

BLACK WORLD



A SUNY STUDENT PUBLICATION — UNIVERSITY AT STONY BROOK,

Mar. 1981, Vo. XI, No. III

THE "HYDROSCRUB"

"HYDROSCRUB" DEVELOPED FOR COMMERCIAL USE BY BLACK-OWNED COMPANY

An accident. Doctors alerted. Sirens screaming. A patient is wheeled into the emergency room. The prognosis? Massive chest wounds. Doctors rush to scrub their hands. With a new machine, they finish in 90 seconds. Surgery begins.

This scenario illustrates the emergence of a device known as "Hydroscrub." First tested by army doctors in the Vietnam War and patented by the Army Department four years ago, until recently it had no commercial application. But the device, which reduces a doctor's scrub time from 10 minutes to 90 seconds, is now being developed for civilian purposes by a black-owned company in Arlington, Texas.

"Cutting even one minute off the scrub time can mean saving a life," says James Kellum, president of Delta Manufacturing and Sales, Inc., the company producing the device with aid from the Commerce Department's Minority business Development Agency (MBDA). *cont. on page 4*

OUR LIVES AT "THE BROOK"

Here we have a university which is globally recognized as a better than average academic institution. Nevertheless, the quality of student, overall, here at Stony Brook is very poor. Student alienation from the bureaucracy of the administration offices, from the academicians, from the community, and also from each other along with this quality of student life, some individuals are unable to cope, and consequently either "flunk-out" or they turn to alcohol and drugs. The mental and emotional stress on the average student is very significant; the effects on minority students can be even more detrimental.

Here at Stony Brook the Black student suffers initially from the same conditions as the white students with the added fact that the Black student is a victim of institutional racism from the administration offices and their policies, their actions and sometimes their inactions. Institutional racism is also applied by the academicians and their staff. It is unbelievable how many of the faculty feel towards students, let alone Black students, especially those academicians of the physical and natural sciences.

Again, aspects of institutional racism are present in the dorms. I will discuss the attitudes of the environment immediately outside Stony Brook campus, and further describe the Black experience at Stony Brook in three aspects.

The first is the academic aspect. Most of the Black students at Stony Brook come from New York City high schools, low-income environments and 90 percent of those schools do not provide or educate their students with adequate means and resources. Therefore, the quality of their education is not comparable to that of the suburban high school, especially in the natural and physical sciences, even their writing and literacy skills are not at the same level as students from suburban schools. But attending Stony Brook, they are forced to compete nevertheless with other students who have significantly better academic background. This results in an overwhelming majority of Black students majoring in the social sciences because they are virtually forced out of the natural and physical sciences. This leaves the student feeling incompetent and inadequate, accompanied with low self-

esteem, which in turn breeds depression and alienation, resulting in constant change of major within the social sciences. Finally the student graduates with a B.A. in a social science discipline and finds out that the degree is not marketable, that he or she will have to either continue school or settle for a less socially devised job.

The second is social. The Blacks at Stony Brook form 15 percent of the student body. They pay the same amount of student activity fee and yet over 95 percent of the social activities coordinated by either Polity's Student Activities Board, or the individual dorms are oriented and express the culture of the majority. The only time Blacks have "self" oriented programs is predominantly when it is sponsored by their respective organizations or clubs. Although Blacks get funding from Polity in order to sponsor these programs, the funding Blacks get from Polity is not substantial enough to promote vividly and efficiently the different cultures.

Another social problem that Blacks face at Stony Brook, is they do not relate to this university as "their" school, their community,

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Baraka hearings disclose COINTELPRO plot

New York

It is becoming obvious to more and more people that Amiri Baraka (LeRoi Jones) — the famous Black revolutionary poet, playwright, activist and member of the League of Revolutionary Struggle — is being persecuted for his political beliefs. He is facing a 90-day sentence for an unjust resisting arrest conviction stemming from a 1979 police attack upon him and his wife, Amina. Repeated mass protests have taken place against his conviction and now to stop the court from sending him to prison.

On February 23, over 100 Baraka supporters filled the courtroom and spilled out into the courthouse hall. Notable people such as poet Allen Ginsberg, theater producer Joseph Papp and celebrities Ossie Davis and Ruby Dee were among the supporters. That morning a sympathetic article by Earl Caldwell also appeared in the *New York Daily News*, entitled, "Poet could go to jail — no rhyme or reason."

Defense attorneys presented legal motions for reducing the

ten years. Besides being harsh, racist and unfair, his sentence would cause great hardships for Baraka's family of seven and perhaps cost him his teaching job in the African Studies Department of the State University of New York at Stony Brook.

In his letter to the court supporting Baraka, Allen Ginsberg wrote, "He's considered the foremost contemporary Black poet and playwright from USA . . . and the history of his decade of persecution by unethical and violent agents of the Federal Bureau of Investigation is known all over the continent. If sentence. Judge Bernard Fried postponed his ruling on the motions until April 23. This is the second time he has postponed his ruling in hopes that mass support would dwindle, though each time the courtroom is packed, and he admitted receiving numerous letters and telegrams on Baraka's behalf.

COINTELPRO target

The defense has entered evidence showing that Baraka has been harassed by the state for his political activities for at least

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Baraka's Hearing . . .

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Courthouse demonstration further exposed the state's persecution of Amiri Baraka. (UNITY photo)

there is any doubt about this, I append to this letter a sample of a specific faked-letter attack on him ten years ago . . ."

The letter Ginsberg mentions was dated 1970 and was part of an FBI plot to slander Baraka and to fan up divisions and even provoke physical violence as part of the government's overall tactics to try to destroy the Black Liberation Movement.

An FBI memo to the Newark FBI dated November 19, 1970, officially approved the phony letter. It states, "Your counter-intelligence proposal regarding LeRoi Jones and the Black

Panther Party is approved. Insure that the letter sent cannot be traced to the bureau."

" . . . Newark has proposed a letter to Jones signed 'Ministry of Information, Black Panther Party, Jersey City, New Jersey,' attacking Jones as an Uncle Tom who is using the black people of Newark for his own purposes. Copies of the letter will also be sent to the Newark newspapers and a letter to the chairman of the Congress of African People in which Jones is now active in a leadership role. This proposal will cause disruption not only within Jones' group but also in the Black Panther Party, since Jones has an appreciable following in New Jersey who will resent this statement."

The FBI's plot against Baraka was a part of 2,370 separate actions by the FBI's COINTELPRO (counterintelligence program). It shows beyond a doubt that Baraka has long been a target for government harassment and persecution. The present case is just the latest example.

The fight continues to stop Baraka from going to prison. The People's Defense Committee (PDC) is calling on people all over the country to continue sending support letters c/o William Kunstler, 13 Gay Street, New York, NY 10014.

The PDC is also calling on supporters to pack the courtroom again on Thursday, April 23, at 9:00 a.m., Criminal Courthouse, 100 Center Street, New York City.

Listen to AMIRI BARAKA on radio!

Show includes music and critique of the arts, guests and political commentary.

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New York City**



AMIRI BARAKA,

PERSPECTIVES

What's Up With WUSB?

By Brenda Lynn Payne

It's 5 p.m. on an autumn Sunday at Stony Brook campus during the 1979 school year. A bearded young Black man with a moustache, wearing blue dungarees, a maroon turtle neck, sneakers, a blue jacket and cap pulled over his neatly cropped afro walks out of Mount College in Roth Quad. He is carrying a plastic bag and inside are his headphones, notebook and a few of his favorite jazz albums. In this bag he could have anything ranging from the big band sounds of Duke Ellington to the wild trumpet melodies of Miles Davis or some mind blowing jazz fusion by the group Weatherreport. Where is he going? Well, he's heading to the WUSB (90.1 FM) radio station in the Student Union.

As he swiftly passes by Roth Pond he sees a friend who calls out, "Hey Leo, I'll be checking out your show at 6 p.m. Don't forget to play Stevie Wonder's 'Songs in the Key of Life' for me." Leo smiles and replies, "Man, if the station had that album I would play it, but since it doesn't, you'll have to settle for a cut from one of his earlier albums." As he approaches the Side Bridge entrance of the Union, Leo's face turns into a frown because what he told his friend a while ago was something that bothered him about the radio station. In his point of view the station did not invest much energy in maintaining an extensive Black music collection for its record library.

