the dynamic poet-activist, June Jordan.)

The hour interview "mixed with laughter and serious tones" was conducted to convey to our readers the poet and woman behind *Passions and Things That I Do in the Dark*.

**BLACKWORLD:** June, you dedicated your latest book of poetry *Passion* "to everybody scared as I used to be." What fears were you speaking about and why are you no longer afraid?

**JORDAN:** Well, the fear of being Black in a hostile environment, and the fear of being a woman in a hostile environment and the fear of being weaker, whether it be politically (i.e. having access to the media to express one's point of view) or physically. Also there was a fear of

who I was. If you're Black and you're a woman, the fear is more extreme, unless you're out of touch with things. Now I'm at the point where I'm telling the truth about myself.

**BLACKWORLD:** Your book, *His Own Where*, is a "Black love story." What puts it in this special category and what was your main reason for writing it?

**JORDAN:** It's written entirely in Black English and it is an effort of mine to be an advocate of children's rights—the right to have sex, the right to use contraception and to have a baby if they want to. Also, the prototype in *His Own Where* is for real. I wanted to define what it is to be a young Black man who is respected by his peers.

**BLACKWORLD:** In *Passions* you dedicated one of your poems, "Taking Care" to the Poet Sekou Sundiata and to the Students of SUNY at Stony Brook. Now Sekou is a rising Black poet, what prompt-

**cont. on p 3**

## "In The Tradition..."

By Pete Lawson

The annual Kwanza event, put on by Stony Brook's Black Faculty/staff and students, was very productive despite some clouds that hung over the event. More than 200 brothers and sisters took part in this annual "fruitful" event. Kwanza which means "first fruits" is an African American holiday celebrated December 26 through January 1. This was the fifth year that Kwanza was observed at Stony Brook.

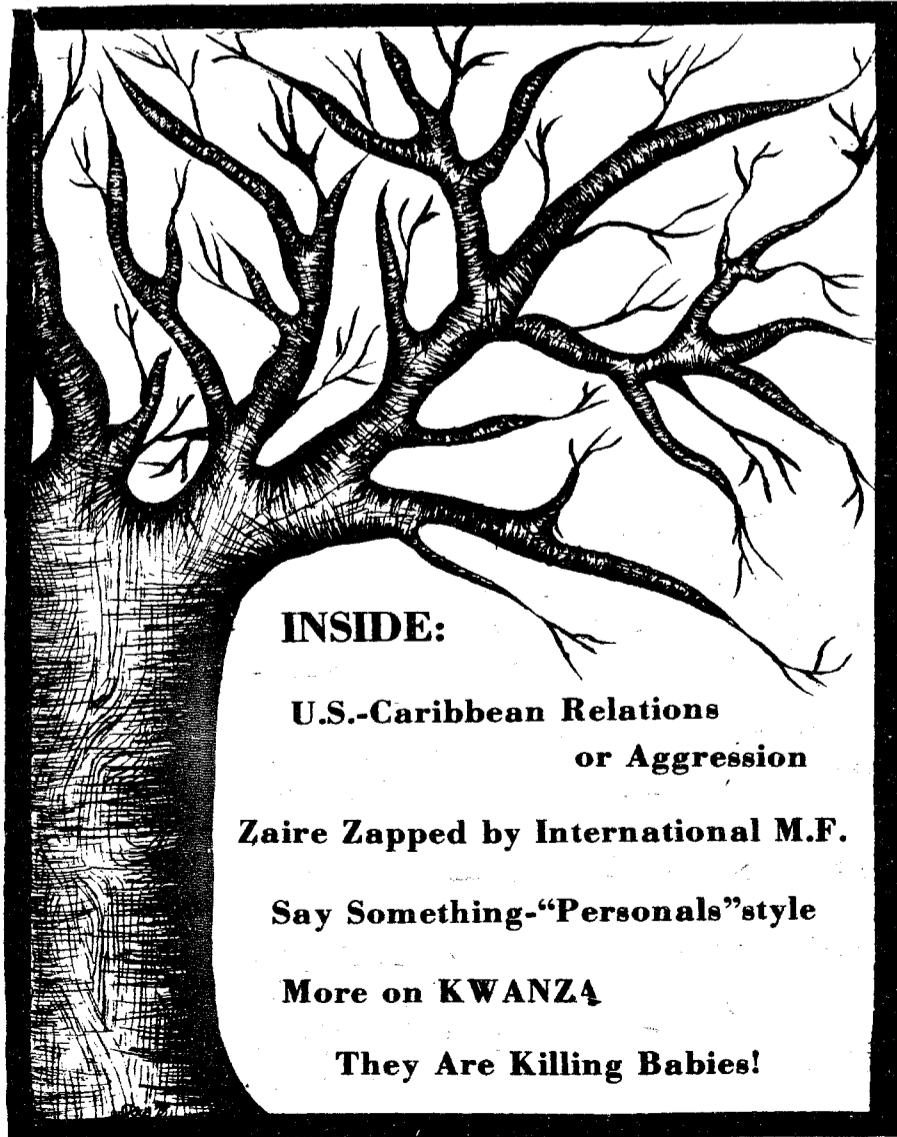
This year's event was dedicated to Yacub El Shabazz, the organizer of last year's Kwanza. Shabazz, a former student of Stony Brook, was represented by his wife and children at the event. Mrs. Shabazz said she was very proud of the dedication to her late husband.

The program was highlighted by Professor Amiri Baraka, Lasana Sekou and Quasar Archer who all read poems that swept the audience with educational and emotional messages. Not to be overlooked was the talent displayed by our brother and sister namely, Brother Omar who played the flute and bongos, and Sharon Hill who danced expressively to the reading of Lasana's poetry. The spirit of Kwanza was expressed by Professor Carolyn Brown who said "The event was very good, I was impressed with the talent of the students." Quasar who was captured in the spirit of Kwanza, danced a solo, dressed in African colors: Red (the blood), Green (the land), Black (the people), and Yellow (their strength and the sun).

The program concluded with the addressing of the seven principles of Kwanza. Each principle was addressed by a different person including Professor Les Owens and Harvey Nelson. Ironically the last principle, "Faith" was done appropriately by Mrs. Shabazz while she held young Alia Shabazz in her arms.

The seven principles of Kwanza are: Umoja (unity), Kujichagulia (self-determination), Ujima (collective work and responsibility), Ujama (cooperative economics), Nia (purpose), Kuumba (creativity) and Imani (faith).

Kwanza was undoubtedly a success. I congratulate the organizers including Aisha Bradford, Lucille Levell, Kevin Riley and others who participated and helped to make it the success it was. Cultural events such as Kwanza are precious because of the unity they bring to our community. I therefore urge brothers and sisters to attend and participate in such events.



**INSIDE:**

**U.S.-Caribbean Relations  
or Aggression**

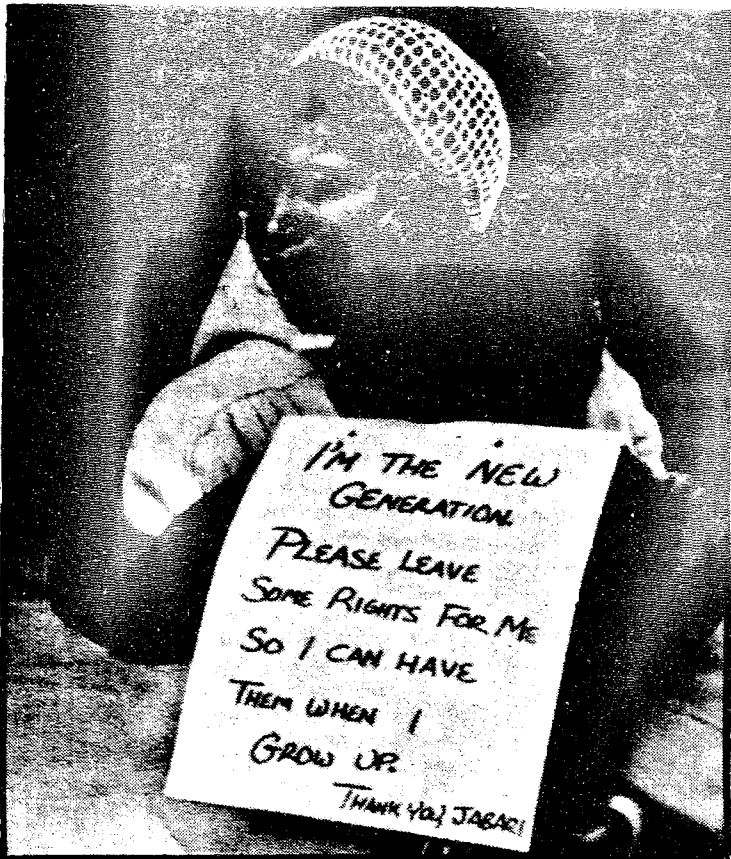
**Zaire Zapped by International M.F.**

**Say Something—"Personals" style**

**More on KWANZA**

**They Are Killing Babies!**

# Around the World



Woman holds infant son during protest outside office of Sen. Strom Thurmond in Washington, D.C., Nov. 26. The demonstration was called to protest Thurmond's public vow to seek repeal of the 1965 Voting Rights Act and the growing setbacks for Blacks' civil rights.



Relatives and supporters of ANC guerrillas who were given death sentences demonstrate outside Justice Building in Pretoria, South Africa, Nov. 26.

## Future For Blacks During 1980s Not All That Bright

Though Blacks made gains in management, technical and professional fields, federal figures show Black families in the middle class actually dropped by 3 points in the mid-70s.

