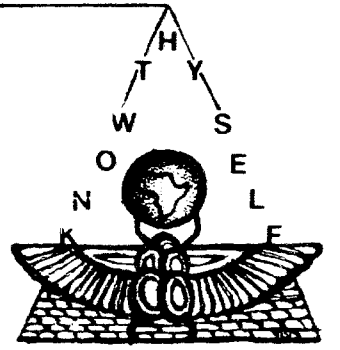


BLACK WORLD



A SUNY STUDENT PUBLICATION - UNIVERSITY AT STONY BROOK April 1981, Vol. XI, No. IV

DO THE SISTERS DESERVE A "BLACK WOMEN'S WEEKEND"?

by Lasana M. Sekou

Our women at Stony Brook will, in May, host the annual Black Woman's Weekend. The affair is organized and almost exclusively executed by the young women/students of African descent. But given the general apathy and overabundant quota of fly-girls, and other such prissy ms.'s all over-indulging in their act, airs and attitudes it becomes questionable as to: why a Black Woman's Weekend? And more bluntly, do the sisters on this campus deserve a Black Woman's Weekend?



First, why the need for a Black Woman's Weekend? It should almost be taken for granted that such a weekend would be most enriching. Like any holiday(s) or commemorative day(s) the fundamental purpose and objective is to celebrate, rejuvenate, propagate, reacquaint and educate on the dynamics of one's culture.

Woman's Weekend be in keeping with the above principles. That the sisters take this time to enliven, and enlighten the community not only about campus crises and creature comforts and discomforts of the sisters. But also to keep the community abreast with local and national situations of Black Women struggling for better education, jobs;

effective and efficient day care for inner-city working women/mothers etc. And on the conditions of Black Women in the Caribbean and Africa; especially the inhuman oppression and exploitation of the sisters/women/mothers/daughters under the beastly reign of the illegitimate and racist regime in Azania (South Africa).

And of course there would be workshops (and if 2 come-it's still a workshop - Rome nor the pyramids were built in a day). Workshops dealing with campus issues as they necessarily and crucially relate to the outside world; from whence we came and to whence we shall surely return. Issues dealing with financial aid cutbacks, motherhood, and the modern Ms., male-female relationship etc.

From these workshops should come statements or resolution drawn up collectively after some vigorous debates. Written Resolutions to be printed in Black World.

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Rhonda Buzzie Brinson
1958-1981.

BLACKWORLD expresses sincere condolences to the family and friends of Rhonda Brinson, an SUSB undergraduate, who had a fatal accident over the Spring intersession.

"In this traditional society the African has always been a free individual, very much a member of his community, but seeing no conflict between his own interest and those of his community. This is because the structure of his society was, in fact, a direct extension of the family."

—Mwalimu Julius K. Nyerere
President of Tanzania

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- Kirk (kill) patrick Resign too?



How Long?

*How long will the Third World Man struggle?
How long will the Third World Man cry?
How long will we be exploited?
How long will our little die?*

*The rich keep getting richer
And the poor, poorer
How long will this last?
Look at the years that've past*

*How long, shall the majority of my people go hungry
Because the rich countries just exploit me
How long will they take advantage of us?
Using our resources just to get surplus
Not caring about us or our needs
Not feeding the hungry bellies that bleeds*

*We have been taking it for a long time
To you we have sent out our cry
Yet my people still go hungry
Still my people just die
Jamaica, Puerto Rico and South Africa are all examples
Of how they have left Third World people in shambles.*

—by Rolan Noel

At the Meeting

*We went to a Women's meeting
We got an unfriendly greeting—
Communications started to fall
The meeting turned into a brawl—
Agreement was at a lack
We were under verbal attack—
The women didn't freeze or stall
The women were really on the ball—
They claimed our article had resulted
In them being insulted—
We really did not intend
To write the article to offend—
For those of you whose tempers did rise
We take this time to apologize—
Unity we feel is still a must—
So this isn't the end of Us—
So next time we meet
Hopefully in a friendly greet—
Let's all not get Delirious—
We have something to say
It won't take all day—
And we really feel it's serious—
So, don't be divided
Contact Status United—*

—by Charles T. Romain

BLACKWORLD

"KNOW THYSELF"

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PERSPECTIVES**A POETICAL PERCEPTION**

by Pamela Webster

It's been two years since I entered Stony Brook
So now it's time to sit back and take a good look
At all the people and things that surround me
The campus is really pretty
You will find most brothers and sisters here smart and witty
As far as academics, it's the best
But now let's speak about the rest
The campus is predominantly white
Which for Blacks it presents a fight
It's a matter I don't find at all funny
Sitting in upper level classes and being the only Black
Instructors make racial remarks, you want to attack
Then after finals wondering about your grade
You hope these type of professors will give you what you actually made
Living in a dorm, mainly with people of another color
I realize there could be nothing duller
Unless you are into beer blasts
And like answering all the questions they ask
Why do you put curlers in your hair?
Why does your hair get nappy when there is humidity in the air?
When you start to play James Brown
They knock on your door and ask you to turn the music down
All of this is disturbing, yes indeed
But it must be dealt with in order to succeed
On my list of grievances, there's one that hits the top
The disharmony of my people has got to stop
Have you ever said Hi to a brother or sister that is a stranger
Their reaction will amaze you
They look at you like you're absolutely mad
I find this situation really sad

Coolness is a major characteristic
Of most of the people I've met
Cool I never was,
Because, I feel all cool does
I cover up the person underneath
The person we all long to meet
Many dress to impress
Yet they have no food, and their bill situation is a mess
Brothers and sisters can't seem to plain talk
Some I find even have a overly cook walk
When someone is just plain for real
It blows peoples' minds, with this no one can deal
Attending meetings with my people
Is an experience that is unbelievable
I never found it fashionable to be late
"Colored peoples' time" is an excuse that doesn't rate
Instead of solving the problems that are on hand
First on personal grievances people take a stand
While our student organizations are going to Hell
The date and time of the next party is the subject on which they dwell

At our student meetings tempers are hot
But when fighting with the people of power hot tempers does not seem to be
what it is about

When a good fight is really in need
These hot tempers seem to recede
Awaiting our next student meeting
The hot tempers will be back out to greet us
I know in some ways it is unfair for me to write in this way
But I felt I had some valid things to say
A lot of people with me agree
That this is the way things seem to be
I am optimistic that things will turn around
And unity between us all will soon be found
Without a struggle there will be no progress
And the state of our affairs will continue to be a mess
With love and understanding of each other
We can pull together and become true sisters and brothers
And fight the powers that try to overcome us all
In unity there is strength.

Together, we will not fail.

WHO IS KILLING OUR CHILDREN? The Atlanta Murders

by Teresa DeMarie

After 7 pm you don't see any young children on the streets in Atlanta. They are hiding from "The Man." Parents wait anxiously for word on the next victim. Someone is killing the Black children of Atlanta and nobody knows who or why.