This young man is Leopold White-man, 23, and although he graduated with Bachelor's Degree in Mechanical Engineering from the State University at Stony Brook in May 1979, he often reflects upon his past learning experiences as a disc jockey/engineer at WUSB. Besides this, Leo also holds strong convictions about the noncommunication between WUSB and the Black campus community.

"I liked the people at the radio station," he reveals. They were (and still are) professionals who love their job and they are definitely fun to be with." As a result of spending most of his time with WUSB's music department, Leo acknowledges that he learned a lot about various types of music. However, his three hour show which aired on Sundays was a mixture of jazz, rhythm and blues and third World music. Playing these categories of music presented a dilemma for him as he explained, "the acquisition of new and old releases featuring Black artists was a big problem." Although WUSB's record library includes Black musicians, Leo's argument of the past and present is that the supply is inadequate, "I used to give WUSB staff discographies with titles and serial numbers of Black records from various companies, but the station would not follow up on it," he reveals.

According to this Stony Brook alumnus, the majority of the staff do not have a strong interest in Black music, therefore they display laziness in obtaining many releases from the companies. Comparing this problem with the other minority disc jockeys, at WUSB, Leo explained that their shows usually featured public affairs and music from particular countries which would require fewer records for their shows. He also acknowledged that such DJs as student Felix Palacios, host of the Latin American Show, and the famous host of the reggae show, Lister-Hewan Lowe either have a student organization which supports their program of "people with resources to give records." Regarding the African-American community on campus Leo believes that there still is a lack of support from its students, organizations and faculty, because they do not participate collectively at WUSB. For Black students, he remarked, "It's a 'Catch-22' situation. Blacks do not hear black music, so they don't join the station, therefore a lot of Black music is not played." Just as he accused the WUSB staff with laziness in obtaining Black records, he continued, "There is laziness on the part of those students who say they want to join WUSB." According to Leo becoming an engineer or disc jockey at WUSB does not require previous technical experience because of the special training sessions that are offered. Addressing the issue one step further he proclaims that Black faculty and student organizations must involve themselves with public affairs programming at WUSB in order to communicate with the campus and minorities in the surrounding local areas. Leo said that he tried to encourage them to pursue this project as a student, but "none of them considered the idea with any kind of dedication."

To unveil his candid opinions concerning WUSB and the black communities' weaknesses, one may ask if there is a glimmer of hope somewhere. According to Leo, the communication among Blacks and other minorities on campus would be strengthened if more of them participated in every aspect of programming at WUSB. The glimmer of hope that would close this communication gap not only seems to lie upon WUSB but to a great extent upon the black community asserted Leo, "The people at WUSB want Black programming because they realize how valuable it is to the Stony Brook community, but they will not recruit people to do that kind of programming and why should they?" It becomes obvious that this like anything else, must be done by us, indeed if our best interest is to be served.

OUR LIVES AT "THE BROOK"

continued from page 1

their home for the four or five years that they will be staying here. Probably because most of them go home for the weekend and return on campus with a fresh supply of apathy the "New York City Jungle" packed in their luggage. I don't mean to be cynical, but that would explain the continually growing apathy annoying Black students on campus. Those that are making it do not hardly know and care for those who are not making it.

Attrition is very high for the Black student body and there is no existing minority retention program and those of us that manage to stick it out the first couple of years are continually faced with trials and tribulations. For example, a Black student being at Stony Brook for the fifth or seventh semester contends that he or she is pretty much in control of, or is used to the social conditions, but later finds out differently when he or she attempts a social night in the community immediately outside of the campus, where he or she experiences the effects of the very long historically based racism of this region. To be more clear, going into a cafe, a bar, or a restaurant, everyone walks in casually, but as he or she walks in he or she is approached by the manager or someone directly affiliated with the establishment, either ID cards are requested or the attire of his/herself or someone in his/herself company is improper. This type of experience and others similar to it results to life long emotional setbacks in the way the individual sees his or herself in relation to society.

The third and the last aspect of Black life at Stony Brook is the political aspect. Politically, the Black students at Stony Brook are virtually powerless in this environment. Although Blacks form 15 percent of the student body, they are constantly discriminated against in the administrations, by the administrators. Job opportunities are slim, if at all. Minority students in positions such as RA, MA and RHDs are far from being a representative of a black student body of 15 percent. Also in Polity, the representation of minority students is virtually non-existent.

At the time I am writing this I only know that out of close to 60 senators, this student government has only one Black, one Iranian, and one Chinese student. Add this to the fact that its executive council has no minority representatives. Adding on to that, the chains to the student activities boards are non minority students. All the facts show the racism of Stony Brook.

With all these problems of the Black students, the university officials are totally unresponsive to our needs and welfare.

—Patrick C. Hilton

Write for **BLACKWORLD**



Beverly Harrison

New Affirmative Action Officer

Beverly Harrison is an attorney who received her doctor of law degree from the University of Illinois — Champaign. She has served since 1974 as assistant to the president for employment, legal and affirmative action matters at SUNY Oneonta and officially becomes Stony Brook's Affirmative Action Officer on March 16.

Her background includes experience in labor relations, grievances, and legal matters. She was a founding member and is chairperson of the statewide Black Faculty and Staff Association, member of the Chancellor's Committee on Affirmative Action, and the National Conference of Black Lawyers.

Dr. Harrison will replace Dr. Alan D. Entine, who has served as Acting Affirmative Action Officer since June 30. She will occupy a vital position here, and we enthusiastically welcome her to our campus.

Scholarship

GUIDELINES FOR THE RICHARD B. MOORE SCHOLARSHIP PURPOSE

The Stony Brook Foundation, a not-for-profit educational corporation, establishes the "Richard B. Moore Scholarship" for outstanding minority students at the State University of New York at Stony Brook. The award will carry with it an annual sum of \$1,000 in recognition of Richard B. Moore, born in Barbados, resident of the United States since 1908, and a social reformer in Harlem for more than 60 years. The winner of the award is to be selected by a committee appointed by the President or his designee and composed of members of the University Faculty and the Stony Brook Foundation.

ELIGIBILITY

The Richard B. Moore Scholarship is open to full-time, upper-division students (junior or senior standing) of Afro-American or African heritage. The student must have spent one semester or more in residence at the Stony Brook campus and may be nominated or apply for the scholarship directly.

CRITERIA FOR SELECTION

1. Each applicant must present evidence of strong "demonstrated academic performance" and service to the University community.
 - a. In this regard an applicant should submit at least three (3) letters of recommendation. Two (2) must be from professors of the student at Stony Brook.*
 - b. One (1) of the three (3) letters may be from outside the Stony Brook Community.
2. The qualities of academic performance service to one's community are important criteria reflected by the contributions of Richard B. Moore.

NOMINATION

1. The deadline for applications is April 15, 1981.
2. Notices will be sent to all department heads and publicly displayed.

SELECTION

1. Candidates will be screened by the selection committee and finalists submitted to the Stony Brook Foundation.
2. Finalists will be asked to appear before the Stony Brook Foundation.
3. Award will be announced the final month of second term.

*Submit to Leslie H. Owens, African Studies Program. Call (516) 246-6737.

Preparing Yourself For . . .