National Urban League President Vernon Jordan says the status of middle-class Blacks is tenuous, that most would slide into poverty "by missing three paychecks."

Numerous reasons are offered for society's failure to come to fruition for Blacks during the

past decade, all with implications for the next decade:

- Housing discrimination persists, restricting many Black youths to schools that fail to prepare them for rigorous competition in the working world.
- The expense of pursuing professional degree is out of reach for most Black families.
- Blacks are no longer exclusively protected by anti-discrimination legislation.

However bleak, prospects for Blacks appear most favorable in fields expected to show solid growth, such as accounting, computer science and engineering.

# PERSPECTIVES

## The Poetry of Kwanza

By Laura Pegram

The Kwanza celebration had already taken us through the Black National Anthem—"Lift Every Voice and Sing," Amiri Baraka's words on the history of Kwanza and Quasar Archer's expressive dance. Now it was time for the poetry reading, the soul of this Kwanza feast.

Amiri Baraka was the first; this master poet-playwright-revolutionary arrested any negative illusions of self that might have been present with his dynamic war poem, "Not a White Shadow, But Black People Will Be Victorious." His strong and poetical message spoke of "painting slavery" and contemporary mis-media images "women working for slavemaster Romeo's," "Roosters," "tenspeed," like the Lone Ranger's "boy" Tonto. He erected our Black history with revolutionary models, the "get-down folks," the Langston Hughes', the "Home to Harlem," and the "Little Richard Wrights'."

His voice and his message grew louder and stronger and more forceful and he told us of "our cotton history, our sugar cane history." Brother Baraka went on about those of us "chained, klaned and NAACPed." He articulated our "tradition of love and suffering" and that this "tradition says fight." "We're not meant to be slaves" he said. "Sing! Fight! Sing! Fight!..."

Lasana Sekou, like a storyteller of old took his place on the floor, the "Earth." He was the next feature of our "art for life sake." He brought over a large brown velvet pillow and positioned himself in the center of the room, legs crossed, face stern; Sharon at his side, as the voice of the storyteller, Lasana began on the "Banks of the Nile," and Sharon began to move gracefully to the words of the poet. He spoke of our forefathers and mothers and their marks of "grandeur and

glory" they have left on the "first world." He spoke on how we shared this earth.

With Omar interceding with flute and drums, Sharon danced as the Spirit of All African peoples heritage. "The blood," "the capture," "the chains," "the whips," "across the seas," "the rape," "the robbing," the "gimme, gimme, gimme," of the capitalist monopolizers, the triumphs and tragedies... and Lasana touched me and I am sure everyone seated there. Lasana Sekou went on about the need to struggle for self and the harsh and heartening realities of today. "Hear me" he said, "hear yourself inside"; "We need to know"... can we "love our true-self."

Quasar Archer ended the poetry reading. Her first poem dealt with a call to the "end of our mental slavery." She talked on "we, the bastard offspring" holding our heads high "as our mother's offspring." She spoke on accepting who we are in order to improve who we are and I thought aloud "go on Quasar, we hear you." "We shall not stop pushing our children towards the sun" she said; "We are worthy of the title deity!"

Quasar then went on to her second poem. You know about the rappers out now—well, Quasar had her own kind of rap and it was "baaad!!!" Not the kind to make you move without thought, and it was not the kind to make you dance in a mental maze. This rap, Quasar said was "made for you to see the beauty that lies inside of you." That it did!

She rapped on about our vast and turbulent heritage, about building, inventing, creating, fighting and the need to understand our past in order to "Rise up you mighty race" she said, "You can accomplish oh what you will!"



# JUNE JORDAN

cont. from p1



ed you to compare him to the students here? Did you dedicate this poem to Sekou and the SUSB students for similar reasons?

JORDAN: Well, Sekou was one of my students in a graduate writing program at City College. He is a gifted poet and I have enormous respect for him. I wanted to express my sense of faith in him and I did this by dedicating "Taking Care" to him. I had similar reasons for dedicating this to the students at Stony Brook. A lot of students felt that my poems were angry and they didn't think that I had faith. "Taking Care" was my way of expressing the faith that I do have. Some of my words may be angry, but I have a right to be angry, as myself—but I'm running on love, not anger.

BLACKWORLD: June, in your poems, "She Drove Me Crazy," "Getting Inside the Categorical—A White Man Speaks" and "Unemployment Monologue" (to name a few), you described the feelings and thoughts of the rapist; the white man, the black man. You got into the head of a man so to speak. What are you saying to people with this type of poetry?

JORDAN: I think that it is morally imperative to understand how a man thinks, so I extend myself, listen to him carefully. If I demand other people to know who I am, then I have to make the same effort.

BLACKWORLD: Coming back to "Getting Inside the Categorical,"

what is your main thought on people and categories?

JORDAN: Well, saying that I am Black and a woman is describing me in categorical terms. It doesn't tell you much about me as a specific human being. Black people have been seen strictly in a categorical sense, in other words, they haven't been seen at all! Now don't get me wrong, I'm not denying that I am a Black woman, but I am insisting on truth and reality of all that we are.

BLACKWORLD: In "Poem About Police Violence" a few lines read:

Tell me something  
What you think would happen if  
everytime they kill a Black boy  
then we kill a cop  
everytime they kill a Black man  
then we kill a cop

Do you think the "accident" rate would lower subsequently? And in your "Poem on Terrorism" you talk about Carter ("the farmer boy"), Reagan, the KKK. What message do you wish to convey with poems of this sort besides making the people more aware?

JORDAN: Besides making people more politically aware, I want to reach people in order to activate them.

BLACKWORLD: This may sound like a common question, but how do you feel about the students here at Stony Brook?

JORDAN: Students at Stony Brook are modest and humble in their expectations of teachers and the university. I want to enable them to demand more and take themselves more seriously. A preoccupation of mine is children and this includes university students. Teaching is a way of keeping in touch with young people for myself. I've found that this university imposes a "nigger status" upon the students, forcing him to knuckle under a tyranny of values. What is the curriculum about here? Do you have a Black

American literature course curriculum? (I'm not talking about one or two courses now.) Think about it. What you have here is a very comfortable, privileged situation that is really channeled. The student is feeling a sense of being privileged but also a sense of being powerless. This is systematically instilled by basically all institutions. But the student has the political potential for change; 25 million students in this country—if you got together as a unified group—can you imagine?

BLACKWORLD: June, in "Poem About My Rights" you expressed feelings of being the "wrong sex, the wrong age, having the wrong skin, the wrong nose, the wrong hair, the wrong need, the wrong dream." Did these feelings underlie your becoming a poet or prompt you to become a poet?

JORDAN: You know, no one ever asked me that question before. That might be so . . .

BLACKWORLD: June, one last question, I know that it's almost time to go to class. What is coming up for you in the near future?

JORDAN: Recently I finished a play entitled *The Issue*, about police violence in the Black community. I'm having readings for it now. I also have two more books which will be coming out in February, one of which will be *Civil Wars*.

We of BLACKWORLD (all of us) thank June Jordan for her most inspiring and strengthening words of knowledge for our "activation." We wish her strength and wisdom in spreading the "angry" and loving weapon-poems for the total liberation of our struggling Manhood and Womanhood, indeed Nationhood.

## THEY ARE KILLING BABIES!

### FORMULA BABIES OF 3rd World

Throughout the third world, from Haiti to South America, from Nigeria to the Philippines mothers are leaving maternity wards with powdered milk given to them as free samples. According to the Infant Formula Action Coalition (INFACT) "Ten million babies are starving throughout the Third World, some of these babies may be unhealthy for the rest of their lives; others may be mentally retarded and some may even die because of these infant formulas."

During the last few decades Swiss, American, British and Japanese companies have been misleading the Third World nations with deceptive advertising practices in order to sell their products. As a result there has been a wide spread of "Commercial Malnutrition" to infants. In many instances, the formulas are recommended by doctors to healthy mothers who are able to breast feed their infants. In a recent CBS report entitled

"Into the Mouth of Babies," it was pointed out that newspapers in the Dominican Republic reported that approximately 90 percent of the local doctors had received favors from some of these companies in return for recommending their products to the mostly illiterate and unsuspecting mothers.

Most notable of these companies is Nestles. Mass media advertising slogans imply that mother's milk is inferior to commercial (milk) formula. The hiring of nurses (some of whom are not certified) to recommend formulas to unaware parents, is another of the aggressive promotional schemes used to sell their products.

#### Expensive, Complicated and Brain Damage

The cost of getting and preparing the formula is very expensive and complicated. A poor family for example may spend between a third to two thirds of its income to buy this formula, according to INFACT. Prepara-

tion of the formula requires sterilized water and clean utensils for measuring, mixing and refrigeration. These conditions are unlikely to be met because of the poor conditions, illiteracy (inability to read instructions) by the parents to prepare the formulas correctly. The prepared formula is diluted by parents to stretch it and in many cases this causes brain damage, hydration and even death.

An alternative to these formulas is naturally breast milk, which is not only more nutritional, but far more superior because it contains antibodies, and is sufficient to feed the babies throughout their infancy, and it is free, of course. Less than 10 percent of mothers cannot lactate (breast feed), however, this small percentage which may need milk can purchase it from local shops.

Throughout the United States there are hundreds of organizations reported to be boycotting these companies. Besides Nestles, other companies include: Libby's Crawford product, Bristol Myer and Stouffers. The boycott of these com-

panies is for the following: To stop the use of "milk nurses" as sales personnel, to stop the distribution of free samples to hospitals and clinics in the Third World, to stop the promotion and advertisement of milk formula in the Third World where mothers can neither afford nor use the formula safely.