A young woman was walking along a rural street in Atlanta looking for discarded aluminum soda cans. She looked down a slight incline at the side of the road into the woods. There she found the body of fourteen year old Edward Smith. The police were notified and they found the body of thirteen year old Alfred Evans nearby. "The Man" claimed his first victims.

Yusef Bell, a nine year old Black youth was on his way to buy a box of snuff for an elderly neighbor. He was a bright child, not given to hanging out with other children in vulnerable spots like the penny arcades that line Atlanta's streets. Three weeks later they found his young body in an abandoned building. He had been dead well over a week after he had been abducted. He lay spread-eagled, arms and legs agape. His body and clothes had been washed. He had been strangled. The murderer had struck again.

Eleven year old Patrick Balthazar was found dead behind an office building after he had disappeared. He had been 'gently asphyxiated'

as though he had been strangled in the crook of an arm or had his breath cut off by a soft rope. Police released a sketch of a white teenager who may have witnessed the dumping of the body.

Aaron Wyche's ten year old body was found under a railroad trestle last June. The original autopsy listed the cause of death as a fall. The report has been recently re-examined and it has been revealed that the youth may indeed have been the victim of foul play. With young Aaron the death count has reached 21 and no one knows more now than they did when the first boy was killed. The streets of Atlanta runs red with the blood of the Black children who are being killed there.

The reaction of African-Americans around the country has been one of great horror and outrage. Many see the incident as the culmination of a growing anti-Black movement throughout the country. The NYC Sidewalk Stabber, the mysterious deaths of eight Black men in Rockland County and Buffalo, New York, the race riots in Miami and the attempted murder of

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Semi-Annual Spring Concert

Stony Brook Gospel Choir

**S.B. Union Auditorium - 8 PM
Donation \$2.00**

*This concert is dedicated to
the memory of*

RHONDA BRINSON

and the

SLAIN ATLANTA CHILDREN

**Refreshments will be sold after
the concert in the
Union Fireside Lounge
to benefit
Black Graduation**

Fruits of Struggle

The Sisters...

continued from page 1

or distributed on leaflets among the community. Resolutions with values to which the community and the individual can be informed to consciously be committed: i.e. condemnation of the racist regime of South Africa; support of the Grenada revolution and its earnest attempt to raise the socio-political-economic standard of women; a letter to Koch in support of Sydenham or on the cutbacks to the much needed day care centers in Harlem and throughout the city. Why not a statement to the men on campus as to how the women wish/need to be treated — which of course cannot proceed the way in which the women carry themselves.

Or a letter signed by all the sisters on campus to Marburger or Beverly Harrison on the callous and racist budgetary allocations of Polity; or a very fundamental letter of opposition to Albany on the tuition cuts etc., (may we call be here next year).

These things do not call for Robert's Rule of Order, or a lawyer, but serious minds about handling life, common sense, progressive values and a positive direction concerning your African Womanhood.

As a note for future reference, the sisters might consider planning the "Weekend" from the Fall as to

avoid rushing and conflict with school work. As a matter of long range planning it would be more possible to invite African women speakers, i.e. Toni Morrison and N. Shange. Be it known that organization is the first step toward unity-progress building-liberation.

But all said, and done yet, why should the young women at SUSB transcend the isolated bounds of SUSB and include the outside world, which might appear to some an ugly burden. The answer is simply that we are a crucial part of our world and as students we have access to time and to develop techniques and skills (with awareness and proper direction) can be most effective in advancing the standards of our communities. Unless of course you are a lone-star just in it for the money — but women in particular should take heed, nothing grows on stars whereas the earth, like woman is a fertile, life giver.

Now what might not be proper is varying tasteless, degenerative actions assaulting our senses, i.e. extreme punk-rock fashions, S&M burlesque (as in the last 2 years) and other such decreative manifestations of the "where am I," "who am I" syndrome. Nor of course unrealistic romanticised versions of Black Woman, passive or otherwise

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HOMAGE TO LARRY NEAL 1937-1981

Poet
Playwright
Critic



Author of: Hoodoo Hollerin, Bebob Ghosts & Black Boogaloo

Participating Artists

Jayne Cortez	Askia Mohammed Toure
Louise Meriwether	Yvette Leroy
Amina Baraka	Wilfred Cartey
Quincy Troupe	Jean Carey Bond
Judy Simmons	Evan Walker
Stanley Crouch	Amina Baraka
K. Curtis Lyle	Steve Cannon
Pedro Pietri	Woodie King
Verta Mae Grosvenor	Akua Lezi Hope
Gylan Kain	Ted Joans
David Murray	Wesley Brown

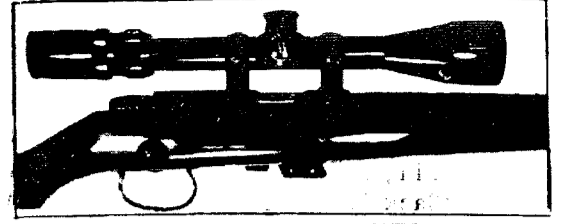
DATE: April 25, 1981 TIME: 1 P.M.

LOCATION: Auditorium
Cunlee Cullen Library
104 West 136 Street
Harlem, New York
281-0700

The New York
Public Library

Admission Free

KILLER'S RIFLE



TWO-TIERED TYRANNY

We all know that youth unemployment is a serious problem. Quite simply, there are a large number of young people who are looking for work, and cannot find it. Over the past few years, a series of government-sponsored programs have been implemented for the purpose of relieving this problem. You are probably familiar with such programs as Neighborhood Youth Corps (a/k/a Summer Youth Employment Program), Urban Corps, Job Corps, Manpower Training, ad infinitum. Granted, they have done quite a bit in terms of providing something for our youth to do during the summer (and throughout the year for those seeking full-time employment in some cases.) But, on the whole, I would have to say that these programs have been less than successful in terms of their own originally stated goal, which was to provide teenagers with meaningful work experience, enabling them to seek private sector employment on an equal footing with youths of more privileged backgrounds. a any veteran of those programs can tell you, this has not been the case for several reasons. Basically, the work

available is not considered valuable in the larger societal matrix. Secondly, the attitudes on the part of program administrators has been rather lassiez-fair; and this filters down to workers' immediate supervisors, who very often do not care whether the assigned tasks are completed or not. Finally, all of this plays into politicians' beliefs (albeit correct) that these programs are simply temporary measures designed to keep the lid on, as it were.