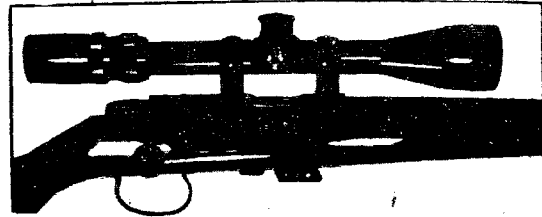
LIFE



Participate In Your World

BLACK WORLD

KILLER'S RIFLE



IT'S RIGHT TO LIFE SEASON AGAIN

By David A. Todd III

With the recent conservative swing in the country (in general) and in the Congress (in particular), the Moral Majority et. al., are looking to ramrod one of their pet proposals, the Human Life Amendment (HLA) through the legislature. There are various forms of the HLA floating around, but the common thread running through all of them is the concept of fetal personhood. Fetal personhood is the idea that a fetus actually has the status of a citizen from the moment of conception, rather than after the end of the second trimester of pregnancy, as has been the accepted standard in this country. The basic idea behind fetal personhood would be to outlaw not only abortion, which has been legal in this country since the landmark 1973 Supreme Court decision, but also to outlaw certain methods of birth control (i.e., the IUD, and a few forms of the pill, which act after fertilization).

The doctrine involved is a dangerous, pernicious one, which has as its aim the reimposition of state control over the bodies of womyn in the name of morality and/or the Judeo-Christian ethic, neither of which are interpreted by all persons in the same manner, and neither of which, by themselves, or in combinations

with one another, should be the basis for legislation of any type in a country such as ours, which continually professes its tolerance of disagreement, and prides itself on its diversity.

The theorem of fetal personhood is a dangerous fraud perpetrated on the people of this country, both Black and white (unfortunately, some misguided Brothers and Sisters are to be found the right-to-life crusade). This fraud comes to you directly from the (old and) New Right, whose motto would seem to read as follows: "Less government interference for *me*, not *you*."

The right-to-life movement is bent upon depriving womyn of their right to reproductive freedom, which has been denied them by their husbands, their parents (in the case of minors), and most recently, the state. Their wish is to impose a narrow, Christianized morality on all of the people of the United States of America, even though their interpretation of the Bible and of Christianity may differ substantially from those of a majority of this country's population.

In their zeal to nullify the gains made by the womyn's movement and to reimpose their interpretation of gender roles upon the sexes (a reaction based, no doubt, on their

fear of the new, and a reassuring comfort from the old), the right-to-life movement, with the help of the (Christian) New Right, is threatening to tie millions of potentially productive womyn to their "biological destiny," as they see it.

Before concluding, I would like to point up some inconsistencies in the positions taken by most right-to-lifers.

First off, these people's perception of the sanctity of life does not extend across the board. The political groups most often associated with the anti-choice movement and its supporters had nary a word to say about the taking of thousands of innocent lives (on both sides) in the Vietnam conflict. Who spoke up for their right to life? Certainly not them! They dared not speak up, for fear of being labeled unpatriotic.

(Question: If the burden on the front line in Vietnam had fallen as heavily upon white middle-class men as it did upon poor and middle-class Black men, would the proliferers have stayed as quiet about that tragic war?)

Secondly, almost every right-to-lifer to whom I have spoken is unequivocally in favor of capital punishment. It is inconsistent at best, and misleading at worst, to oppose abortion (invoking the chain

of fetal personhood), and (concurrently) to favor the inhumane taking of life in the name of justice.

It would be a cruel injustice to force millions of poor Black womyn to patronize the hungry corps of "butchers," who are only waiting for fresh meat, as it were. Where will the right-to-lifers be when the aftermath of their incompetence and/or sadism results in incapacitating injury, or death? Where will their extensive self-professed compassion lie? Not with the womyn who have been victimized in this way, I can tell you. In fact, they themselves may be helping to increase the amount of misery among womyn who at present wish to exercise their legal right of free choice.

And, it isn't just the phone banks, single-issue voting, mailing lists of voters and congressional report cards that I am talking about. These people mean business; they believe in *action*. And God help anyone who gets in their way. In recent months, we continue to hear of firebombings of abortion clinics, windows smashed, even a cross-burning in one extraordinary case.

We must stand up and fight those who would see the passage of a Human Life Amendment, forcing the birth of millions of unwanted babies, taking freedom of choice away from our womyn.

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ED. NOTE: BLACKWORLD welcomes David Anthony Todd III and his column "Killer's Rifle," which will be a regular feature of BLACKWORLD.

"HYDROSCRUB . . ."

cont. from page 1

The Hydroscrub is an 80-gallon tank filled with an antibacterial solution. When it is activated, the hands are pelted by pressurized water coming from hundreds of jets.

Kellum learned of the machine in 1976 as he was searching for new products for his company. Delta already manufactured hospital bedtables, walkers for invalids, machine products for the aircraft industry and office partitions for the federal government. But Kellum wanted another product, in a growth industry, that would increase the company's profits. He came to MBDA.

Kellum knew MBDA's Technology Commercialization Program helped minority business firms to enter rapidly growing business areas, especially those with a technology base. He met with Theodore Lettes, an officer with the program. Impressed with Delta Manufacturing and the new product's concept, Lettes contacted an officer in charge of new products at the Surgeon General's Office.

"The Hydroscrub had been sitting around for some years," Lettes recalled, "because the army had no way to get it into the private market."

After lengthy negotiations with army officials, Delta won the rights to produce the Hydroscrub for commercial markets.

Tests conducted at the Walter Reed Army Medical Center in Washington have shown that the number of bacterial cultures remaining on the hands after using the Hydroscrub is seven percent less than with a conventional scrub. They also concluded that the device is at least as efficient as conventional scrubbing and six times faster.

According to Kellum, the primary markets for Hydroscrub are hospitals and other medical facilities. However, Delta is also studying the possibility of its use in restaurants and food service operations.

Of the Hydroscrub project, Lettes cautioned: "This type of enterprise is not an overnight process but one that can take several years. Not every invention is destined to make it, however, MBDA's network of technology Commercialization Centers provides assistance that can help increase the odds.

"The technological entrepreneur is a special person with specialized needs and abilities," he continued. "He perceives the value of an innovation. We're prepared to help him commercialize it so that everyone—the entrepreneur, the public—will benefit."



**THE
BLACK
MAN
MUST
DO
FOR
SELF**

EDITORIALS

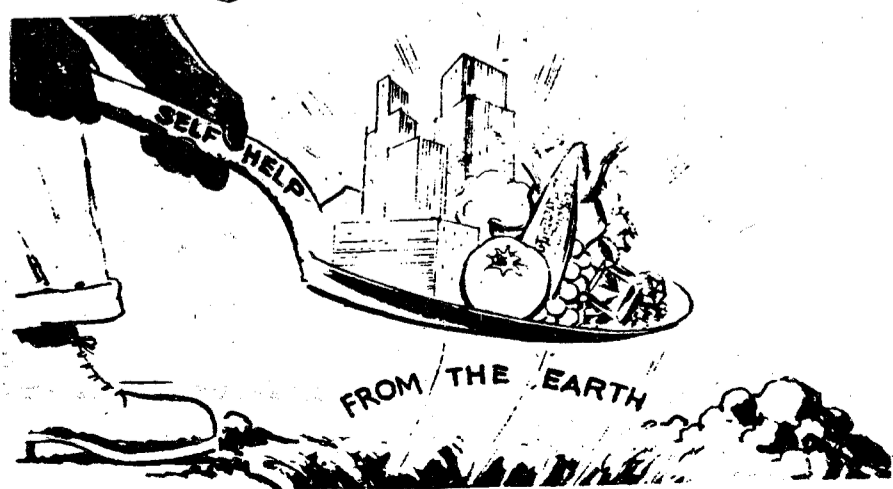
The Games They Play

*Fortunately it is not
serious is it?
sitting by the empty hearth
we attempt a union
we attempt a union
sisters smiling liquid eyes
reflecting brothers in dark silences
listening
we create a union
of remembrances, of hopes and present
pain, stretched beyond the threshold
give, receive, give, receive
Our songs of unity.*

*Sisters laughing shyly, brothers smiling
shyly
brothers in expectation, sisters in labour
take up your cloth, take it up
the drums are beating, take it up
beat the drums, beat the earth
with your feet, take it up
the heart for our drums
take it up, take it up
for we are trying
for we are trying
to create
to create
a Union.*

Long Live Africa, Long Live All
Black Nations, L'Luta Continua.