There is presently a large usage of infant formula in the Third World. Furthermore, there are no laws preventing the companies from carrying on their diabolical trade, causing irreparable harm to millions of babies. Even more frightening is the so-called leaders that allow for such practices to persist in their countries. Multinational companies are not necessarily helping the Third World, for after all children (infants) are the future of these countries.

We urgently need to become more aware of exploitation such as this; we cannot ignore them. We, as Africans, and other Third World people in the United States are the Third World as well. One of the most effective things we at SUSB can do is to stop buying the various products of the companies involved in this formula production, knowing its grave consequences when sold to the developing nations of the world.



An afflicted child



# SUSB STUDENT VISITS EL SALVADOR

## EL SALVADOR—A REVOLUTION IN PROGRESS

By Hassan A. Khaliliq  
Special to BlackWorld

There is a revolution going on in this Central American country. Not an insurrection or popular uprising but a prolonged guerrilla war that has taken the lives of thousands of Salvadorians in the last few months. As I arrived here from Guatemala, I was treated to a folkloric festival including music, dancing, and art courtesy of the Salvadorian government. This outward show, however, was not able to hide the ugly realities that plague the Salvadorian society.

El Salvador, the smallest country in all of Central America has for decades been known to the average American as an insignificant "piece of dirt" located somewhere south of Mexico. With an area of 8,343 square miles, approximately twice the size of Jamaica, and a population of about four million, El Salvador is the most densely populated nation in Central America. In most other countries with large populations, it is the cities in which you usually find large concentration of people, but in El Salvador even the countryside is overcrowded.

Once a colony of the Spanish Empire, El Salvador gained its independence in 1821. As has been the case of most nations in the region, agriculture forms the basis of its economy, its main exports being coffee, sugar, cotton and shrimp.



Salvadorian worker: crushing poverty breeds rebellion.

Fourteen families in collaboration with U.S. imperialism, from the barrel of a gun, reap tremendous profits from a system designed for their benefit. In the past 50 years, El Salvador has languished through a sequence of brutal military dictatorships, supported and often enough, installed by the U.S. This has resulted in widespread poverty, making El Salvador one of the countries in the world with the highest level of malnutrition, infant mortality, illiteracy, and poor housing and health conditions.

These oppressive conditions,

which give rise to popular revolutionary forces and sentiments have been effective in organizing the people to radically challenge the rulers of their society. Like Guatemala, these revolutionary groups are involved in many political activities such as demonstrations, strikes, and occupation of foreign embassies to call world attention to their plight. Their actions have been met with a corresponding increase in repression and bloodshed by the Salvadorian military forces. Leading this bloodshed is a clandestine paramilitary organization known as ORDEN. This extreme and conservative organization claims a membership of 100,000 people and operates with complete impunity in the country. ORDEN means "order" in Spanish and stands for Organizacion Democratica Nacionalista (Democratic Nationalist Organization). They also serve as the "eyes and ears" of the Salvadorian regime.

Archbishop of El Salvador, Oscar Arnulfo Romero, an outspoken critique of the regime was assassinated by ORDEN, while he was conducting mass. The increase in terror in the country is very reminiscent to many Salvadorians of the year 1932 when 30,000 peasants were killed during a popular revolt. On one occasion, a young Salvadorian soldier nonchalantly described to me how he had killed five "terrorists" and tortured three, all in a day's work. As a guest in El Salvador, I had to constantly remind myself to exer-

cise emotional restraint or else end up in some prison in an unpronounceable village, far way from the "security" of Stony Brook.

Nevertheless, there has been and continues to be a growing organized, well-trained, and well-coordinated opposition movement in El Salvador. As in Guatemala, the revolutionary forces draws its strength from many different sectors of the society: workers, students, campesinos (peasants), intellectuals, and progressive church groups. Earlier in the year these sectors joined together and formed the FDR, Frente Democratica Revolucionaria (Democratic Revolutionary Front). A former Salvadorian government official confided to me in Guatemala that he has evidence that the FDR has a standing army of 10,000 people with thousands more being trained in selected areas in El Salvador, in Nicaragua and in Cuba. They are preparing themselves for the inevitable bloody confrontation with Salvadorian government.

San Salvador, the capital of El Salvador has been experiencing periodic explosions. Shootouts between the military forces and the revolutionaries is a common phenomena there. During the funeral of the late Archbishop Romero, witnessed by the international press, the government instigated a crossfire that led to the deaths of many mourners and created a scene of chaos. A curfew is imposed in some parts of the city that makes San Salvador resemble a ghost town at night. The first night that I was there, a sudden loud and terrifying explosion was heard from my hotel. Our immediate reaction was that the final offensive of the popular forces was being initiated. However, much to our dismay (or prayers), it turned out only to be a power outage. An incident such as that occurs very regularly in San Salvador, keeping the residents constantly watchful for a possible insurrection.

Whatever is the outcome of the situation in El Salvador, it most certainly appears that the popular forces will win. Contrary to what has been presented by the American media, the violence and deaths in El Salvador are not being caused by "the extreme left vs. the extreme right," but by the government of El Salvador and paramilitary groups such as ORDEN against the masses of Salvadorian people. In fact it is almost impossible to distinguish between these clandestine groups and the government. Many of their leaders serve in high level government positions. With the enemy clearly identified, the Salvadorian people are heroically rising to the call of "Patria Libre O Morir!" (Free land or Death).

Next issue—Nicaragua—The fruits of struggle.

The Stony Brook Union will be open during intercession to accommodate all students, faculty and staff. Hours of the building will be reduced, but major services will be open for operation.

For your information the intercession building hours are listed below.

DECEMBER:	
17	8:00 AM - 8:30 PM
18, 19	8:30 AM - 5:00 PM
Weekend 20, 21	10:30 AM - 5:30 PM
22, 23, 24	8:30 AM - 5:00 PM
Holiday 25-28	CLOSED
29, 30, 31	8:30 AM - 5:00 PM
JANUARY	
Holiday 1-4	CLOSED
5-9	8:30 AM - 5:00 PM
Weekend 10, 11	10:30 AM - 5:30 PM
12-16	8:30 AM - 5:00 PM
Weekend 17, 18	10:30 AM - 5:30 PM
19-23	8:30 AM - 5:00 PM
24	10:30 AM - 5:30 PM
25	12:00 PM - 1:00 AM
26	REGULAR HOURS



Address all materials, photographs, poetry, prose, news articles, illustrations, letters, recipes, announcements of parties and club activities to:

BLACKWORLD Office  
Rm. 060, Student Union Bldg.

# EDITORIALS

## No pictures for Kwanza

Yes, we are sorry that we could bring you no pictures of KWANZA this year. No, it was no political tactic . . . really, our photographer had trouble getting the film on the reel, but he was there! Our graphic artist could not sketch fast enough, and our managing editor's camera was stolen over the summer, and it was a nice camera too . . .

Our photo editor, who usually takes her camera to such functions said in essence, she came to dance and read poetry and besides she said she lost her camera in her room . . . But . . . our reporters were there in full force (they're really getting better).

Yes, we know a picture is worth a hundred words, but you needed to be there to catch the feeling . . . to catch the fire . . . you should have been there . . . especially at the end . . . but, we didn't forget you, for where there is one there is ALL . . . so, in the tradition of Family 'ya' know we missed you all and I and I . . . still love you and wish to see all of us around next year.

## celebrate Kwanza this year



with your family

### Stop the Krugerand

WCBS Radio joins Chase Manhattan Bank, The New York Times and other South African supporters, in advertising the Krugerand on its stations.

The Krugerand gold coin(s) support the bloody, brutal, Nazi Apartheid System against Black Africans throughout South Africa.

We advocate a beginning boycott of household products advertised on WCBS through telephone alert to neighbors, community organizations and others in an awareness campaign.

WCBS has consistently promoted South Africa Sports on its stations, covering sports events in cities throughout the United States, supporting its commentary that "race should not be a consideration in the Olympics," but "politics" (the Russian Boycott) should.

Likewise, in its news coverage, WCBS continues to be silent on the Humane Rights of Black women and children murdered by South African police, repeatedly, throughout South Africa, while Charles Osgood and all, decry the plight of the Indo-Chinese "boat-people," "Cuban refugees and Russian Jews.

We advocate the monitoring also, of WINS news station, an alternative to WCBS for news coverage twenty-four hours a day, for its promotion policy on the bloody Krugerand, endorsed by The International Gold Corp.

South African genocide of Blacks is equal to the Sydenham Hospital closing in Harlem, where WABC editorially supported the people and WCBS supported bigoted Mayor Koch.

Although Jane Tillman Irving, a Black reporter for WCBS, is a member of the Media Women, the Black community deserves an effective watchdog organization, concerned with the Humane Rights media coverage of Africans as well as Europeans/Jews. Channel seven is still dubiously, ahead of CBS in such coverage.

Letters/telegrams to WCBS: WCBS Radio (Thomas Wyman, Pres.) 51 w. 52nd ST. New York, N.Y. 10019.

# Letters

## Chasing Hot Air

On Tuesday, Dec. 9, 1980, Statesman printed an article by David Durst, sensationally titled "BSC Condemned by Senate," which attempted to report a moral judgment made by the Polity Senate in reference to BSC's hiring practices. However, it does nothing more than add to the numerous attempts by both some people on the Statesman staff, and the Polity Senate to publicly discredit BSC as an organization. There are several incorrect statements in the article which seem to indicate this attempt.