Enter the Administration of Ronald Reagan; the imperial Presidency part two — replete with its own knight in rusting armor (Dave Stockman), court jester (Alexander "Tempest-in-a-Teapot" Haig), and (of course) the resident soothsayers, the supply-side economists. For a long time, these economists have argued that a main cause of teenage unemployment has been the artificially high, federally-determined minimum wage. Their argument goes something like this: This minimum wage discourages youth employment because the lower productivity of teenage workers makes it unprofitable for business to hire inexperienced workers

seeking entry-level positions. The argument continues: These same entry-level positions have disappeared, victims of wage inflation. Cut the minimum wage for young workers, and watch youth joblessness disappear (sounds like a commercial for some new instant cure-all, doesn't it?)

On paper, it's a good argument. But, upon closer inspection, this idea begins to resemble the Reagan Administration's much-vaunted "safety net," i.e., it's full of holes, and sometimes you wonder whether anyone's holding the damned thing.

Their proposal, in short, would allow business to pay employees under the age of 18 or 21 at a rate of pay equal to 80% of the current adult minimum wage. (There are variants, some allowing the above figure to fall to 65%). To my mind, the thinking of the 80-percenters is based on economic conditions of a simpler day, before the need for two digits to express the inflation rate, and before \$1.429 per gallon gasoline prices were more than a psychotic's nightmare. The fact is, with today's economic conditions, a job at \$2.67 per hour (80% of the current minimum wage) simply doesn't pay, after taxes, expenses

involved (transportation, etc.) and other costs.

Another point is that a large number of young people who do work today are hired by such large-scale employers as fast-food operations, grocery store chains, department stores, etc. and not by small business, who would be the most likely to (justifiably) complain of the high cost of labor. There is no sound reason to believe that small business, already squeezed from a number of angles, will suddenly step in and open the floodgates to the masses of unemployed teenagers, simply by virtue of their now lower cost from the standpoint of wages. And, at last count, I haven't heard anything about McDonald's (which has been pushing for the right to pay subminimum wages ever since 1970) being in failing financial health.

A further consideration which seems to slip the minds of the fellows (and ladies) with the graphs and charts is that a two-tiered minimum wage could spark a wave of employment activity best characterized by the phrase "Fire the father, hire the son" (excuse the sexism). Many jobs, now held by adult breadwinners (more often than not, the only sources of family income) will be transferred to youths at bargain-basement wages, the result of which would be even greater numbers of people drawing unemployment compensation and/or welfare.

Some have said that this proposal for a two-tiered wage scale is another example of short-term patching on Washington. part: a response to budgetary demands that more money be shoveled into the Pentagon. By paying teenagers who work in federally-funded job programs less money, the government can keep those programs afloat somewhat longer, and thus "keep the lid on" longer. "retty interesting, isn't it?"

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UNITY UNITY

The title of this article is "unity," a subject not new to Black students at Stony Brook, but not outdated either. It is not easy to be original when writing about Black Unity. Practically all of our great leaders dedicated themselves to this ideal. Nevertheless our reality remains that we are not united and thus it is necessary to bring up the old but never exhausted subject again. As we probably all know, our situation as Black students on campus has changed little over the years, despite dedicated and praiseworthy efforts made in the past by some of us. I will not even try to go into a long analysis of what went wrong and why because that is not the subject of this article. Instead, I will attempt to put forth some basic ideas on unity hopefully to stimulate some sort of dialogue among us, which I feel is very necessary at this time.

To begin, the first question on some of our minds is "What exactly is meant by unity? Are we talking about a 'jam' Friday night at Kelly Cafeteria? A complete Black turnout at a Stony Brook Patriot basketball game? Or some kind of demonstration in front of the Administration building?" It is not my purpose to be funny by giving

these examples, but only to help clarify language, so that we all understand clearly what is meant by unity, and not confuse it with something else. One way I find useful in explaining my understanding of unity is to first explain what I think it is *not*. There are many ideas on unity floating in the air and we must bring them down to the earth if they are going to be of any value to us. Some of us conceive unity to be a mass movement of Black people fighting the "white man," and his system of oppression. Other view it culturally as a big family reunion of native Africans, Caribbeans, and Afro-Americans holding hands while singing praises to the Lord. Yet, another significant number of us simply don't see unity at all. For them life is a great big "get over" and "do your own thing."

The first two notions although not really incorrect, I believe, is more a consequence of unity rather than a cause. If we look around at other ethnic groups and consider the how's and why's of their unity, what we will find identical amongst all of them is:

- 1) A conscious realization of where they came from.
- 2) A deep understanding of where they are right now.
- 3) An ideal of where they want to be in the future.

From a very young age on, a Jewish, Italian, WASP, etc., child is

immersed in learning of the history of his people, their great achievements and noble individuals. In other words, he is made to feel that he is part of a great tradition that is unfolding and thus he has the responsibility to contribute to that unfolding. For a person being brought up like that, he does not need a crisis situation to think about unity; he is already united. His ethnic group has (or is striving for) what can only be decried as a "unity in identity."

Unfortunately for us, Black people in the diaspora, our history was hidden from us. Remember, we came here unwillingly; dragged, beaten, and killed to work for the betterment of other people. However, as the saying of the wise man goes: "If the people don't have a history, then they should make one." It should be a necessity for all Black students to study about themselves. Another old saying is: "If we don't look after ourselves, who will?" As supposedly educated Black students attending this "higher institution of learning," we should see to it that we are informed when it comes to "knowledge of our history." Not to just know facts and figures, but also to feel part of a great culture and civilization that despite all the deprivations and hardships we went through we have somehow managed to survive. This, for us, should be our "unity in identity." *continued from page 4*

**MAN
MUST
DO
FOR
SELF**

REBUTTAL TO HARVEY'S LETTER

After reading and reviewing William Harvey's letter protesting Black World's editorial, "Why Is AIM Hurting?", a rebuttal of some sort must be in order.

William Harvey, Director of AIM Program at SUSB said in his letter that Blackworld did "Its readers a disservice" by printing "inaccuracies and distortions, as in the last issue's editorial." Harvey's letter alleged to be the respondent with "the truth" for those "who choose to read it." In order to recognize the subtle contradictions and veils for excuses in Harvey's letter, Blackworld readers need be acquainted with the article "AIM In Crisis" by Brenda Payne, the editorial, "Why Is AIM Hurting?" and William Harvey's "letter to the Editor," all appearing successively in the last three issues of Blackworld.

In the letter Harvey states E.O.P. which funds AIM "does not issue written contracts and refuses to award funds on projected enrollment estimates." However, Mr. Harvey in "AIM In Crisis" spoke of no written contract, to this effect, rather he mentioned some verbal promise or as he reiterates in his letter an "encouraging statement."

True, many pre-contracted business deals are agreed upon verbally, however, no responsible organization or organization leader would determine the conduct of his organization's essential service without some further written "indication that said verbal promise was being enacted or was intended to be.