Peace Enyonam Agbley-Odamtten



LETTERS

Black World is an important communications organ at Stony Brook, but it does its readers a disservice when it prints inaccuracies and distortions, as in last issue's editorial entitled, "Why Is AIM Hurting." I can only hope that in its efforts to "keep us informed on these developments as accurately as possible," the staff and advisors of **Black World** will find space to print this response so that the truth will be available to those who choose to read it.

Funding for the AIM program and for all Educational Opportunity Programs in the State of New York comes from the Office of Special Programs in Albany. That office does not issue written contracts and refuses to ward-funds on projected enrollment estimates. We maintain contact with this office through its staff members, who in turn report to the Associate Chancellor for Special Programs, and we keep them thoroughly informed about our admission and enrollment situation. As late as mid-July 1980, a staff member from the Office of Special Programs, while on a visit to the campus, met with the President and informed the Dean for Undergraduate Studies that the AIM program would receive full funding for every student enrolled. This was, in fact, a reiteration of similar encouraging statements to seek increased enrollments that had been made to directors of Educational Opportunity Programs throughout the state. As a result, 11 other programs in four-year institutions increased their enrollments in 1980-81 and none of them have received the increased funding that was promised.

With the recognition that the funds were not forthcoming, arrangements were made between AIM and the Financial Aid Office to replace the reduction in AIM funds with a loan of the same amount. Granted this is not an ideal situation. No one would prefer a loan in place of money that doesn't have to be repaid, but no serious student is going to let a loan of \$150 stand between him/her and an education. What is most important is that no student had an aid package reduced, as **Black World** incorrectly implies.

It is an unfortunate fact that student stipends have not increased recently. But the stipend amount is set not by AIM, but by the Office of Special Programs in concurrence with the budget provided by the State Legislature. It is also true that AIM is understaffed and overworked, but what program isn't that

attempts to serve the many needs of minority and disadvantaged students? With the recent opening of our Learning Skills Center, AIM offers its counseling and tutoring services from 9:00 in the morning until 10:00 at night. Is there another program on this campus that can make a similar statement?

I have serious doubts whether your editorial writers understand what is involved in the management of a program of this type, hence I do not take the charge of incompetence seriously. It might interest you to know, however, that an independent consultant hired by the Office of Special Programs to evaluate all Educational Opportunity Programs in the State of New York considered AIM to be the model program for the state as far as planning is concerned. The evaluation report makes the following comment:

"Program Director Bill Harvey has delineated what the program staff will undertake in a three-year period. The university administration and the program staff both know what the priorities are and what the basis of evaluation should be. A further refinement is his breakdown of annual objectives into activities and tasks. In addition, enrollment projections and resource requirements are provided for each year's activities."

Finally, the unidentified "responsible" source cited in your editorial led you to a totally incorrect conclusion. The status report that you assumed "must be overdue by now" was mailed a week before its due date in an effort to resolve the monetary shortfall. The telegram requesting that report was sent in response to a phone call I placed to the Office of Special Programs requesting that their staff talk with interested students to explain the nature of the problem. Both of these items are available in my office with verifying dates and would have been made available to you had you merely inquired.

The reduced stipends to AIM students will not occur again. This situation developed because of our desire to enroll as many students from disadvantaged backgrounds as possible who would otherwise have been denied admission to Stony Brook. I was told and believed that we would be funded for each student and I sincerely regret that this did not occur, but I believe it is important that the situation be presented accurately if it is to be presented at all.

William Harvey
Director, AIM Program

BLACKWORLD

"KNOW THYSELF"

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MANLEY'S RESIGNATION REJECTED

By Jefferson C. Miller

Michael Manley, former Prime Minister of Jamaica, and leader of the opposition People's National Party (PNP), remains as the President of his Party after his formal resignation was rejected by the delegates to the National Executive Council.

Mr. Manley offered his letter of resignation as President of the PNP at the last National Executive Council meeting, held at the Mallards Beach Hyatt in Ocho Rios. Manley's resignation, to the surprise of the delegates, did not mention any specific reason for his sudden decision.



Michael Manley

But it was reported that Manley was getting pressure from quarters within the party, and also that he was offered a research position by the Fellow Christianity Council. Manley has been criticized for the PNP October 30 general election defeat to the pro-right wing Jamaican Labour Party. Most of his criticism has been centered around his "democratic socialism" policies which were introduced to the Jamaican people in 1974, and the break-off of negotiation with the authoritarian International M.F.

To the astonishment of Mr. Manley, his resignation was rejected by 83 of the 112 delegates attending the NEC meeting. The other 25 delegates, which included top leaders, Hugh Small and Anthony Spaulding, refused to vote one way or another on the resignation.

It was surprising to many PNP observers that four delegates coming mostly from the leadership of the PNP Youth Organization led by its President Mr. Paul Burke, loudly voiced their willingness to accept Manley's resignation.

An emergency special session of the PNP National Executive Council was called to discuss the future leadership of the party. But within a few hours of discussion at the meeting, the 112 delegates voted unanimously in favor of Mr. Manley remaining as their president. After the delegation voted, it was reported that Manley sought the removal of certain prominent members from the PNP as a condition of his remaining at the head of the party, but that was denied by the party chairman, Mr. Dudley Thompson.

Pictures from:

BLACK HISTORY MONTH



Above Left: Members of ASO singing the African National Anthem. Above Right: Brother Gil Noble lends an attentive ear to students after his very personalized and positive speech to a crowd of approximately 200 students.

Below Left: Gil with members of LASO. Below Right: Entertainer from South Africa (Azania) at the Africa Week cultural night.

africa week

Peace Enyonam Agbley-Odamtten

Once every year, various student organizations have the opportunity to exhibit the cultural, social and economic patterns of their people as well as continent. This, in a way, teaches people from other parts of the world what exists elsewhere apart from their own culture and thus we learn from each other.

Since I came to America, I have met different people including students, especially Americans who simply put questions to me like "Do Africans still live in huts, do you have any highways, do people still go naked and are very barbaric? Do you have colleges? etc. etc. I jokingly say "Your Ambassador ate roasted donkey with me, and he lives on top of trees as we do." This response strikes some sort of awareness of the fact that life in Africa is not what they have seen in movies—Tarzan, and read in books. I tell them about the "Stone Age" where man began making discoveries and every country has its own ancient histories but, unfortunately, our skin has been abused by "Whites" and to support their inhuman and degrading propagandas about Africans they ever refer to the lifestyles of man from stone age and vividly present it as though it happened some seconds ago. The history of Africa, left alone, the so-called "Third World" has been so much screwed and distorted in Political Science,

Anthropology, and in other books to fit their covert or deprecatory propaganda.

This propaganda couples with the odious slave institution in the U.S. has eaten into the minds of this generation to the extent that they are full of ignorance. They hardly know where Africa could be traced in the world or on the map, and what they know about wherever in Africa is very filthy, since the tutors do not know any better, they teach the polluted stuff they read and believe in so nothing seems to change. The one-way communication also has undoubtedly increased peoples' ignorance "America is the greatest—period." It is like a child who says that her mother is the best cook in the world—so any other is shitty.

The African Week started on February 25-29, and there were activities in the Student Union such as displays of African fabric, pottery, artifacts, currency, stamps, post-cards and posters and in addition books written by African writers were sold. Some food (dishes) were served as well.

Mr. David Ndaba, ANC Observer to the United Nations gave an updated speech of the struggle of South Africa to end the minority white regime. He brought to light that the Pan African Army—volunteers from all African states have joined the struggle and this cry for African Unity

was the sole wish of the late Dr. Kwame Nkrumah. Mr. Telar Deng, ex-President of African Students' Organization also gave a lecture on the Economic Structure of Pre-Colonial states and the disastrous effects the imperialists left in Africa and their economic interests in our mineral resources up to now. He also stressed on African Unity. On Thursday there was a very informative film on the Eritrean people's struggle for independence from Ethiopia.

The week ended with a fashion show by our Caribbean and Black-American sisters and brothers who modeled the beauty and dignity of our African clothes.