First, in Durst's account of how many groups constitute BSC; he writes, "BSC, a coalition of three groups, the Black Student Union, L'Overture, and the 'Caribbean' (Caribbean) Students Org." On this, the correction is that the BSC is made up of the following, the Caribbean Students Org., African-American Students Org., the Dominican Students Org., the Haitian Students Org., and the Stony Brook Gospel Choir, and the Central coordinating body, BSC (formerly known as BSU), thus constituting six groups.

Secondly, Durst states emphatically, that BSC is funded by Polity, and was allocated a \$12,000 budget, this year. On those two points Durst is correct, but on the latter statement there would seem to be grounds for incrimination of polity for lack of funding. BSC, the representative body for about 3,000 Black students here at Stony Brook University who pay an \$80 activity fee per person annually, should hardly be getting a lousy \$12,000 budget to operate. This is UNETHICAL and "UNETHICAL!"

Furthermore, on this matter of polity condemning BSC for paying office staff, one should ask the question as to what right does polity have to condemn BSC, or make a moral judgment when they couldn't even muster up enough perspiration to condemn the attempt to show a pornography film on campus last month. Besides, I like to know who are "yahs," the new "Moral Majority???"

-Jamil

Dear Brother Lasana:

It gives me great pleasure to write to you this letter of support and encouragement to you and your staff. I was surprised and delighted a couple of weeks ago, when your first issue appeared on campus. I was also pleased to find that you had accepted the major responsibility for editing and managing this much needed and long awaited reputable communications vehicle for the Black viewpoint at Stony Brook. You have undertaken a tremendous task, and I salute you.

As an organization with a commitment to the entire Black community on campus, and which is concerned with our destiny individually and collectively, we are impressed that your own commitment comes at a time when each and every one of us of African heritage must stand and be counted. This is a time when we must band together as a people, when we must acknowledge and protect our cultural values, our cultural heritage, our African roots. It comes at a time when each one of us should re-dedicate and re-commit ourselves to the struggle, for there are unmistakable signs that the times are heavy for people of color in this nation. Each of us, in our own way, must contribute to the collective community for the survival of all of us. As a writer and a poet you have seen what you must do, and you have begun your work. I only wish that others of us on this campus who have talent would lend it, as you have, rather than trying to hide in the cracks and use subvertive tactics in detrimental ways.

There was once a saying in the Black community, "We all go when the wagon comes." That saying has strong meaning today, especially for those who try not to be what they are. The bullet and the lash will not discriminate, and will find those who hide in the cracks, along with the rest of us, "when the wagon comes."

Keep up the conscientious effort. Consistency and persistency are keys to this on-going and important work. Don't let the deterrents get to you and your colleagues, Lasana; keep the BLACKWORLD relevant and important for us all.

If you need me, call me. I will help if I can. God speed.

Lloyd Sargeant  
President of BFSA

# BLACKWORLD

"KNOW THYSELF"

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# Egyptian Civilization

By FELIX READUS

After reading Prof. Hart's article in The Dartmouth Review (Oct. 3, 1980), I was amazed at how his scholarly and Western mind has missed the wisdom of the ancient Greeks. Almost every other culture is preceded by some other great culture, and the new culture has always borrowed ideas from the preceding one. We all know that the Western world was not the first to discover "culture" and "society".

Herodotus the father of Western history wrote:

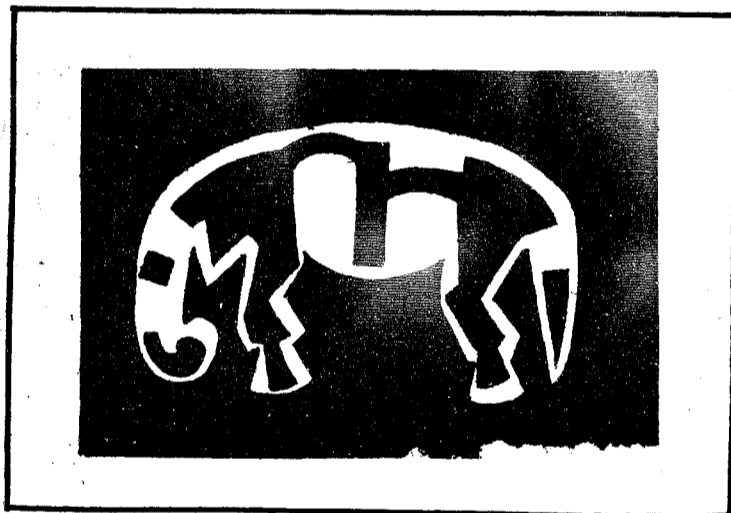
"The Colchins, Egyptian, and Ethiopians have thick lips, broad noses, woolly hair, and they are burnt of skin." (see Herodotus, Histories, book II, Chp. 57.)

As of yet no known culture has been found that preceded the Egyptians. Why was Herodotus not studying and writing in Greece? Simple, Greek culture had not yet developed. So he had to go someplace where there was recorded history. Linguistically, the Greek people at this time were so underdeveloped that Herodotus misnamed Egypt and Africa. The Greek language could not pronounce the sounds of the "Egyptian" language. The native inhabitants called their home Kimit and Alekbu-Lan, respectively. (see Y. B. Jochannan, *Africa Mother of Western Civilization*). According to the description by Herodotus and the drawing of the Sphinx by Baron Denon in 1798, the original "Egyptians" were black. (Napoleon Bonaparte shot the nose off the Sphinx apparently because of his

defeat by the Haitians.) Being Black should not make a difference, as long as "Egyptians" are considered Western. That is, these people must be Western, because according to Prof. Hart, the Western world knows no equal. In order for the West to be "pure" every additive must be Western. So the Egyptians must be Western. It is obvious that the Greeks borrowed many things from this society.

The same argument can be said of Aristotle and Hippocrates. They were the originators in Greek culture of philosophy and medicine respectively. But they had to learn techniques and skills somewhere, and that place was "Egypt". "Egypt" was the only place at that time that had developed these sciences. From their memoirs they spoke of studying in "Egypt". We can conclude that Blacks did contribute greatly to Western Civilization. Therefore, Blacks and their culture should be studied in order for undergraduates to understand the roots of Western culture. We should know more about the origins of "Egyptian" culture. I believe we would find some interesting things.

The Western world was not the great originator that Prof. Hart would like it to be. But a lot of things are not what we would like them to be. Hiding the truth never solves the issues. I would address Prof. Hart to become more consistent with his origins and to learn some of those origins. Then maybe his mind would expand to the level of his ancient heroes, and he would learn from where they learned. Even if the teacher happens to be Black.



# From Nigeria With Love

During the recent October 4 visit of the President of The Federal Republic of Nigeria, Alhaji Shehu Shagari, to the Harlem State Office Building Art Gallery, Rabbi Judah Anderson, Chairman of The African Nationalist Union and representative of The African-American Day Parade, interrupted the speech of Ambassador H. Carl McCall to point out the lack of recognition by Ambassador McCall to those African nationalist in the audience who have made very important contributions to the independence struggle of Nigeria.

Rabbi Anderson further went on to say to an overflow audience that he and other pioneer nationalist leaders demonstrated in 1949 before the British Consulate in New York City, and the British Embassy in Washington, D.C. to protest the killing of 21 Nigerian coal miners, and the wounding of 51 at Iva Valley, the eastern province of Nigeria, before oil was found in Nigeria and before it was fashionable or profitable to espouse Nigerian Independence. (The events



Right to left is Rev. James Chairman of H.V.D.S. seated next to him is Congressman Charles Rangel in the middle President Shagari next to President Shagari Rabbi Judah Anderson, in back of Rabbi Anderson two unidentified Nigerian officials.

that were eluded to caused President Shagari, in an emotional response, to leave his seat to shake Rabbi Anderson's hand, and to warmly embrace him.)

What precipitated the coal miners rebellion, was a go-slow strike which was organized because the miners felt that money was due them, and that it was being withheld. Nigerian women,

at that time, assembled at the British Colliery manager's office, and in the Township of Enugu, their fear was that their men were being locked out and deprived of their livelihood.

The rebellion at Aba, Port Harcourt, Onitsha, and Calabar were highlighted by the Zikist Movements Memorandum, stating that the Nigerian people made for the

European quarters to avenge their murdered comrades at Enugu. Their memorandum concluded with a demand for the grant of freedom to the people to elect their own government, and that the rioting and looting at Aba were the very beginning of the expression of Nigerian universal opposition to foreign rule. Mention was also made by Rabbi Anderson of the part played by the Universal African Nationalist Movement, headed by the late Benjamin Gibbons, which gave support to the former African House which aided and gave succor in the 40's and 50's, to such African personalities who were Nigerians, like Zike, Orizu, Umbaytawe, and many other Nigerians.

President Shagari's statement to use Nigeria's oil as a weapon in the fight against South Africa's apartheid, should be applauded and commended by African-Americans in the diaspora.

Edwin Hutchins  
Public Relations Director  
A.A.N.U.