Harvey also stated that the editorial was erroneous in stating that AIM students had "aid package reduced." Whether "aid package" according to Harvey's use, is a technical jargon, or a typographical error, it was not effective in covering up the fact that there were drastic stipend cut-backs. (Are stipends not part of an "aid package?") If not, what did Harvey mean, "with the recognition that funds were not forthcoming, arrangements were made between AIM and the Financial Aid Office to replace the reduction in AIM funds with a loan. . ."

Blackworld, as a student publication also finds it unexcusable that Mr. Harvey would assault us with such poverty-pimp notions as "[t]his situation (AIM stipend cut-backs) 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." But at what dreadful risk to the already "disadvantaged" must they be enrolled in a program that is supposed to be in their better interest but falls short because the director of said program(s) were "told and believed that we would be funded for each student. . ." Hasn't it been said and proved that in this forward age we should "know and not believe?" From the point or basis of knowledge one can fight more determined, but from the point of a belief one can easier be sidetracked or disillusioned.

Surely, the intention of Blackworld's position is not ever to deny any of our youth coming up, access to so-called higher learning. For the training and/or education one receives here could, should and would well help in determining the future stability and knowledge for higher abilities of not only the individual, but more importantly, our communities. But how can AIM students here, and those to be enrolled effect their advancement on individual or collective merit if the problem of the program being underfunded is compounded by the director operating on sincere regrets for his beliefs on what he was promised and did not materialize. — What appears then is: AIM is underfunded because of too many enroll-

ees, a classic case of blaming the victim.

Mr. Harvey also asked what program isn't "understaffed and overworked. . . that attempts to serve the many needs of minority and disadvantaged students?" Firstly, Blackworld did not mention the above facts as a sign of managerial incompetence on AIM's part. For Blackworld's editors, reporters, photographers, production staff and readers are all very aware and certain of the sickly racist dynamics effecting the made-to-systematically-fail programs i.e. Africana Studies, E.O.P., Man Power, CETA projects and the likes.

However, like any of the above mentioned programs, AIM should and needs a courageous and viable management backed by the force of its constituency and other pressure groups. If AIM is to truly champion the necessary righteous and legal cause, the students, it must then inform them not only on academics, but also of the inter-related socio-political-economic factors adversely affecting the program, indeed their lives. This is a primal path to organizing in order to counteract certain made-to-fail-programs.

On the matter of the independent consultant hired by E.O.P. that "considered" AIM to be the model program of the state and "Bill Harvey" as an exemplary delineator, we say goody-for-you. . . And question as to whether this nameless consultant interviewed any of the "sufferers" before making its final evaluation report.

Harvey in his letter had "serious doubts whether" Blackworld's "editorial writers understand what is involved in the management of a program of this type." Yes Mr. Harvey, we are aware of the hardships, the institutional racism, priority funded projects that would negate the need for an AIM and the people it serves. Which is all the more reason why we cannot afford to compound this crisis on assumptions that should be avoided, rather we should use the available resource to implement the programs strongly, creatively and necessarily fight for better standards "to enroll as many students from disadvantaged backgrounds as possible."

Finally, Blackworld encourages the students using AIM on their way up to get wise. Come together, evaluate your situation, and organize in a determined drive to secure your best interest and rights and that of the future enrollees. With the very real situation of financial aid cuts by the gangsters in Washington and Albany. know that it is like the last hired, first hired — And for students of African descent on the programs like AIM, it should be realized that there can be no affirmation on any real action because a token few will get through college irregardless of cutbacks/and everyone thinks it will be him/her.

Despite your academic work, activism for what allows you to continue your work is very necessary. AIM funds is no welfare check, no shameful handout, no donation from some charity ball. It was fought for (on principle since slavery days - and more directly by the student movements in the sixties). If your funds are cut back you must know you have a legal right to make demands as to why and collectively you will be heard and answered. From the noise made about cutbacks you should win the Nobel Peace Prize — R.I.P.

Furthermore, AIM is available to you righteously and legally, exactly as a result of the socio-political-educational-cultural-educational-racist oppression yet visible and viciously undermining the viability of our people and communities across this nation/world.

PREPARING YOURSELF FOR . . .



THE WAYS TO WRECK YOUR CLUB OR ORGANIZATION

1. Don't go to the meetings.
2. If you go, be sure and go late.
3. If the weather is bad, then don't even think about going.
4. When you do go out to the meeting, be sure and try to find fault with the President and each of the other officers.
5. Never accept an office, that way you can be sure to be able to criticize those who do hold an office.
6. When you are appointed to a committee, do not go to the meetings.
7. When asked what your opinion is, reply that you have nothing to say. After the meeting, you will be able to tell everyone how things should be.
8. Do nothing more than absolutely necessary, but when someone else comments about the lion's share that some have done, tell everyone that the organization is run by a clique.
9. Don't worry about paying your dues, wait until you receive two or three notices.
10. Don't bother about getting any new members, let the other members worry about those problems too.



NAMIBIA: THE WAR GOES ON

This article is a continuation from the previous issue. 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 UN. The following are excerpts taken from that interview.

(Ed. note: Reprinted with permission for Blackworld readers.)

Contrary to the spirit of the negotiations then afoot, South Africa proceeded with the installation of a so-called "Constituent Assembly," following the illegal elections that were held in September 1978. Then they proceeded to transform the so-called "Constituent Assembly," into a "National Assembly," with certain legislative powers which the "Constituent Assembly" now possesses. As a matter of fact, only a week ago, yet another body was transformed, this time it is called the "Ministerial Council" on which they have now bestowed administrative, legislative and political functions. These are the unilateral measures South Africa has been undertaking and imposing on the Namibian people. Then when we backtrack the legislative, administrative and political arrangements, of course is South Africa's continued military occupation of Namibia.

Namibia Advances

I should mention that more than (75,000) seventy five thousand troops are deployed throughout the country, especially in the Northern third of the country - forces are being used to fight SWAPO's freedom fighters combatants of the People's Liberation Army of Namibia (PLAN). With regards to the diplomatic struggle, we are at an impasse. The "UN Plan" remains unimplemented as a result of South Africa's continued intransigent, persistent refusal to implement Security Council Resolution 435, and defiance of the UN authority. In the mean time South Africa's continued military occupation in Namibia has reached a critical stage.

With Zimbabwe winning independence, optimists watchin. the decolonization process on the African continent hoped for a new settlement of the Namibian situation. We, without being necessarily pessimists, but being realists, have said that, "the very fact that the Patriotic Front has won in Zimbabwe and that ZANU-PF government, with involvement of also the Patriotic Front of ZAPU forces, would create a situation which would



make the South African racists even more intransigent. Whereas they might have finally resigned to standing defeat in Zimbabwe, for strategic, for military, for political and indeed for psychological reasons, they are not prepared to be accommodative with regard to the question of Namibia."

C.P. Given that Namibia is legally supposed to be under the control of the UN at this time, why has South Africa been so effective in opposing UN proposals and declarations and even the instructions that they have been receiving from the United Nations?