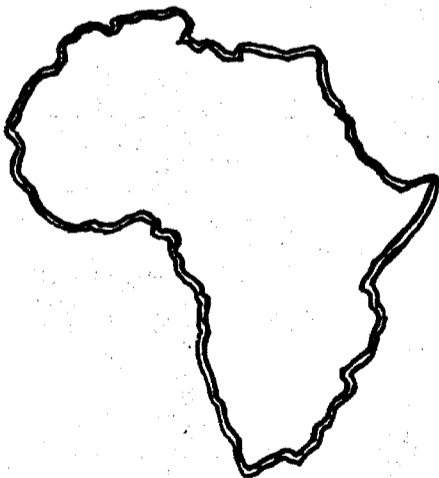
Our sincere thanks go to Polity who released funds for the organization and to all African Students who helped make the occasion(s) successful. To our Gest Speakers we show much appreciation for their incredible and factual speeches and we hope to call on them again. To our fellow students we say a big thank you for all the support and help you showed and gave us. Last but not the least, our thanks go to Ms. Fana... President-ASO and her executive their fantastic organization.

Voices Voices Voices

THE VIEW OF A BROWN EYE

Speak of these times
talk of streetfighters grown old,
tired, whispering of yesterday's
glory;
for many—The browbeaten, the
angry, the
old—the revolution has gone
underground.
there it sits waiting for a whole in the
future, seeing the present as
something
that will also pass
from view/ even the mind can be a
prison
illusion
reality
are only the differences between
truths of
the same age.

Speak of these times
from a streetfighter there is only
the
painted lens of blue—green clouded
visions
we now strut stomp down on the
breast of
holy mother america but only
casually so as
not to awake the sleeping or the dead.
our poets/writers flaked on the ego of
the pen pushing all for the great
bastard
novel, forgetting that we are an oral
people.
musicians spiritually trip on the
blood
of trane and thru a series of cosmic
riffs
a world is made whole; voided of
children
dying from sneak bullets in the back.
Speak of these times
the earth is in a gangster lean
barbarians are at the gates and the
one-eyed



... Love One Another ...

Black woman
And what do you tell your sons
When they ask you nothing?
But you feel
The questioning caress of their souls
Or see raging fire
Being kissed by frantic winds....
in their eyes
And what do you answer?????????

Lasana M. Sekou



Tinsel Capital

YOU!
Coming up in their ways
Adopting babylon base for your new days

Be warned!
Stability
Is not built on blood and bones

Beware the pompous show
Of devil souls
For all that glitters is not gold

That accumulated wealth/you see
The pluner of the poor
By sexless whores

Self-castrates
Con-edifying lies,
Oh you poor man's burden
The bell system tolls for thee

YOU!
Should see
TheirX/On/Steal(ing) inc. etc.,

It's for profit
Their incentive
Not people
That necessitate

—Lasana M. Sekou
© 1981



For The Students

For the 200,000 students who
occupied Kwangju;
21 confessions later
tortured from their tongues
which only sought to speak the truth —
of those who die unseen,
languish on imprisoned
unknown, unable even
to speak out
against the dictatorship.
The truth, the cruelty
of silence.

For the school children who
sent the language
of the Boers
on the road to hell and faster.
It was their blood that drove it there.
For the students of Soweto,
of the Bantustans,
of Tiro and Biko.
“When will the mass funeral end?”
The people answer —
“When Apartheid is no longer.”

For the high school girls of Kabul,
in heavy woolen dresses who
pelted the Cossaks with
bottles and rocks.
Then barehanded carried coffins
of their best friends
to the next school and scaled
barbed wire fences which contained
the institutes of learning.

For the students of
Kent State,
the green knoll on
which they stood . . .
and Jackson State
which stood
in the South.
Further south,
deeper south than Columbia,
than Madison.
They died with
Pride in their eyes,
they died out-loud.

For the students in
Watts and Philly
standing up to
the suburban “White Flight”
and BusStop.
Where is Equality in Education?

For the Students
awakening,
not too soon,
mounting protest
against a draft
comeback haunting ghosts.

For the students
whose hands,
holding pencil
use it as a weapon.
Unlearn — what they are
taught, the flag
in the corner,
the history text — its'
deadly omissions and
outright lies;
how you can
get on top,
get over and forget
about the students who
remember —

all knowledge is for the people.

— B. Wuethrich

Pretoria regime scrambles to prop up apartheid



"THERE IS A PEOPLE NOW FORGOTTEN DISCOVERED WHILE OTHERS WERE YET BARBARIANS, THE ELEMENTS OF THE ARTS AND SCIENCES. A RACE OF MEN NOW REJECTED FOR THEIR SABLE (BLACK) SKIN AND FRIZZLED HAIR, FOUNDED ON THE STUDY OF THE LAWS OF NATURE, THOSE CIVIL AND RELIGIOUS SYSTEMS WHICH STILL GOVERN THE UNIVERSE."

—Count C. F. Volney
reprinted in Y. ben Jochannan's
BLACK MAN OF THE NILE

OUR WOMEN KEEP OUR SKIES FROM FALLING

Six Essays In Support Of The Struggle To
Smash Sexism/Develop Women



"The six essays in *Our Women Keep Our Skies From Falling* have raised (by suggestion & example) the national approach of Black men as they/we consider Black male/female relationships — 'to another level of sweetness' and understanding.

—Mari Evans, author
I Am A Black Woman

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NKOMBO, P.O. Box 3472, New Orleans, LA 70125.

Faced with the liberation of Zimbabwe and the determined Black resistance within Azania (South Africa), the illegal regime of Pieter Botha is moving to preserve South Africa as a bastion of white supremacy at the tip of Africa.

The Pretoria authorities (representing the country's 4 1/4 million whites) have been forced to make some purely cosmetic adjustments in the brutal system of apartheid to deflect international criticism and forestall the domestic rebellion of 26 million Blacks. Over the past year, Botha has occasionally talked of relaxed restrictions against Blacks in "white-only" establishments, governmental reforms and a new constitution, yet the last session of the Parliament closed without one piece of concrete legislation coming to the floor.

Botha and company have said that they will now "recognize" Black trade unions. Though Black workers have fought hard for the right to union representation, the new government policy falls short of the mark, since in order for Black unions to be recognized, they must undergo a restrictive registration process. As a result, barely a third of the Black unions have registered, the vast majority of Black workers refusing to see their unions bridled by government interference. There is also sentiment that the regime's new policy is trying to create a stratum of puppet Black leaders in the trade union movement.

Bantustans

Meanwhile, the reactionaries are bolstering the bantustan system, which forcibly sets up "tribal homelands" where sections of the Black population are confined in the most barren and desolate areas of the country. Pretoria has tried to divest itself of responsibility for four of these ten reservations by labeling them "independent countries." All Blacks working in agricultural and industrial areas outside their designated bantustan are thereby reduced to "transient migrant labor" status, completely and

totally disenfranchised. Just last month Ciskei was officially cut off from South Africa in this way, although 90% of the population of the bantustan was opposed to the move. Outside of South Africa, no other country recognizes the legitimacy of these racist fabricated "nations."

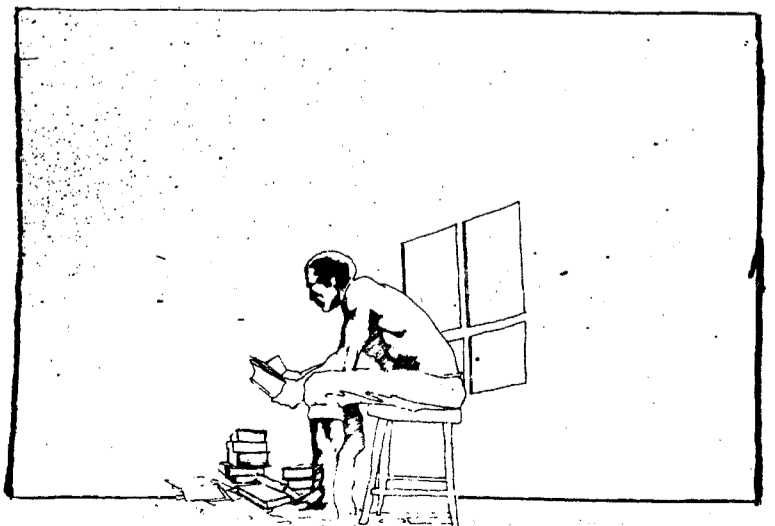
Moving to shore up its borders, the South African regime has been stepping up its war with the Black liberation fighters of the Southwest African Peoples Organization (SWAPO) in Namibia, which South Africa illegally occupies and controls. At the same time, the Pretoria government has been feigning interest in negotiating Namibia's independence, but in practice refuses to make any concessions. As a result, the UN team that was recently in southern Africa to work out details of a promised negotiated settlement left in frustration.