# Voices Voices Voices

## LOVE LETTERS

*Sometimes I sit and stare at you  
And I see  
All of my longings satiated in a single moment  
And you are no longer/enclosed in flesh and muscle  
But you become  
A precious stone  
A perfectly cut diamond  
Each facet brilliantly reflecting  
A single solid reason  
For my proclamation of undying love for you  
You Black Prince are my completeness  
My reason to soar  
With you I become a phoenix  
And each time we unite  
I am consumed in a pyre of passion  
And I am born anew  
Rising to love you  
To an even higher degree  
This  
Is my ecstasy  
To give of me to you  
Until yesterday and tomorrow merge  
As night and day when dawn is breaking*

*Sometimes I sit and stare at you  
And the nearness of you envelops me  
And I am warm and content  
As I feed off of the essence of your  
sensualities  
For you  
You are the ambrosia of my senses*

*Sometimes I sit and stare at you  
And I'm in awe  
Of how you have managed  
To bring me to a point in loving you  
Where I can find orgasms  
In your voice  
Your touch  
Your face*

Quasar

Voices  
The me for real  
dogged-out shoes  
and green wool  
over tight kinks  
The me for real  
they  
just  
won't  
see  
—Laura Pegram



## 3RD WORLD BLUES

*Walk it slow  
where you go  
walk it slow  
where you go  
you want to know  
you want to know  
why its so  
why its so  
the world is black  
the world is green  
the world is red, yellow brown,  
the world is mean  
Walk it slow  
you ought to know  
why its so  
why its so  
We in the world  
Poor as dirt*

*Don't get some rhythm  
somebody'll get hurt  
the world is black  
the world is green  
the world is red, yellow, brown  
the world is mean*

—Amiri Baraka

*Rastman, Rastman be careful because  
the world is looking at you  
Some looking to see what you are and  
What you stand for, Others look for  
crazy things that you are not.*

*Rastman, stand firm and sing praises  
unto Jah  
because Jah and only Jah knows what  
you are,  
Don't feel dread, when you're not ahead  
Because being ahead, is what caused black  
people to be misled.*

*Don't be ashamed to shake your locks  
Because with those locks you have gained  
your strength.  
Don't let any women cut it off  
because you'll only be made a fool.*

*You know what you stand for, You know your belief.  
You know also your ancestors grief.  
You know about Samson that Great Dread who  
Jahblessed with such long dread.*

*Rastman the road will be hard  
because the people believe you are bad.*

By Roland Noel  
SUSB Undergraduate



## DR CHEDDI JAGAN (PPP, GUYANA) IN LECTURE:

"Let us fight to make the Caribbean zone of peace"

by Bernadette Baroud

## "US on the warpath against Caribbean"

(Ed. Note: Taken from NAPA, July 11, 1980 edition)



\* President Jimmy Carter: "We will expand military manoeuvres in the Caribbean" (photo: Time).

In recent years, the Caribbean has been the focus of international attention, which has arisen fundamentally because of the struggles of the Caribbean peoples to free themselves from the shackles of colonialism and imperialist domination. Thus Dr Cheddi Jagan began his lecture to sum up next some examples of such Caribbean news items:

"Way back in 1963, the British colonial power landed troops in Guyana to overthrow the lawfully elected government of the PPP (People's Progressive Party). The British government, headed by the reactionary and arch-imperialist Winston Churchill charged that we wanted to set up a socialist-dominated state."

"In 1954, mercenary troops, trained in the jungles of the CIA, cut down the elected anti-imperialist revolution in Guatemala. The popularly-elected revolutionary democratic government of Jacobo Arbenz, who fought against the power monopoly, the United Fruit Company, was overthrown."

"In 1959, the regime in Cuba was overthrown by arms by the government headed by Fidel Castro. In 1961, the CIA launched Cuban exiles (gusanos) in Guatemala and carried out an indirect aggression against Cuba at the Bay of Pigs."

"In 1965, 45,000 US troops from bases in Puerto Rico and the Canal Zone in Panama were involved in a massive direct intervention against the rising of the military revolutionists headed by Colonel F. Caamaño in the Dominican Republic."

"Between 1962-1977, the PPP government in Guyana was destabilised by Anglo-American imperialism. The CIA, with connivance of British intelligence, fomented and financed strikes, strife and a blockade to prevent British Guiana from becoming 'a second Cuba', and to bring the People's National Congress (of premier Forbes Burnham) to power."

"The Jamaican government also faced the wrath of imperialism after Prime Minister Michael Manley announced a policy of 'democratic socialism', imposed an export levy and showered praise on the Cuban revolution."

"The Grenada government, headed by Eric Gairy, was overthrown by Maurice Bishop and the New Jewel Movement in March 1979."

"More recently, the dictatorial Patrick John regime was removed in Dominica; the reactionary, anti-communist John Compton government in St Lucia suffered an electoral defeat; and the hated Somoza fascist dictatorship in Nicaragua was overthrown."

## DRAMATIC

News provokes news, one development calls forth another. According to Jagan, a recent and dramatic 'Caribbean' development is "the announcement by President Carter that the US would step up military manoeuvres in the Caribbean to counteract the presence of a so-called Soviet combat brigade in Cuba".

The Soviet Union and Cuba always insisted that the military unit was only a training centre and posed no threat to anyone. Though Jimmy Carter admitted that the unit was no threat to the security of the United States, yet he took the opportunity to wield the "big stick" and to resort to "gunboat diplomacy".

Jagan: "The renewed attention of the US to this region has resulted from a complex of factors: the pervasive influence of the Cuban Revolution in the region; the Jamaican government's ties with the Cuban government; the strong opposition to the People's National Congress (PNC) regime by the progressive forces in Guyana; the overthrow of the Gairy government in Grenada; the progressive Grenada Declaration, issued in 1979 by the Prime Ministers of Grenada, St Lucia and Dominica".

## ECONOMIC INTERESTS

Quite apart from the factors above, the US has profound economic interests in the region. They are the root of US policy in the Caribbean and they need to be placed on record.

"In 1967, US direct private investment in the English-speaking Caribbean stood at US \$ 1,500 million, followed by Britain and Canada with US \$ 640 million and \$ 430 million respectively. The return from these investments has been in excess of 20 per cent. The countries with the heaviest concentration of foreign investment from USA, Britain and Canada are Jamaica with \$ 670 million and Trinidad and Tobago with \$ 465 million."

"In 1974, US industrial and

"LET US FIGHT to rid Latin America and the Caribbean of all military bases and to make the region a nuclear free zone and a zone of peace." With this call, Dr Cheddi Jagan, secretary-general of the Guyana opposition party PPP (People's Progressive Party), ended his lecture at the congress of the Caribbean Studies Association, which in the first half of May was held in Curaçao.

In his lecture Dr Jagan gave an analysis of recent developments in the Caribbean. Among other things he stated, that "US policy in the Caribbean now has taken an alarming and dangerous course".

It must be said with emphasis that the lecture of Jagan reflects his own political vision. No one is obliged to agree completely (or even partially) with this specific vision. But other visions than one's own can be worth while as well -- at the least to be heard. Blinking at them is just a matter of near-sightedness.

trade investments in Puerto Rico ran to \$ 6,112 million, while direct investment was 5.5 per cent of all US foreign investment in the entire world, 21 per cent of foreign investment in all underdeveloped countries and 46 per cent of all its investments in Latin America. The profits from Puerto Rico are more than the profits the US receives from the EEC and comprise half of all profits from Latin America".

The Caribbean is also strategically important for oil (Venezuela, Trinidad and Tobago) and bauxite (Jamaica, Guyana, Suriname, Haiti and Dominican Republic). As such, it has been deemed the political and strategic "Achilles Heel" of the USA.

## "AID"

As Dr Jagan expressed it in his lecture "the consolidation of the Caribbean economies with imperialism through finance capital is established through the international banking agencies and financial institutions such as the International Monetary Fund (IMF), the International Bank for Reconstruction and Development (World Bank), the International Finance Corporation, the International Development Association and more particularly, the Inter-American Development Bank and the Caribbean Development Bank".

The Guyana opposition leader even put it stronger: "As regards aid, many international agencies, in particular the World Bank, are agents of imperialism. The Bank allocates vast amounts of capital for large-scale infrastructure projects in order to clear the way for private investment flows". And: "These agencies, particularly the IMF and the World Bank, are the means by which the US economy is further expanded and developed".

## FUNDAMENTS

These economic considerations, together with the account of the more recent events in the region, provide the immediate backdrop and reasons for the

military and naval moves and manoeuvres by the US.

"But", says Jagan, "there are other considerations, other pronouncements which are the more fundamental antecedents that have dictated the US economic and global strategy and its need to maintain and intensify its exploitation of the region".

In November 1935, former Marine Commander Major General Smedley Butler, in an article in 'Commonsense' spelt out the connection between the military and big business, what President Eisenhower later referred to as the military-industrial complex. Among other things Smedley Butler wrote:

"I spent 33 years and 4 months in active service as a member of our country's most powerful military force the Marine Corps.

And during that period I spent most of my time being a high class money man for Big Business, from Wall Street, and for the bankers. In short, I was a racketeer for capitalism. Thus I helped to make Mexico and especially Tampico safe for American oil interests in 1914. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped purify Nicaragua for the international banking house of Brown Bros. in 1909-12. I brought light to the Dominican Republic for American sugar interests in 1916. I helped make Honduras right for American fruit companies in 1923. In China, in 1927, I helped see to it that Standard Oil went its way unmolested...."

Way back in 1947 President Truman equated the American way of life and the free enterprise system with freedom and democracy. He said that "the whole world should adopt the American system" and that "the American system could survive in America only if it became a world system".

President Eisenhower based his policy on "peace through strength". These and other global considerations, for example,



the 20th century application of the Monroe Doctrine, led - according to Jagan - to US military penetration in the region.

## TREATIES

"Under the Rio Pact of 1947 and the US National Security Act of 1957, bilateral military treaties were signed with several



\* Oliver J. Seraphin, Prime Minister of Dominica, after the dictatorial Patrick John regime was removed (photo: Caribbean Life & Times).

Latin American and Caribbean states reducing them virtually to client states of the USA. Under the Law of Mutual Security of 1951, the USA through military missions, military training and military assistance supplanted the UK, Germany and France and controlled Latin America politically and economically".