A. The United Nations is probably the most glaring manifestation of the conflicts that exist in the international system, ideological conflicts with various social and economical systems operating in the world. The UN by definition, is really a contradiction in itself, whereas, legally it is a fact that Namibia is supposed to be the direct responsibility of the United Nations. After you see that this is so, then you must also recognize who it is therefore then to ensure that illegality of South Africa in Namibia is ended. And there you've realized that the United Nations is divided.

The Security Council is divided between those that are inept and the traditional allies and supporters of South Africa: United States, Britain, France, West Germany and Canada. These are the very countries who are supposed to be impartial political brokers or intermediates negotiating for a settlement between SWAPO and South Africa. In actual fact, **South Africa is a front-line miniature of the combined interest of international imperialism.**

Southern Africa, indeed the Third World-particularly the entire African continent specifically Southern Africa, is a very valuable real estate (mineral depository) for the multinational corporations of the producer western countries. And it is not in their own interest to exert the necessary pressures which obviously resides within them for South Africa to heed the demands directed by the United Nations General Assembly. This, to really expect that the western countries which constitute the membership of the Apartheid club, the Security Council, to agree to what is the next logical step in this phase of the South Africa's continued defiance. South Africa's policy of apartheid remains firmly intransigent. then to ask the western countries to impose comprehensive mandatory economic sanctions, is to expect them to impose such sanctions against themselves. Since, at this very moment in South Africa itself, and therefore by extension, in Namibia, as was in Zimbabwe, you have more than (500) five hundred transnational corporations from this (U.S. of America) country operating there making super profits, super exploiting African labor and depleting the African national resources. And therefore we have reached a stage where the contradictions between capitalism on the one hand, and the need for the recognition of human rights which these countries profess, have come to a head-on-head collision course.

Moreover, we have not really been relying exclusively on what the UN can do for us. From the world "go - inspired and encouraged by the glorious history of our forefathers who fought against early occupation by the Germans for our country, we

have decided when we formed SWAPO, that the Namibian people are their only liberators and that therefore, the first priority in our struggle is for SWAPO to mobilize the Namibian masses to politicize them and to lead them. To assume the struggle for liberation as their own historic responsibility and duty; that, we have defined to be the first front - the home front of the Namibian people. Secondly, we have defined the international front concentrating on the United Nations, but also going beyond the UN to be the second front where we continue to mobilize the international community.

C.P. Why hasn't there been as much international support of UN supervised elections in Namibia as there was for Zimbabwe?

A. The western countries and their commentators - the pundits who rationalize the policies of these countries - sought to elevate the illegal aspect of the Namibian question, so much so, that they bound themselves to the responsibility for the independence of Namibia. They have said so many things essentially in order to pre-empt the intensification and the development of the armed struggle. So what has happened over the years, is that they would try to water-down resolutions so the other members of the United Nations would try to hold sanctions against South Africa in respect to the Namibian question. But at every turn, there is contradiction between the western group and their front manager which is South Africa. The South Africans remain intransigent and stubborn.

continued on page 7

The Sisters....

in some Star Trek African village.

Let the truth in your portrayal of the strong, sweet, beautiful, historic, fighting Black Woman be the shining forth.

As this "Weekend" is dedicated to our murdered youth of Atlanta and also incorporates Black Family Day at SB it should be the best ever. There're many dynamic sisters on campus from all over the world who can contribute many talents. They should willingly offer their services. Also the organizers should approach these sisters - after all isn't it about being sisterly? And of course this "Weekend" should end on a more stronger family note than in the past when a clique of the women and their pretty boys leave campus for some semi-exclusive eat-out.

Now due to the dastardly dealings of Frank Jackson in the now financially defunct B.S.C. there is no funding for the "Weekend!" As a result the sisters organizing the "Weekend" decided to provide through fund-raisers on campus, the donations, through parties, raffles (like last Saturday) will provide the

money to buy basic provisions i.e. food and pay for rental equipment.

To make demands for a "nice-Weekend" is easy but to meet the cost we must participate not only in the Weekend but in providing the resources and talent to make it "a best." If it fails our sincere expectations then we can complain constructively.

But the other question remains....all said and yet not done...Do the sisters on campus deserve a Black Woman's Weekend? In spite of their airs, acts, and attitudes.

This writer has given this question long and considerable thought and concluded....NO!....simply because Black Women on this campus (or in the world) deserve the space of ETERNITY to express their beauty. And in face of such majesty and magnitude, what is a weekend?

But....because we are such an awesome people, our women here at "The Brook" will attempt to paint a moment of this laboring, loving eternity in one weekend, in May. And of course we are all invited to share in this session. Good Luck Ladies.

Love.



Head said to represent the Usurper Lajwa From the Oni's (Royal) Palace, Ife 12th-15th Century, Terracotta Height 12 15/16"

NAMIBIA: THE WAR GOES ON

Ours is a protracted struggle. While we are carrying on the armed struggle, we continue to do other things. **We fight and we talk, and we will talk while we are fighting.** Yes, we will continue to talk to South Africa. So at this point, by their own commitments in the resolutions by their own public pronouncements, the western countries find themselves in a situation where the logical thing to do is take the initiative to take the question of Namibia to the Security Council. And they have, at this time exhausted all the peaceful avenues. They should now agree with the rest of the international community that the white settlers in South Africa are not disposed towards negotiations, towards dialogues and that they should instead join the rest of the international community and stop its domination of Namibia.

They should join the rest of the international community to provide material assistance to SWAPO in order to intensify the armed struggle. Especially, since they are not prepared to take actions against Charter 7 of the UN Security Council, they (the racist white settlers in South Africa) wish that the question of Namibia would somehow disappear. The logical question then is, "we used to tell you, we have been telling you for more than thirty years that there were still possibilities for a negotiation settlement."

A Diabolic Plot

In 1980, you cannot tell the international community, you cannot tell the Namibian people that there is still need for on-going cajoling "peace settlement" of South Africa. So it is really in a sense a plot by the western countries to sweep the Namibian issue under the carpet. To try to pretend that something is being done while nothing is being done, particularly at this point and time considering that the United States in the midst of election; that West Germany is in the midst of election; that there are other pre-occupations in Western Europe and in North America, that the western countries can take any initiative.

Thus, they continue to try and preempt actions by other members of the Security Council, actions by the OAU, and actions by the Non-Aligned Movement. There was lot of activities on the question of Zimbabwe in spite of the western countries. And there is also an added consideration with regards to the question of Namibia.

The Zimbabwean issue was regarded on its own merits, that is, it was an issue apart from the South Africa and Namibia issue, this is a major factor because of the historical connection between Namibia and South Africa and because South Africa is the factor power in Namibia.

It is also the regime conducting apartheid in South Africa itself.