Rising struggle

But nothing the South African regime does can stem the developing tide of struggle of the Azanian people for their liberation.

In mid-October a ceremony of the white-appointed city council in Soweto to confer honorary citizenship to the white minister of internal affairs was rocked by a series of explosions that disrupted operation of the railway to Johannesburg. The action was part of a widespread boycott protesting the ceremony. The same day in Soweto saw numerous demonstrations in the continuing protest against 75% rent hikes in that area. Across Azania, Blacks continue to rise up against brutal oppression in plants, schools and rural and urban centers. A popular saying among Blacks these days is that "we don't want to polish our chains, we want to break them."

The Pretoria regime has moved rapidly to make overtures to President-elect Reagan. Pretoria has high expectations for increased U.S. support, based on Reagan's campaign statements indicating forceful backing for pro-American regimes regardless of their domestic policies.



NICARAGUA: Fruits of Struggle

Special to Blackworld

After experiencing the political and social upheavals in Guatemala and El Salvador, it was a great relief to enter a country that could only be described as epitomizing the Central American process of change. Without a doubt, Nicaragua proved to be just that; an experiment on the stage of history in which a people courageously and some might even say boldly, seized their destiny in their hands and are now going about the business of constructing it. Many things have already been written about this Central American country, we all know (or should know) about the U.S. marines presence there, the inhumane dynasty of the Somozas and of course the victory of the Nicaraguan masses led by the Frente Sandinista Liberacion Nacional (FSLN). Nevertheless Nicaragua's story is only in the first chapter of development and as time progresses, we will be hearing a lot more from this country.

For those not well acquainted geographically with Nicaragua, as previously mentioned it is located in Central America. To its north lies Honduras, to the south is Costa Rica, and east and west respectively the Atlantic and Pacific Oceans. In terms of historical development, Nicaragua is not fundamentally different from that of other Central American countries with the possible exception of Panama. Before there existed a Nicaragua, Honduras, Costa Rica, etc. the entire region was united. The entire area shared and even up to today have a common language, ethnicity, and culture. However, what is usually the case when self interest, greed and pettiness set in, the unity was broken and power crazed generals divided the area amongst themselves. Despite the segmentation, one can still hear strong expressions and hopes from Guatemala to Costa Rica of a greater and unified Central America.

If there will be in the future a united Central America, Nicaragua definitely will be given credit for initiating the process. It is ironic that Nicaragua finds itself in such a position because prior to the Sandinist revolution one could say that they were in the contrasting situation. The Somoza family held power in the country longer than any other military dictatorship in Central America. Their dynasty was not only solidified but for many other dictators Nicaragua was a haven, a resting place that they fled to whenever the political temperature started rising in their countries. After things were established (to use Kissinger's terminology) the dictators were flown back on Nicaraguan helicopters or transport aircrafts. Consequently in the eyes of the people of Central America and in fact Latin America in general Nicaragua represented more than

just a country under military rule but also an extension of the arms or more appropriately tentacles of U. S. imperialism.

The famous (actually infamous) Bay of Pigs invasion to Cuba originated on Nicaraguan soil with the mercenaries promising to bring a piece of Castro's beard back to Somoza. The best compliment to Nicaragua at that time was given by the late American President Lyndon Johnson who was reported to have said "Somoza maybe a son of a bitch, but at least he is our son of a bitch." Thus the insurrection in Nicaragua that culminated in the ultimate victory of the people on July 19, 1979 sent many shock waves throughout Central America and indeed the whole world. In fact those waves are still being felt in Washington where Reagan's foreign policy makers are frantically seeking ways to "neutralize the revolution." Unfortunately for the cowboy in the White House, the Nicaraguans have fired the first shot.

My impressions of Nicaraguans are many and profound. I arrived there just at the end of the first phase of their National Literacy Campaign. Somoza had left more than sixty percent of his people illiterate, thus one of the first promises made by the FSLN to the masses was to educate them. The first year of the revolution was declared "Año de Alfabetización" (year of the Alphabet). During the literacy campaign thousands of high school and university students, from the ages of 13 to 25, volunteered to go the countryside and teach their compañeros (comrades) how to read and write. Some of the areas that students were sent to were quite remote and dangerous. Many of them even lost their lives at the hands of snakes, steep cliffs and somocosmos (remnants of Somoza's national guard). But the young revolutionary Nicaraguans continued to face all obstacles with courage and determination.

The literacy campaign based on Cuba's in the early part of the 1960s, was just as successful. According to statistics recently released by the Nicaraguan government the first phase of the campaign proved to be 80 to 90 percent effective. Of course illiteracy still remains in Nicaragua, but at the end of the second phase of the campaign this year, Nicaraguans believe that it will be a thing of the past. For me, it was a wonderful sight in Nicaragua to see at the end of last year's campaign countless numbers of buses full of young energetic students wearing gray brigadista uniforms with the FSLN black and red color handkerchiefs tied around their necks. On speaking with a fourteen year old girl returning from the countryside, I was taken back by the profoundness of feeling, thought and experience embodied in this young

woman. While in the U.S. girls her age are playing with dolls and fantasies, my little friend was lecturing me on imperialism and afterwards explained how to use an automatic machine gun. I must say, that the young people of Nicaragua left a deeper and lasting impression on me.

To briefly outline the new leadership of Nicaragua, it is composed of a five person junta, chosen to represent the major sector of the country. There is no one man rule. To help the reconstruction of the country, because of the immense damages incurred after the revolution, a private sector is maintained. In terms of foreign policy, Nicaragua without hesitation reserves the right to establish diplomatic and friendly relations with any country. This of course, includes the Soviet Union, Cuba and even the United States, but on an equal not exploitative basis. The FSLN because of their initiation of the armed struggle, enjoys overwhelming support from the people and thus has more influence in the government than any other group. Besides the Literacy campaign, the FSLN has organized Defense Committees, workers organizations, and women's rights groups that are quickly transforming Nicaragua away from a country enjoyed by the few to a country enjoyed by all. A new Nicaragua based on socialism however not

modeled after Cuba or the Soviet Union, but one genuinely Nicaraguan.

More than 30,000 people lost their lives in the Nicaraguan revolution. This fact is quite evident when walking the streets of Managua, capital of Nicaragua, monuments are placed on practically every city block commemorating a fallen hero. Somozacism will not be easily forgotten in Nicaragua. As Central American people, Nicaraguans also do not limit their struggle to themselves. In films songs, and popular sayings the message of a unified and greater Central America is very evident. Many Nicaraguans have relatives and friends in the other Central American countries. Nicaragua once a haven for dictators and machinations of imperialisms is now a shining symbol of hope and victory for the other Central American countries, especially Guatemala and El Salvador. The present eruption in those countries can only be viewed as a movement of Central American peoples towards equality, prosperity, and self determination with Nicaragua representing "the fruits of struggle."

By Hassan Khallig

Ed. note: Last in a series of three reports from the reporter's travels to Central America during the Summer of 1980. Hassan Kahallig is a SUSB undergraduate.



Nicaraguan brigadistas return to Matagalpa.

Larry Boyd, LNS

Say Something
IN
BLACKWORLD

Preparing Yourself For . . .

JOB INTERVIEWS

I. Prepare Yourself

Before you get almost any job, you will have an employment interview. That interview is probably the most important single step to a job. So to help you along the way, here are some suggestions — ways you can prepare yourself beforehand for that decisive step into your future.