To give a concrete illustration: between 1946 and 1970, \$1.3 billion went into Latin America to shore up the armed forces of twenty Latin American countries; as of July 1, 1971, there were 448 representatives of US military assistance advisory groups; between 1950 and 1970, 54,290 military students were trained in USA and in US overseas bases.

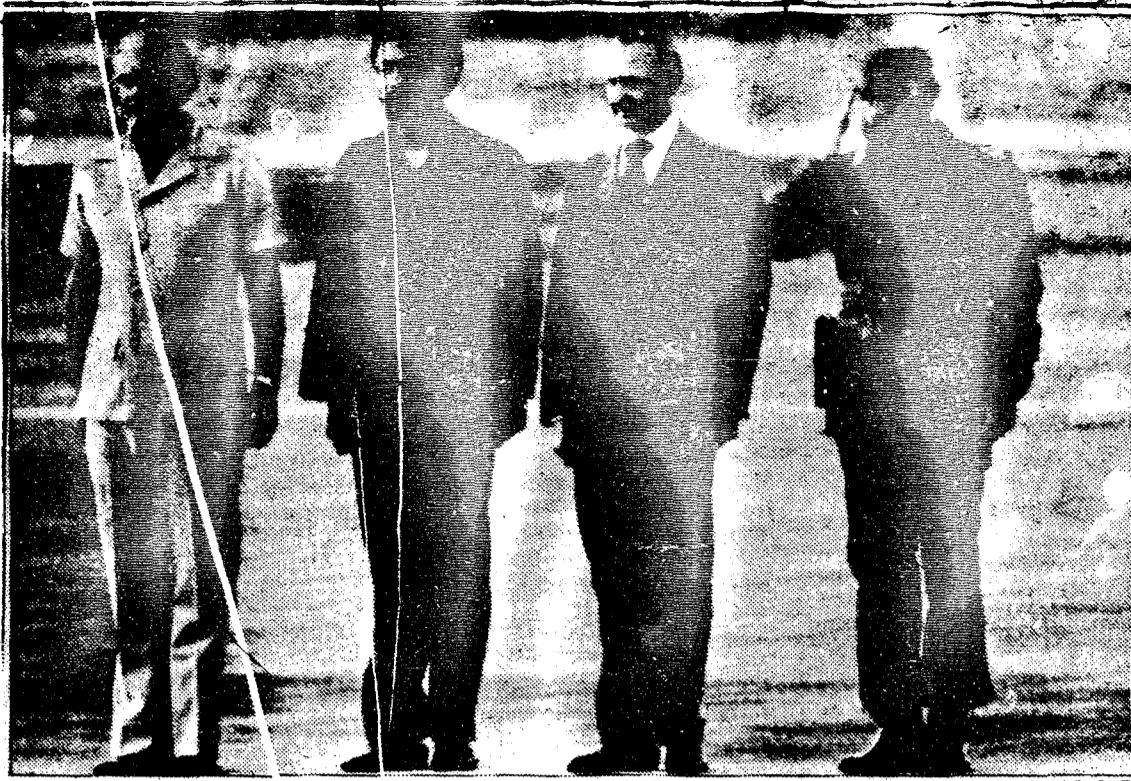
## US TROOPS

"In return for military aid", states Dr Jagan, "military penetration increases".

"The US government has 21,000 American troops in the strategically placed Caribbean triangle, formed by the Guantanamo base in Cuba, Puerto Rico and Panama". In Guantanamo, there are 2,300 troops and about 50,000 Americans in 45 square miles. In Puerto Rico, 4,000 troops are stationed. The US military controls more than 10 per cent of the territory; and 13 per cent of the best arable land is occupied by a network of military bases, including those with nuclear weapons. In Vieques Island, Puerto Rico, the

US Navy and Marine Corps controls 26,000 of the island's 36,000 acres to practice airborne and amphibious beach assaults. NATO exercises are also carried out there. There is a huge underground ammunition depot; and offshore bombing by the Navy disrupts fishermen's livelihood.

In 1958, the USA established the Military Forces Southern Command in the Panama Canal Zone. With fourteen military bases, 23,500 armed men, nuclear missile installations, twenty-two submarine bases, 9,400 combat and support forces and military schools for the training of officers of the Latin American armed forces, it has become the Centre for all US military and intelligence activities in Latin America and the



\* United Nations Secretary General Kurt Waldheim with three much-discussed Caribbean leaders. From the left to the right: Premier Alvin Manley of Jamaica; Grenadian Prime Minister Maurice Bishop; Waldheim and Cuban leader Fidel Castro (photo: Caribbean Review).

Caribbean, and is a grave threat to the peace of the region and the world.

## PROPAGANDA

The USA, of course, tries to increase its influence also by other means, for instance propaganda (To give an example: In Swan island, northeast of Honduras, a radio station called Radio Swan broadcasts propaganda to the Cuban people). This military and propaganda build-up was said to be justified on the ground of hemispheric security. "But", says Dr Cheddi Jagan, "in fact, it was based on military and strategic considerations; namely, the suppression of national liberation movements and the maintenance of the traditional status quo".

## NATO ALLIES

Not only the USA, but also some of its NATO allies, play, according to Jagan, a blamable part in the Caribbean.

"France, a NATO ally, through Guadeloupe and Martinique, were there are strong communist and other left parties, will play a leading military role to control the central zone of the sea routes to the Gulf Coast and Panama Canal area. She is also extending her influence in Dominica and St Lucia".

In March 1980, French Overseas Departments Minister Paul Dijoud, on a visit in Cayenne (French Guiana) declared: "It is necessary once and for all that Guianese understand that it is home territory for France that they are French and that they must look neither backwards nor question the future....". The Minister further declared: "International communism is on the march in the Caribbean, and Cuba is the staging post". He asserted that Cuba was providing both 'financial and political' aid to Martiniquan dissidents, and warned that "Martinique would stay French whether it likes it or not". Prior to those announcements, he had already ordered 220 French riot squad police flown from Paris to Martinique to crush popular manifestations there.

Then there is Britain. Jagan: "The British 'contribution' to the axis has, in one instance, taken a different form: it refused to grant licences for the export of two armoured cars and ancillary military equipment to the People's Revolutionary Go-

vernment of Grenada".

"On the other hand, Barbados, the gendarme of imperialism in the Eastern Caribbean, which not too long ago sent a police contingent to quell a rebellion in Union Island, St Vincent, will be sold by a UK company a 37-metre armed fast patrol boat along with good and services for the development of the island's coastguard."

## SHOWING THE FLAG

In keeping with the policy of "showing the flag", in conjunction with other vessels of NATO countries, a US assault ship with a great deal of publicity and fanfare visited Barbados, Martinique, Venezuela, Dominican Republic, Colombia and Panama. The presence of the USA Nassau in the Caribbean is part of a new "gunboat diplomacy".

Overall, US military spending will be substantially increased. The proposed Defense Department budget for fiscal 1980 is US\$ 125.8 billion - the largest growth in twelve years. For strategic nuclear weapons, the increase will be 26 per cent to US\$ 10.8 billion.

## AWARENESS

"What will be the future of the Caribbean? "Although imperialism is still well entrenched in the region in most respects", said Dr Jagan in his lecture, "there is a heightening awareness by the working people that structural changes in a socialist direction are the way out of the grinding poverty and continuing deterioration of the standard of living which faces them. In the whole region, there is the emergence of new progressive trends and tendencies."

"On a world scale, national liberation struggles have acquired new dimensions with growing international solidarity and assistance from all progressive forces. Imperialism, therefore, can no longer act with impunity in its traditional 'big stick' methods to perpetuate its stranglehold. Nicaragua demonstrates this".

According to Jagan, the late 60's and early 70's saw the emergence of a number of 'revolutionary democratic governments in Latin America: Cuba in 1959, Peru in 1968, Chile and Bolivia in 1970. At the same time, the US was losing support at home for its war in Vietnam".

"Therefore, it quickly resor-

ted to destabilisation tactics. Its subversive arms, the CIA and the AIFLD, were linked with its economic arms, the banks and the transnational corporations, and the local agents in attempts to overthrow these progressive governments or to reverse the process initiated by them (examples: Guyana, Jamaica)".

## ALARMING

US policy in the Caribbean, says Jagan, has always been one of the 'big stick' and the 'carrot' simultaneously. "But now, US policy in the Caribbean has taken an alarming and dangerous course. The setting up of the Caribbean Joint Task Force in Miami, Florida must be considered not merely as a warning but as a grave threat to peace in the region and to world peace in general. Because of the developments in the countries I have mentioned, the US is on the warpath not only against Cuba but against the Caribbean people as a whole. The US now stands poised for direct military intervention in the region".

"We must (therefore) demand", says Jagan, "that the US remove its forces from Guantanamo, cease military manoeuvres, disband the Task Force and give an undertaking not to intervene in the Caribbean. Let us fight to rid Latin America and the Caribbean of all military bases and to make the region a nuclear free zone and a zone of peace".

**PUT YOUR  
TALENTS TO  
WORK.**

**JOIN THE STAFF  
OF  
BLACKWORLD.**

# Jimmy Cliff talks about his five wives cont from p1

attributes this to God given inspirations. He says, "I don't just use street language and put certain rhythm to it. It would be easy to catch the ear of people when you do that." He is a man who meditates and attempts to convey his visions of life, "My own experiences as well as talking to people about their experiences. My outlook on life and earth as it's being run at the moment."

One of his most profound experiences was his trip to Africa. He said he was not performing but observing and exploring. "There I saw myself and I felt myself. Wherever I went I could feel and see myself," he said intensely.