Yet, many people think that the Namibia issue is an extension of the South African question. And the news media in the western world deliberately tries to associate the question of Namibia together with that of South Africa. Therefore, when you are discussing the question of South Africa, if you are discussing the question of apartheid, that, *ipso facto* you are also discussing the question of Namibia, because it is erroneously assumed that once you get rid of the apartheid question, you automatically get rid of the question of Namibia. But by definition, Namibia is a separate country from South Africa. It has never been a part of South Africa. It has legally been a country which is occupied by a Foreign Power - which is South Africa and the struggle in Namibia is one for decolonization, for self-determination and independence.

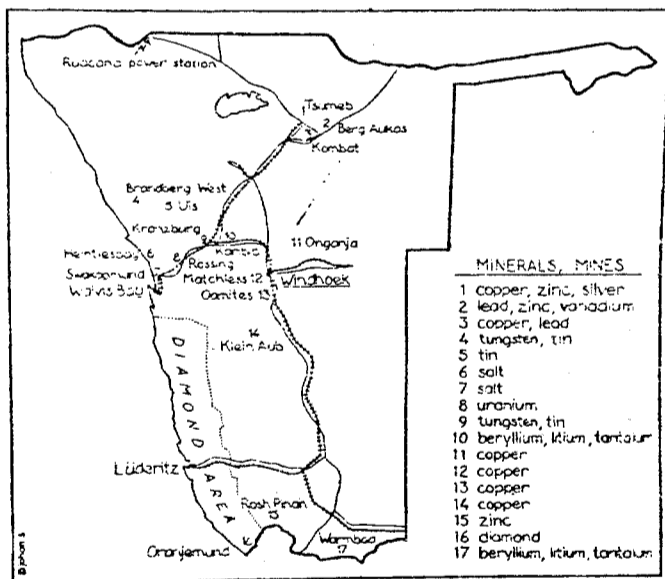
C.P. There's been talk of "alternative forces" to SWAPO in Namibia. Could you identify these forces and tell us how they are fairing?

A. Yes, that has been the historical behavior of racists, zionists and other imperialists, rather than dealing with the universally recognized people's representatives, they choose to work with alternatives - in Angola, Mozambique - even in Guinea Bissau, there were so-called "alternative groups."

In the case of Namibia, beginning in 1975, the South African racists, with the active support and encouragement of western imperialist powers, have been seeking to set-up similar "alternatives" to SWAPO-groups which are merely puppets and quislings of the racists and western capitalist interests in Namibia. They have financed them, masqueraded them internationally and projected them as the so-called "natural" leaders of the Namibian people. Fortunately, the international community has been able to see through this scheme - in bodies such as the United Nations, the OAU, the Non-Aligned Movement and so on. They see that these are extensions of racist South Africa's illegal occupation of Namibia. They are puppets and they

are non-representative sectors of the African people and, as such, they have not been accorded support in the international community - except from South Africa and its big capitalist allies in the west. As we are talking right now, one of their groups, the so-called Democratic Turnhalle Alliance, in their present reincarnation of "Ministerial Council" is on a grand tour being received in various western capitals as "leaders" of the Namibian people. We continue to expose these machinations by our enemies.

The issue is very clear in Namibia: Colonial military occupation of Namibia by South Africa, the imposition of the racist apartheid system on the Namibian people. These factors have served to draw the line very clearly. The indigenous African people are all up in arms against the South African racists and their puppets. The majority of the Namibian people are able to see who their real leaders are and they understand very well, who we are fighting against and what we are fighting for - that is why they give their full support to SWAPO as the sole, authentic organization of the Namibian people. □



Map Illustrating Namibia's Strategic Mineral Resources

Namibia at a glance

The population of Namibia is 1.2 million, of which approximately 100 thousand are colonial settlers of European origin. The land area covers 318, 621 sq. mls., two-thirds of which is desert or semi-desert. Along the Atlantic coastline stretches the Namib desert - from which the country derives its name. It possesses tremendous quantities of uranium oxide and diamond and much of the world's strategic minerals: copper, tin, lead, zinc, silver and tungsten. The largest deposits of uranium in the world is found in Namibia's Swakopmund region. Today Namibia is the world's largest producer of gem diamonds.

Windhoek is the capital city. Walvis Bay, with its upwelling water is extremely rich with fish. It is the major fishing port in the entire southern Africa region. The climate at the coastal region is relatively cold and dry and that in the north hot and very dry.

Recent History

Since the first unsuccessful attempts by Europeans (Portuguese) to colonize Namibia in the late 17th century, other Europeans have been trickling into the country. However, it was not until the Berlin Conference (1884 - 1885) when Germany and other European colonial powers ar-

rogated colonial authority over Namibia to the German government that Europeans began to settle in Namibia in substantial numbers. The Namibian people mounted fierce resistance against the German colonialists - who were intent upon establishing absolute control over all facets of Namibian life. The genocidal practices of the Germans, such as the almost total extermination of the Herero (ethnic) group in 1904, on the orders of the notorious, super-mercenary General Von Throta, led to the entire Namibian people uniting against the common enemy. The Germans' stay in Namibia by persistent anti-colonial warfare - as the Namibian people refused to submit to the