II. Know Yourself

What are your interests and qualifications? Your prospective employer will want to know, so be prepared to talk about them briefly, intelligently and clearly during the interview.

III. Know Something About the Firm

Before the New York State Employment Service sends you out for a job interview, ask about the firm. The more you know about the firm the better able you will be to suggest ways you can be of service to your prospective employer when you are interviewed.

IV. Check Your Personal Appearance

Before you leave for the interview, check your appearance. Be neat, clean, with hair combed, fingernails clean, and shoes shined. Don't wear skintight jeans, slacks or party dresses. Gaudy jewelry, heavy makeup, strong perfume are out.

V. Go to the Interview Alone

Employers are interested in you, in the way you present yourself. They don't want to hear what your relatives or friends think of your qualifications. They will judge for themselves. So go to the interview alone.

VI. Arrive Early

Get to the interview a few minutes ahead of time. Present yourself in a straightforward manner. Let the receptionist know who you are and whom you wish to see.

VII. Be Alert During the Interview

Sit up straight and look alert during the interview. Try to be at ease and to answer your prospective employer's questions in a business like manner.

VIII. Think Before Answering

Think before answering questions. Be polite, accurate, honest and frank. The employer is especially interested in the experience and training which fits you to the job. So be prepared to answer questions such as these:

- What work have you done?
- How did you do it?
- Did you use any special tool or equipment?
- How much did you earn?
- Have you done any volunteer work, work without pay, around church, school or home?
- Do you have hobbies which might help you on a job?

IX. Bring a Fact Sheet

A fact sheet about your jobs, dates of works, wages, kinds of work and reasons for leaving, is essential. Make the fact sheet brief but accurate. Be prepared to give, if necessary . . .

1. Names and addresses of employers.
2. Dates you worked.
3. Names and addresses of at least two other persons who know of your abilities and background.
4. Names and addresses of all schools you have attended and the type of diploma received.
5. Subjects you took in school and ones you liked most, and least, and those that might help you with a job.
6. Extracurricular activities at school, like clubs and offices held.
7. Important papers such as proof of age, military records, draft cards, work permits, social security card, health certificate, licenses (driver's), union cards.

X. Don't Argue

Be diplomatic, polite and tactful. Listen to everything the prospective employer has to say. don't argue. Try to answer all questions accurately and tactfully.

XI. Leave Your Troubles at Home

Don't tell employers your troubles. They are not interested in your personal or family problems. They are interested in you as a prospective employee.

XII. Seek Advice

As the interview ends, even though you feel you may not get this job, be cordial. Seek the employ-

may not get this job, be cordial. Seek the employer's advice on other jobs which may open in the future. Make a good impression; and you may be called back in the future.



MINORITY STUDENT RECRUITMENT DAY CONFERENCE



PREPARATION FOR MEDICAL SCHOOL

sponsored by

Columbia University
The Alumni Association
College of Physicians & Surgeons
Black & Latin Student Organization
Office of Minority Student Recruitment
Asian American Students Organization

Health Sciences Building
701 West 168th St. at Fort Washington Ave.
New York, New York
10032
694-6826

Saturday
March 14, 1981 8 a.m.-5 p.m.

A Talk With Nat

Nathan came to Stony Brook in Dec. 1978 as a Work Study Coordinator. He felt the College Work Study Program needed modifications, such as individual placement, hourly wages, etc., that required specific skills. Before taking the job here at Stony Brook he had done similar work in Virginia with maladjusted students, at Nassau County and Bergen County's Children Shelters as well as BOCES. Because of his education and experience he feels capable in any area of counseling.

His long term contract here at Stony Brook expires on Dec. 6, 1981, but he said that he won't change his occupation whether he remains here at Stony Brook or leaves. He told me that he likes working with teenagers and young adults to show that there isn't a genera-

tion gap. He also, stated that he doesn't have to like you in order to work with you. This is his occupation regardless of who does what. He realizes his limitations and knows that he can't satisfy everyone all the time.

The Financial Aid Office is presently being remodeled says Nat, this is to make the office more pleasant in serving the students. One way of serving the students is to help them gain all the financial resources available to them, this is the purpose of the Financial Aid Staff.

When asked how he feels about being the only Black male in the Financial Aid office he replied "Working with people and not for people is my key to cooperating and problem solving." This is one reason why he stresses personal relationships because it is obvious who

you work for and it is a way of bringing unity into ones life and professions. He stated that "Every experience should make everyone a better person regardless of the outcome."

When asked why the long lines, barriers etc. he said that "there isn't sufficient space in the office and that the university is aware of this problem." He said "everything I do is for the betterment of the students as well as being satisfied knowing that I did my best to solve the problem." This is one of the reasons why we are remodeling the office says Nat.

Nathan B. Hawes message to the graduates of 81 is "Whatever you have gained, weigh it, evaluate it and use it to the best of your ability."

By Juanita Garries



LONDON BROIL

- 1-pound high-quality beef flank steak
- 2 medium onions, thinly sliced
- 1/4 teaspoon salt
- 1 tablespoon margarine or butter
- 2 tablespoons vegetable oil
- 1 teaspoon lemon juice
- 2 cloves garlic, crushed
- 1/2 teaspoon salt
- 1/4 teaspoon pepper

Cut both sides of beef steak into diamond pattern 1/8 inch deep. Cook and stir onions and 1/4 teaspoon salt in margarine until onions are tender; keep warm. Mix remaining ingredients; brush half of the mixture on beef.

Set oven control to broil and/or 550°. Broil beef with top 2 to 3 inches from heat until brown, about 5 minutes. Turn beef; brush with remaining oil mixture and broil 5 minutes longer.

Cut beef across grain at slanted angle into thin slices; serve with onions.

Makes 4 servings.

ADMIRER—Being mysterious does appeal to me, so much that it raises my curiosity. So how about picking the time and the place where we can meet face to face.—Saundra

FREE BULLETIN ON HOW TO SURVIVE ACADEMIC PRESSURE IN COLLEGE

"Surviving Academic Pressures in College -- How to Study Better and Fight Pre-Exam Panic" is the title of a free service bulletin recently published by the University of Rochester.

The bulletin offers advice to college-bound students, and to students already in college, who did well in high school but face the academic demands of college. The advice comes from counselors in the Study Skills Center at the University of Rochester.

The brochure includes tips on when, where, and how to study; motivation; relaxation; preparing for exams; test-taking strategies; and fighting test-taking jitters.

Free copies of the "study better" brochure are available from Dept. SS, Office of University Communications, University of Rochester, Rochester, New York 14627. Requests should be accompanied by a self-addressed, stamped envelope.

Say Something

THE LORDS OF KB210 African Goddess of this "Black World" is the lovely Olenthia.

SUBMIT ALL ARTICLES, letters, personals and announcements to **Black World's** mailbox, second floor, Union bldg., in Polity's office.

TO YOU BEAUTIFULLADIES of Kelly D-324, I will forever eat from your pots. Thanks a million. —Mike

TO MY LADY DEBBIE DERASHA you are my heart, my soul, my everything. Love, Jeff.

DALE, STAGE XII-C, Just seeing you at the African party Saturday turned my body into a "fantastic voyage" (come on!). —Secret Admirer

KEVIN, We know if it was not for you, black History month would not have been so enriching. —The Lords

MARCH 13th =People's Power! In our heart, soul and mind we rejoice with the people of Grenada on the 2nd anniversary of their 1979 Revolution. —The Struggle Continues, ONWARD!

WATCH GIL NOBLE every Sunday on Like It Is, Ch. 7, 1 p.m. and be enlightened.

MY MOST BEAUTIFUL FRIEND—I like what you do to me... —Kevin

YES, THE NYC SUBWAY fare will be going up to 75¢; and the poor keeps getting poor.

To our Mothers, Fathers, Sisters and Brothers of the 25 missing youths in Atlanta, our strength goes out to you. Though we are this far way, we are yet close; and our rage grows steadfast too at the inept handling of the investigations. —In the Family, at SUSB

NSBE CONVENTION

The National Society of Black Engineers will hold its 1981 National Convention and Technical Conference March 19-22, 1981 at the Massachusetts Institute of Technology campus and the Hyatt Regency Hotel in Cambridge, MA.