These impressions are expressed in his new album through some songs like "Meeting in Afrika." "Yes," said Jimmy, "there is now going on in Africa and will be in Africa people who are aware like the United States, like Russia, like Cuba, like England, like China — all these voices can be heard in Africa — no other place on earth can you hear all those voices. Every voice of the earth you can hear in Africa. So, they are aware that it's the land. This is just the prophecy that the meeting will be in Africa as it was in the beginning."

Born James Chambers in 1948, he evolved into Jimmy Cliff, recording artist, when as a teenager he ventured into Kingston looking for opportunities. "I had decided at an early age, about six, that music was what I wanted to make with my life. I found out that people looked

at me, I attracted people through music. I had other things I could do but nothing attracted people as much as music, so I decided to go through life on that."

At the beginning of his career he experienced the same struggles depicted in the movie "The Harder They Come." Jimmy recorded "Daisy Got Me Crazy" in 1962. The 14 year old was offered one shilling for his efforts. Cliff turned down the paltry figure and with his pride intact he continued in his fight to become a known singer.

Young Jimmy Cliff recorded local hits like "Dearest Beverly," "Hurricane Hattie," "My Lucky Day," "King of Kings," and "Miss Jamaica" thereby becoming an island celebrity at the age of 15. He toured the Caribbean and came to New York in 1964 to perform at the World's Fair with Byron Lee and the Dragonaires. In 1970, Cliff was chosen as the lead in Perry Henzell's film, "The Harder They Come." Jimmy wrote some of the film's best songs including the title hit, "The Harder They Come," as well as "You Can Get It If You Really Want," "Many Rivers to Cross" and "Sitting in Limbo." These are some of Jimmy's finest songs, and they, like the movie, paralleled Cliff's life at the time.

Jimmy spoke of his early life and about his mother. "I love her very much, but I didn't grow up with my mother. I grew up with my father." He said they are both alive and living in Jamaica. About the other women in his life he said

there are many and some are his wives. WIVES? "Yes, I am married to five, it's my culture. You know the symbol of marriage today is to sign a paper and to give something to symbolize—a ring or something. That is not the real marriage. The marriage is with the heart. So, that is my way and this has been our culture, African culture.

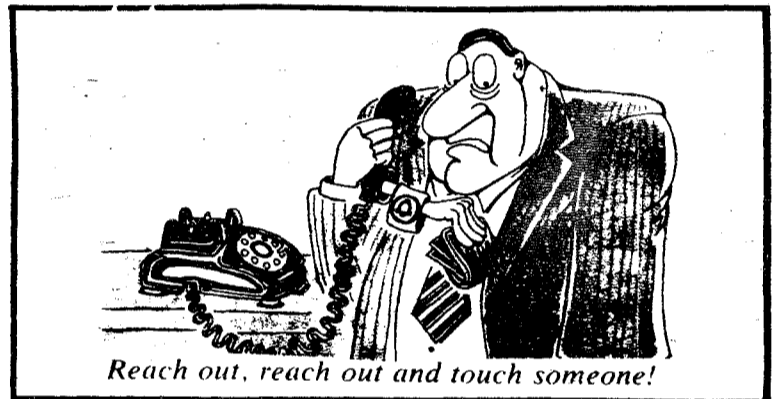
He said that he loves all of his wives and has 13 children who all share this love. However, he said polygamy is not the word to use to describe his lifestyle. "That's a word I don't use. That's a word this Western society created. When the Europeans went to Africa they saw men with two, three, 10, 30 wives. So, they made a word called bigamy, saying the African is BIGGA THAN ME because he can have 30 wives and I am only allowed to have one. So, you see, this is our culture that they are trying to turn backward."

Jimmy Cliff exudes warmth and his smile is open and gentle. Yet, there is an air of quietness and trou-

ble about him. You can read concern in his eyes, concern for humanity and the troubles of the world. This has always been the case, as documented by the themes of his many songs and it applies now even more than ever. From James Chambers to Jimmy Cliff, the singer, he has evolved to Na'eem Bishar. This name respectively means Blessings of God and Bearer of good tidings.

Whatever he does Jimmy Cliff seems to know exactly who and what he is at this point. When asked who is Jimmy Cliff he answered: "Jimmy Cliff is an artist and a universal man. I have myself as Na'eem Bishar, and I have myself as Jimmy Cliff." Jimmy Cliff the Jamaican, the African, the humanitarian.

When asked if he liked the reception he received at Stony Brook, he said, "I man really enjoyed performing for you people, and I am glad to see such appreciation for reggae from both Black people and white people."



## A Case Study in Genocide

# How IMF Conditionalities Ruined Zaire

by Alice Roth

(NSIPS)—To qualify for a loan from the International Monetary Fund (IMF), borrowing governments must often accept a list of draconian "stabilization" measures designed by the IMF staff. In the case of Third World borrowers, this program typically includes: cutbacks in oil, food and other essential imports, a sharp currency devaluation, a tight domestic credit policy, cutbacks in government spending, and the elimination of industrial investment projects.

In Zaire, the IMF program has caused the chaotic disintegration of a once-functioning economy. Since IMF officials took direct charge of the economy in 1978, Zaire has experienced declining production, hyperinflation, widespread malnutrition and frequent starvation, severe shortages of spare parts, and the collapse of its already depleted transportation system.

One year ago, it was reported that many Zaireans were subsisting on less than 1,000 calories a day.

Now bread has become a luxury in Zaire because of a series of IMF-mandated currency devaluation, which raised the cost of imported wheat. In the capital city of Kinshasha this spring, consumption of bread dropped by 25 percent.

### What the IMF Did

The story of Zaire's impoverish-

ment dates back to the early 1970s, when the country accumulated huge foreign debts at a time when the price of copper—Zaire's main export product—was soaring. In 1975, when the bottom fell out from under the copper market, Zaire began to fall behind in its debt service payments and its creditors, including Citibank and other major New York banks, halted their lending.

In 1978, with no other credit sources available, Zaire's President Mobutu was forced to accede to the installation of Erwin Blumenthal, an IMF representative, as director of the Central Bank of Zaire. Blumenthal imposed several austerity measures, including a ruling that at least 30 percent of export receipts would be automatically sent to the central bank for debt service payments. At the same time, Zaire's currency was devalued by nearly 50 percent.

On July 18, 1979, the IMF extracted from Mobutu a letter of intent, binding his country to a "stabilization" plan, in return for which Zaire gets \$150 million—paid out in \$20 million increments until the end of 1980, as long as he sticks to the plan. The plan includes: the slashing of any remaining social services, further devaluations, a domestic credit cutoff, a wage freeze, and elimination of any cost-of-living riders in wage agreements.

Mobutu accepted this plan in the hope that the IMF seal of credit-worthiness would permit him to negotiate additional credits from private commercial banks. So far, the banks have not advanced Zaire another penny, even though Zaire is paying out debt service of \$550 million a year.

Meanwhile, a team of Wall Street investment banks, including Lazard Freres and Lehman Brothers Kuhn Loeb, are advising Zaire to undertake further austerity measures.

### Economic Effects

The effect of these measures on Zaire have been devastating. Economic output has declined steadily since 1975, the year that the banks decided to cut off new credits. In 1978, the country's inflation rate reached 100 percent and is expected to decline to about 17.8 percent this year. This is because economic activity has nearly all but ceased.

Mining operations often grind to a halt because the country cannot import spare parts, since the IMF has directed that foreign exchange be siphoned off for debt payments. Since mineral exports are the country's sole source of new foreign exchange earnings, the IMF has locked the country into a never-ending downward spiral.

Zaire's rural population has been

deprived of the means to buy food because of a "reform" of the national currency. On Christmas Day 1979, the Mobutu government announced that everyone must turn in their holdings of five and ten Zaire notes in exchange for a new currency. Many Zaireans, especially in rural areas, were unable to exchange their money within the allotted time and were left with piles of worthless paper.

The urban population has become completely dependent on costly imported food, because there is no way to transport food from the countryside. Through a combination of the 1960s anarchy, the 1970s incompetence and corruption, and the IMF measures, most of Zaire's roads are no longer passable. The mileage of the usable road has shrunk from 80,000 in 1962 to less than 12,000 at present.

In June, the agricultural attache at the U.S. embassy in Zaire sketched this picture of the typical diet for an employed urban worker's family: a breakfast of bread in the morning (sometimes with butter and tea or coffee) and nothing till evening, when fufu, a paste made from manioc flour and manioc leaves is consumed. This diet is virtually devoid of protein. Yet unemployed persons, perhaps the majority of the urban population, are even worse off.



"Arroz con Habichuela & Bistec" para dos

**INGREDIENTS**

- 1 cup of rice
- ½ can of red kidney beans
- 1½ cup of water
- 1 tablespoon salt
- ¼ cup mazola oil
- 5 slices of onion
- 3 slices of pepper
- 2 sirloin steaks

**SEASONINGS**

- Salt
- Pepper
- Garlic Salt
- Paprika
- ¼ cup of vinegar (use sparingly)

**METHOD**

Cut green peppers and onions into pieces and set aside. Take one medium sized pot and pour the ¼ cup of mazola oil into it. Allow the oil to get hot (2-3 min.). Add two slices of onions and one slice of pepper. Add ½ can of red kidney beans and let it fry for two minutes, then add 1½ cups water into pot and let boil. Taste water, because the taste of the water is the taste of the rice. (If cooking on a burner cook at high temperature.) Add one cup of rice to boiling water, cover and cook on medium heat till water evaporates (about 15 min.). Then taste the rice. When cooked properly it will be soft and fluffy.