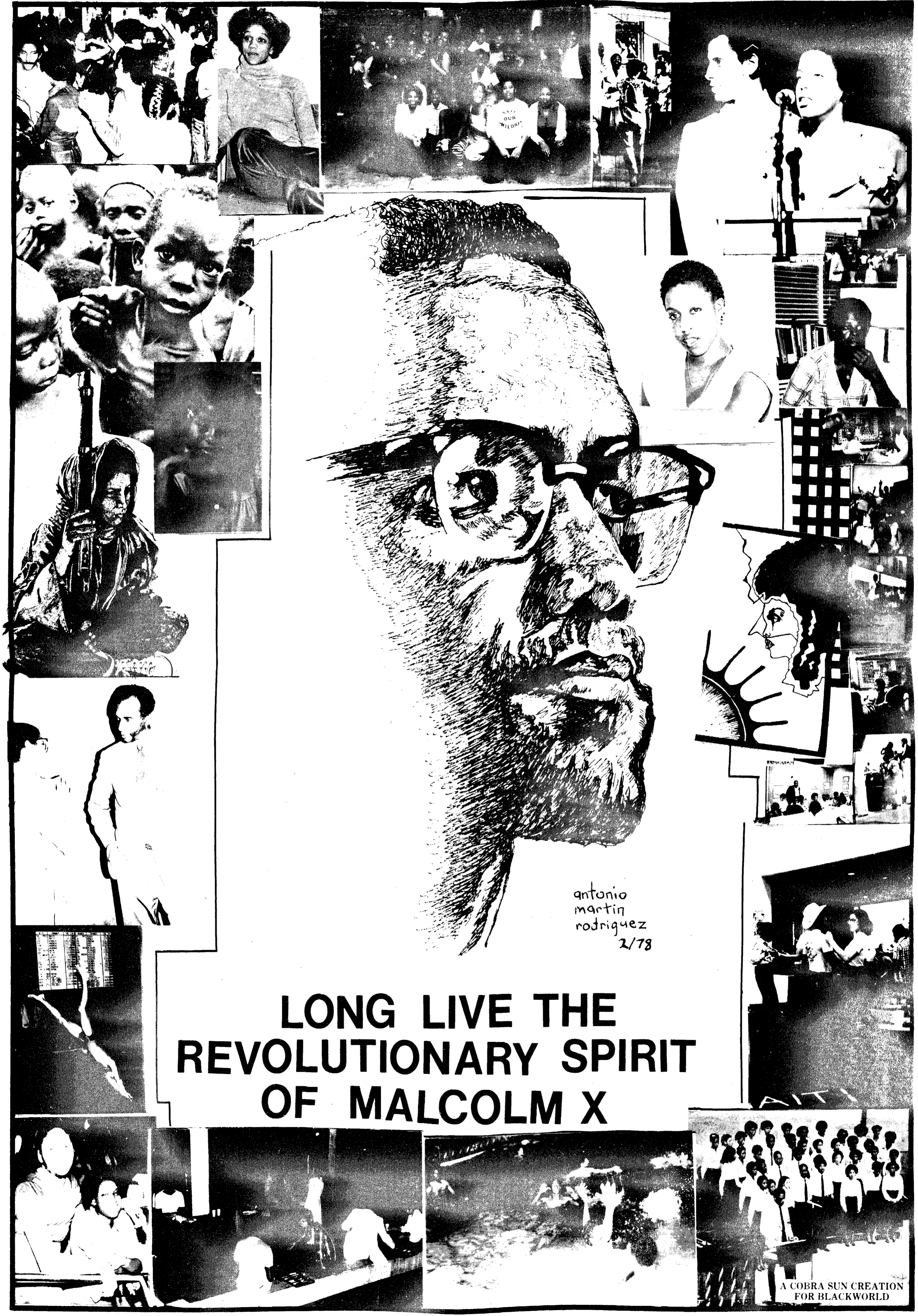
Massacre at Kassinga, People's Republic of Angola (1978)

DOWN WITH APARTHEID

(pre-Hitlerian) fascism of the German government.

With the defeat of the Germans after the first all-imperialist war (1914-1918) the white South African settler regime siezed control over Namibia. The South African move was enthusiastically supported by the western alliance which saw it as a "stabilizing factor" - since the period of German rule in Namibia was now being referred to in official League of Nations language as "dreadful." The Namibian people soon came to the realization that the racist South African authorities were no less repressive than the Germans.

continued on page 11



antonio
martin
rodriguez
2/78

LONG LIVE THE REVOLUTIONARY SPIRIT OF MALCOLM X

"MUST WE TAKE TO THE STREETS AGAIN?" ATLANTA BENEFIT

by Lasana M. Sekon

THE SPEAKERS

Over 300 SUSB students, faculty, administrators, workers and people from neighboring communities filled the Recital Hall of the Fine Arts Center on March 19, 1981, in a "Memorial Service and Benefit" for our 22 children who have been systematically massacred or are missing in Atlanta, Georgia.

As the people solemnly entered the Hall, Charles Moffet, a former SB student wailed Billie Holiday's 'God Bless The Child' on his saxophone. This commenced the service. Twenty candles were then lit for the children who have been found murdered, the youngest was seven and the oldest of those commemorated was 16. The names were called out by Robert Buskey, president of Mu Delta Chapter/Phi Beta Sigma Fraternity, Inc., the group that sponsored the Memorial/Benefit.

Following the candle lighting ceremony a 'memorial prayer' was offered by Rev. Robert K. Long. The Reverend called the cold-blooded killings a "shameful slaughter." The Gospel Choir then rendered its second and most appropriate selection, "The Greatest Love." The remarkable voice of Bill Mckenzie carried the song, "I believe the children are out future," and the rest of the choir served as a most harmonious back-up.

Director of Student Affairs, Dr. Elizabeth Wadsworth, the first speaker, quoted English writer, John Dunn, "no man is an island..." Dr. Wadsworth went on to quote Dunn — "any man's death deminishes me for I am part of mankind."



"I would hope that this is all that is needed to stop these crimes on humanity," said Marvin Colson, the next speaker. He repeated the ominous and prophetic theme of a position paper from a recent conference he attended, which presented the Black Man as an endangered specie. He impressed upon the audience that the Atlanta killings were in essence part of a genocidal trend against Blacks. Colson said it can be statistically proven that while the U.S. Government spent about \$30 million on endangered species last year and 4.5 million for a single such specie this year, that same government would shamelessly hesitate to assist with Federal funds the investigation of

its helpless and most innocent citizens (children) in Atlanta.

A member of the newly formed sorority on campus, Robin Hunter, expressed "deep concern" for the brutality being perpetuated against the African-American community in Atlanta.

The next speaker was the lovely Dr. Beverly Harrison. Dr. Harrison is the new Affirmative action officer here at Stony Brook. "The world is our family and the children are the future..., we have an obligation to the next generation" said Dr. Harrison, "and its a shame we must learn from tragedy" in order for us to unite around our obligation.

Terence Netter, director of the Fine Arts Center said he was "honored" to have the service held at the Center, he then asked for a minute of silent prayer.

The speaker that almost brought the solemn ceremony (justifiably) to the brink of a war cry was long time campus activist and BFSA president, Mr. Lloyd Sargeant. Mr. Sargeant who is also a student advisor in SUSB's Admissions Department said "my heart is heavy, even as I look at the young faces present, who are fortunate to have made it this far" in the struggle.

"It is not only the murders in Atlanta," said Sargeant as he continued to paint a pattern of consistent genocide, lack of education; lack of direction; lack of jobs in

large cities and urban areas populated by African-Americans." It's planned. It's DEADLY." said Sargeant. "They will spend more money to stunt your growth... MUST WE GO TO THE STREETS AGAIN!?" he asked forcefully. Much of the congregation could be seen wiping their eyes at this point.

Finally Lloyd Sargeant told the audience that we must necessarily "keep on fighting for waht is just and right" and called for people of good will to stand up and be counted now. Sargeant returned to his seat in a shower of thunderous applause.

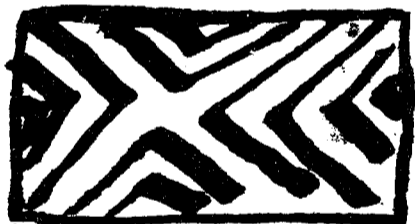
A representative from the local chapter of the NAACP ended the list of speakers. Her related the Atlanta murders to the N.Y. stabbings and Buffalo atrocities where the hearts of Black men were cut out. He cited recent cases in Buffalo where Black men were murdered, emasculated and their testicles stuck in their mouth...