For more information, contact Norman L. Fortenberry, Conference Planning Committee Chairperson at NSBE CPC, Room 1-213, MIT Chapter, Cambridge, MA 02139, (617) 234-4395. ■

Feature On: THE ONE



Name: Sandra Smith
Place of Birth: North Carolina (grew up in a small Long Island town)
Zodiac: Aries
Campus Activities: "Work Study"; recording secretary for the SAINTS
Major: English/Sociology
Objectives in Life: Sandra is determined to get the necessary degree(s) at SUSB which would "help me establish myself as a journalist, or that would enable me to go into counseling work with young

people." This petite beauty who will be contributing some of her work to upcoming issues of **Black World** shyly admits, "I am a poet who would like to publish my first book soon."

View of Women in Today's Society: "I feel a woman should get equal pay for equal work; with the same rights and privileges as a man. But I still think a woman should run her own home." Sandra is the tradition of her African mothers in her resolute stand that women are not and should not be treated as inferior to, or as objects by men. "A woman should have control over her mind, body and soul," in addition "to her education and job as something to fall back on."

View of Women at Stony Brook: "I think they (those that are) are just out to be man's competition, instead of working together with men, especially the Black Man (and Black Woman relationship).
Favorite People at "The Brook": Lloyd Sargeant... if it wasn't for him I wouldn't be at Stony Brook... and Judy Vassel."

Rising Tide & Peoples Defense Committee present

FIGHT AGAINST THE RIGHT
A Reading By

AMIRI BARAKA PEDRO PIETRI
ALLEN GINSBERG
Poetically Introduced By
GYLAN KAIN

PUBLIC THEATER
 Anspacher

425-Lafayette Street, NYC

FRIDAY the 13 of MARCH 1981 at 8:00 p.m.
Admission \$5.00



NAMIBIA: THE WAR GOES ON

"We fight and we talk, and we will talk while we are fighting."

Caribbean Perspective in an attempt to shed light on the rapid unfolding of events in the southern core of Africa, had an exclusive interview with Theo Ben Gurlab, Chief Representative of SWAPO Observer Office to the U.N., the following are excerpts taken from that interview: (Ed. Note: Reprinted with permission for BLACKWORLD readers.)

C.P. Could you tell us what is the current status of the 'Settlement Plan' put forward by the five western countries?

A. Yes, before I actually deal with the proposals for "settlement" of the Namibian question, originally formulated by the five western powers, (the U.S. of America, Britain, France, West Germany and Canada) I want to cast them in the context that existed in 1977 when they were first initiated. You had the U.S. with the election of Carter's administration in Washington. That was taken to be a new situation in the western world.

With Pres. Carter emphasizing human rights, the need for the United States to take leadership-particularly in those areas in the Third World where, according to their conceptions, human rights were being denied to the majority of the people. Specifically, on the question of Namibia, the supposition was that something had to be done within the context of the UN, which has assumed direct responsibility over the question of Namibia. Within the context of the UN then, at that time, there were specific political and diplomatic legacies:

1.- The UN has been, and still is the direct legal responsible authority over Namibia;

2.- South Africa's presence in Namibia had been and is regarded by the entire international community as being illegal;

3.- the legitimacy of the saga of the Namibia people under the leadership of SWAPO had been recognized;

4.- legitimacy of SWAPO as the sole and authentic representative of the Namibian people has been equally recognized, and that the situation in Namibia the UN has endorsed and supported arm struggle as a legitimate means to the Namibian people to fight against illegal occupation of Namibia which the UN itself, remains committed to fight against.

Western Initiative

Western initiative therefore was predicated on these realities within the UN. The central element of "the western initiatives" was basing their



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efforts on the resolution of the Security Council adopted in January 1976 which resolution, among other things called for the holding of elections in Namibia and that UN supervision be in control. But the resolution also has some salient elements which were actually pre-conditioned before the holding of such elections in Namibia under UN supervision and control. It called for total withdrawal of South Africa's illegal administration, for repealing of all the repressive laws and legislation, the release of Namibian patriots and political leaders that are incarcerated either in South Africa or in Namibia. In addition it called for the creation of conditions that would enable Namibians residing outside presently to return home which would lead to the establishment of necessary tranquility, climate of peace, that would enable the development of confidence within the Namibian people.

It is after the realization of these preconditions that elections were supposed to have been held in Namibia under international supervision and control.

A number of things transpired, generally, between January 1976 and by the following year around March when the western group led by the United States of America through the personage of Rev. Ambassador Andrew Young started to sell the idea of "western initiative" to SWAPO, to the African front-line countries and to the Organization of African Unity members generally.

From April 1977 through September 1978, SWAPO, on the other hand, with the assistance of the western five, (the countries that I have already mentioned) engaged in protracted and time consuming negotiations here in New York, in Africa and elsewhere in Europe. Essentially, the negotiations were supposed to involve the following:

It was recognized that there was a shooting war presently in Namibia. And that war is being fought by two principal parties; SWAPO, representing the Namibian people, and the illegal colonial regime of South Africa retaining colonialism in Namibia. And before elections are held in Namibia, it would only be necessarily logical for this war to be brought to an end. Therefore, the process called for a cease-fire agreement between SWAPO and South Africa. When a cease-fire is reached as a political position between these two parties, then it would start a process which will involve a UN peace-keeping force consisting of military components of about 7,500 troops. Seven battalions in all to be drawn from different UN member countries. And the civilian components that will actually oversee the running of elections themselves.

It will also involve a number of factors that were originally envisaged in Resolution 385, the one adopted in January 1976. That would be before the elections are held that South Africa should release Namibian political leaders. A process must be started that would lead finally to abolition of all the apartheid laws and legislations throughout the country. Creation of institutions that will ensure that the existing fascist police in Namibia are not used against the Namibian people and that the UN will ensure that this does not happen.

And that Namibians residing outside would, under UN supervision return into the country. This would involve a seven month period from the day of cease-fire up to three months. All the elements that I have mentioned should be satisfied. That is a ceasefire followed by the presence of UN and full deployment of UN authorized personnel-both military and civilian components and withdrawal of South African forces, whatever their number, which is presently estimated to be more than (75,000) seventy five thousand. After these months South Africa is enjoined to withdraw its entire military infrastructure down to only (1,500) fifteen hundred troops - so called "residual forces" that will be restricted, based and monitored by the UN at two places - both in the northern part of Namibia. After that three month period, another four month

period will begin. This would be the period of electioneering which SWAPO will have to restructure its political machinery to fight elections, and generally it would be a period during which the UN civilian component will then be fully deployed for the purpose of ensuring that the elections are free and fair.

The western countries, formulated their proposals, (after having satisfied themselves through consultation with SWAPO, with South Africa, with the African Front-Line Countries and with different members of the Security Council). It was a private exercise of these western members of the Security Council, thus it was not until September 29, 1978 that the UN Security Council, itself, endorsed that western proposals now called "UN Plan" on the basis of which elections will be conducted in Namibia.

South Africa's Intentions

Shortly after the Security Council action in Resolution 435 in September 1979, South Africa came up with a series of objections and so-called problems. In retrospect we know the South Africans have never committed themselves seriously to agree to free and fair elections in Namibia, because that would certainly lead to a SWAPO victory. What have they been doing, and what are they now doing, to adopt what is called a two-track strategy? On the one hand they report to be participating with the UN to hold free and fair elections in Namibia, which is essentially their public relations gimmick; but actually, on the other hand, they have been engaged in a process on the ground in Namibia by working towards an Internal Settlement, or the Unilateral Declaration of Independence (UDI) outside the UN's supervision and control. With regards to these two tracks, one appearing to be cooperating with the UN, the other going alone. South Africa has been emphasizing the latter, thus, South Africa has started the process of creating one *fait accompli* one after another on the ground in Namibia starting with unilateral appointment of so-called "administrative generals" in 1977.

continued in the next issue

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