Season your steak with what you like best. Allow the steak to soak in vinegar. Chop up the rest of the onions and peppers and place it all over the steak. Now place in oven/broiler at 400 degrees, and let cook to your desire (well done, medium, rare, medium rare). Then serve and enjoy.

Submitted by: Teodulo T. Lerelours

**Say Something**

SAUNDRA—You sing like a sacred nymph from the garden of the Most High . . .

—An Admirer

TO ALL THE BROTHERS AND SISTERS that organized KWANZA, especially the cooks, without YOU who would now be able to give Thanks and Praise for the Joy We Share .

SHARON—We thank you for expressing the soul of us all within the poem during the KWANZA celebration. . . You are a Sun Flower in bloom. ONE LOVE . . .

—Lasana

To all of us Graduating this season, go on, we know you and the rest on the outside (in Unity) can overcome the jungle out there . . . keep the Faith and beware trusting green monsters who such your blood . . . our blood; We're coming up, We want the world to know, right behind you. . .

—Strength and Purpose

SUNSPICE—I Queen, this life's reign is unfulfilled without you. . .

—Your King

THE AFRICAN-AMERICAN STUDENT ORGANIZATION congratulate BLACKWORLD in their new initiative in bringing to us the news of our world struggling for a new beginning.

LESLIE . . . graduating beyond these boundaries . . . I and I! The People, Will be Victorious!

—Comrade in this BLACKWORLD

ALINA—Mi querida . . . the friendship we share is a sacred offering unto Life and Love . . .

Lasana

TANYA—YOU ARE A GODDESS . . .

—The Lords of KB-210

KRISSIE—We have a unique affair. . .

—Mike

**Debbie Dirasha Brown I Love You — Jeff**



Martin L. King, Jr.

Jan. 15, 1929 -

April 4, 1968

**feature on: THE ONE**



Name: Harvey Nelson  
Major: Mechanical Engineer  
Place of Birth: Kingston, Jamaica W.I.  
Zodiac: Scorpio

Philosophy of Life: "In this troubled world, we as Black people shouldn't have an I or me mentality, instead we should realize that we need an us and we mentality in order to gain strength as one people."

Advice As a Senior: "To cope with the complexity of Stony Brook one must be on top of his or her work and at the same time be culturally aware of one's roots."

Future Plans: To return to Jamaica and use his knowledge to benefit the people of Jamaica and the hope of one day going to Africa.  
Campus Activities: Former Caribbean Student President, Resident Assistant, B.S.C. Assembly, Union Manager, AIM Big Brother.

Hobbies: Soccer, swimming, and girls. Music (Reggae and Soul).

Favorite Person at Stony Brook: All his brothers and sisters at "The Brook" especially the Caribbean Club (and . . . K).

TELLAR—Fast recovery . . . We wish you the best of health.

—Your Friends

REMEMBER to honor your-Self Observe the Birthday of one of our slain Freedom Fighters, MARTIN LUTHER KING Jr.—January 15th.

It is a Holy Day (holiday) indeed . . .

HAPPY BIRTHDAY CAPRICORNS!!!

NOEL, Happy Birthday anyway . . .

—BLACKWORLD STAFF

**Say Something**



**HEALING HERBS**

By Veronica Lowe  
AIM Counselor

**Pineapple**

Pineapple contains about 12 percent fruit sugar. The high chlorine content is a digestive aid. It is antiseptic and healing. A gland regulator, it is helpful in dyspepsia, sore throat, bronchitis, obesity, goiter, arthritis and high blood pressure. It tends to reduce the acidity of urine. It is a mild diuretic and helps in normalizing menstruation.

**Grapefruit**

Grapefruit is a fine source of vitamin C. It is helpful in reducing diets, acidosis, gallstones, high blood pressure, sluggish liver, malaria and poor complexion. It prevents colds, acts as a mild diuretic and laxative, and renews vitamin C lost during fevers. Do not use it in cases of colitis or inflammation of the digestive tract.

**Banana**

Banana, known as a "poor person's food," is exceedingly nutritious. It contains a high percentage of potassium, a great healer. It keeps muscles in tone, and is important for the functioning of liver and kidneys. Contrary to what some people think, the banana will not cause corpulence.

**PUT YOUR TALENTS TO WORK.**

**JOIN THE STAFF OF BLACKWORLD.**



**CULTURE AND CONSCIOUSNESS****The Crisis of Black Leadership**

By Haki Madhubuti

**Haki Madhubuti** is the director of the Institute of Positive Education in Chicago, Illinois. He is a poet, lecturer, writer, and organizer whose dedicated and indefatigable contributions to raise the level of Black Consciousness have earned him the respect of thinkers around the world.

We are sure that our readership will benefit from Brother Haki's broadness of scope and depth of insight as reflected in his monthly column.

There is an old Afrikan saying that states, "The leader is the best and worst of the community, and the reason that one is a leader is that correctness is displayed and practiced ninety-nine percent of the time while incorrectness is a decreasing one percent." More than anything else, the leaders of a community, city, state or nation are the clearest reflection of that entity: the state of being of the leadership is the most direct reflection of the state of being of the people. Yet, why do we in the Black community continuously make excuses for the failing of our leadership when, actually, they are supposed to be the best examples that our "external and internal" education can produce? One of the central questions, then, is do we actually produce our own leaders or are they handed to us along with our welfare checks, as part of the deals made with city halls across the country to keep us asleep and enslaved?

Black leadership accountability and the trust of Black leadership in this country do not exist (with one or two possible exceptions). That is to say, Black leadership does not function at the same level or quality for the Black community that Irish leadership does for the Irish, or Jewish leadership for the Jews. Our leadership seems to be more concerned about staying "leaders" than about service. Almost without exception this is the rule. Is this because we have grown so pessimistic toward life that we, as a matter of course, expect the worst from everyone including ourselves, and especially our leaders? And in expecting the worst, we accept the worst while making excuses for it. The major excuse we use for our Black leadership incompetence and ineffectiveness is, "Well, these are all we got, so we may as well support them. Anyway they are Black, and nobody is perfect."

However, if our people are to develop and grow (and not just survive) our leadership must be the best example of growth and development. Black leadership must exhibit and practice the ninety-nine per cent correctness. One is a leader exactly because of one's exemplary dedication and practice in the day-to-day working toward the best interest of one's people. A leader's practice in life is, in fact, not "like everybody else's." The ascension to leadership positions carries with it the responsibility, and indeed the duty of setting a standard for the people.

The highest of principles, the best of values (as defined by the people) are manifested and exhibited in the day-to-day actions of the leadership. If, at all times, the leadership cannot truly and honestly represent progressive values, it must be removed. A people will have difficulty developing and progressing without concrete and practical examples of development and progress. The best way to teach our future leaders the correct values is for us, the teachers (parents/family/extended family/institutions) to be those values, e.g. if smoking is harmful and deathbringing, we shouldn't smoke: we must be the direct example for our young. Minimizing the contradictions always heightens the trust, and brings credibility to the values.

However, it must be noted that the reason we consistently make excuses for the inadequate judgment and practice of our leaders is that we continuously make excuses for our own inadequate practices and judgments rather than try to correct them, and because we, Black people, have not taught each other to be accountable to each other. Unlike other people in the West, we have not been taught to work for our own people. Therefore, we

work for everybody else first, and think by our mere act of working that we are actually working for ourselves. We have not internalized the concept that to work for Black people is not only an honor and a duty, but is the highest privilege bestowed upon a member of the race. To betray that privilege is to betray a sacred trust upon which nations are built and defeated. The betrayal of such a trust is to put one into the category of traitor.

We now, in the last quarter of the twentieth century, find ourselves in a worsening condition because our values and practices duplicate the worst of our enemy and are not conducive to growth and development. Also, the technological "advances" made in the last thirty years by white people far outweigh our ability, as a people, to effectively neutralize their killing effect upon us at our present state of knowledge and commitment to Black Liberation. Therefore, we pass our inadequacies on to our children, and to those who publicly represent us. Since we allow and expect the worst in ourselves, we expect and allow the worst in our leadership. This state of affairs is not only degrading and self-defeating, but is one of the best conceptual weapons the enemy has taught us. Our not giving nor expecting the very best out of ourselves has had a rippling effect in our everyday actions and has ruled us defenseless and powerless in a world built on defense and power. In today's age of "neo-racism," which is the most subtle form of white supremacy, we have been disarmed mentally and physically, almost to the point of no return. If not no return, most certainly slow return.

There is another Afrikan proverb that states, "A leader must wear a black robe of cleanliness, honesty and truthfulness, and if a white spot dirties that robe at any time, excuses are not to be made for the leader. The leader is to be promptly removed and the people should replace the person with leadership that will proudly wear, and not whiten the black robe of the people." It

is traditional, correct, and just that "the people are the first and final source of all power." Chancellor Williams in his **Destruction of Black Civilization** points out that, "leaders are not rulers. They are the elected representatives of the people and the instrument for executing their will."

Those of our people in responsible positions must practice responsibility, and not be allowed to make excuses for corruption, backwardness, inefficiency, dishonesty, immorality, etc. Yet, it must be remembered that in a large way, we, the people, are all leaders and must, in the final analysis, display those qualities of leadership that we arrogantly expect of "the leaders." The individual is the weakest and strongest example of a people. We have weak and ineffective leadership because we are a weak and ineffective people. We reinforce each other with either our weakness or our strengths. Nuff said.



Haki Madhubuti

**Black World Wishes Everyone A Joyous And Peaceful Holiday**