The Gospel Choir then sang their last selection, which was superbly done. But we must nevertheless constructively criticize the selection of 'We Shall Overcome' as we must 'the "negro" national anthem', both of which were sung for the "service."

In 1981 we can no longer afford to sing 'We sall Overcome' "some-day," for victory must be persued now, with deliberate acts to

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UNITY



We cannot achieve unity in identity by just getting together. Horses and cows can get together. Nor can we achieve it by just solely marching and demonstrating. These are only reactions against an external stimuli, but we should ask ourselves what would happen if the stimuli was suddenly removed. Will it mean out problems are over, therefore, there is no need for unity? No. We must learn from each other in order to struggle together. The African student must teach the Caribbean and Afro-American student must teach the African student about his trials and tribulations during the 400 years of exile. To see ech other as one, we must become one. And this becoming, at first will take a lot of understanding, communicating, and, yes, I must the word, love.

How often do we hear the phrase, "We are one people," but how often do we reflect upon it? It is not ironic that the "powers that be" in this country who enjoy watching us fight amongst ourselves, view us as one. When they send their police into our neighborhoods, they don't discriminate amongst the heads that they are cracking. To them we



are all "niggers."

If this is the case, why don't we concentrate on our similarities rather than our differences? Marcus Garvey's prophetic words come to mine, "If all else fails to unite the people, circumstances will." If we wait for that to happen, we know then, that it will be too late.

As Black students here at Stony Brook, we should begin to recognize that we have a great responsibility. Some of us might say, "Why should I give a damn." To those of you who

think this way I say, "You really don't have a choice." You are deluding yourselves if you believe that you can hide in your middle-class, suburban home believing that "they" have accepted you. Pretty soon you will either overhear the neighbor's children talking about the new "nigger" on the block or you will return from work one day to discover a burning cross on your front lawn. neither can you continue living the illusion of "getting over" and "doing your own thing."

It should be clear to us by now that the "powers that be" in this country don't want us, let alone, like us, since after slavery, they say we have become a burden on them. With the escalation of unemployment, crime and poverty in this country they even say now that we embarrass them in front of tourists. In short, they don't want us as a burden anymore. The re-emergence of the Klan, Reagan's election last November, the Black children in Atlanta, the AIM cuts, etc., are examples of this. How many examples do we need until we realize, as a friend in the street recently put it, "Things are getting serious." We have a terrible tendency of acting only after the fact. However, people, this time if we don't begin immediately to "get our act together" and seriously start doing those important things that are necessary for unity (understanding, communica-

**THE
BLACK
MAN
MUST
DO
FOR
SELF**

tion, and love) I don't think that we will get another chance.

Don't be divided! Contact Status United.

—Hassan A. Khaaliq



(PLAN) People Liberation Army of Namibia Advances to Victory against Apartheid Forces.

Namibia at a glance cont. page 7

In 1920 the League of Nations granted the South African colonial settlers a Class 'C' Mandate over Namibia. Since then, South Africa has successfully resisted all attempts by the League of Nations, The World Court, the United Nations and all other international bodies to bring about a just settlement to the Namibian problem. Even the United Nations ruling in October 27, 1966, which officially terminated the League of Nations Mandate and placed Namibia under the direct jurisdiction of the United Nations, has been scorned and ignored by the South African authorities.

Economy

In Namibia most profit is 'earned' by those sectors of the economy which employ the smaller percentage of the labourforce (mining 4% and fishing 1%); while the agricultural sector, on the other hand, employs 57% - of which 67% are subsistence farmers and the other 33% hired labourers on white-owned farms.

Migrant labour is a major feature of the Namibian economy, with one of the major ethnic groups, the Ovambos, who are concentrated in the northern region of the country, con-

stituting the majority of the workers in the mining areas. In addition, a substantial number of migrant workers are from neighboring countries - particularly Angola and Botswana.

Income disparity between the Whites and the Black workers is at a 20/1 ratio. Earnings of between 30 and 35 percent in the manufacturing sector and between 15 and 25 percent in the mining sector is consumed by wages for unskilled labourers - up to the general manager. Over 67% of the Gross Domestic Product is expatriated by the western countries' owned and controlled transnational corporations which operate in Namibia.

Life in Namibia

Four cardinal 'principles' separate life between Namibians and the invading Europeans - who form a racist, settler, minority ruling-clique:

- 1) Racial discrimination and systematic deprivation of Namibians - rigidly enforced by a repressive state apparatus of white South African settlers and their local agents, such as the Turnhalle Democratic Alliance (DTA) and others.
- 2) Forced labour, euphemistically called "Contract Labour", a system which forces men to leave their families in squalid and overcrowded 'tribal' areas to work in the white-owned and managed mines, farms, businesses, or homes, with the workers living in male-only hostels for periods ranging from six months to two years.
- 3) Slave wages are paid to black workers, as compared to the high wages of white staff members.
- 4) A systematic campaign of police brutality and torture by the white colonial settlers against the Namibian people.

Education is used as an effective tool to further control all facets of Namibian life. Only a small percentage of Namibians are chosen as "candidates" for the white-dominated, 'separate' but 'unequal' status quo. Thus, only about 30% of the adult African population is functionally literate in the "official" languages - English and Afrikaans, or the "semi-official" language - German - after decades of European domination.

The basic human rights of the Namibian people are abused on a daily basis - without any official channel for redress. Letters are opened, telephones are tapped and disrupted. In so-called "Police Zones" travellers' luggages are opened and searched. Many Namibians are denigrated and abused because of the racist South African imposed Pass Laws. Many buildings are adorned with humiliating "Europeans only" signs on their doors, constantly reminding the Namibians of their supposedly inferior status. Political prisoners are incarcerated by the thousands in local jails or on Robben Island in South Africa. Moreover, whoever questions the "god given" power of the whites is tortured, put in prison, deported or killed. □

AIM Program Offers Learning Skills Center

By Glenn Taverna

The Advancement on Individual Merit (AIM) Program has recently expanded its services by forming a new program, the Learning Skills Center (LSC); in order to assist AIM-enrolled students in their studies through the technique of professionally supervised study groups.

The program, conceived by AIM Director Bill Harvey, is being coordinated by Mary Canada. According to Canada, when a student shifts from a classroom situation to a lecture situation, he undergoes a major change in student-teacher contact and is expected to adjust accordingly. The high school student maintains personalized contact with the teacher in a classroom situation, whereas the college freshman is but a social security number among hundreds of others in a lecture situation. "They [college freshmen] go home and read [the course work], but there is no one to talk to about it," Canada said. "The only feedback they get is after an exam, and by then it's too late." Canada said that she feels it is this alienation and lack of contact which necessitates the institution of the LSC.

Study groups have already been formed according to subject area and students' sections. To assist these groups, the program has three specialists on staff: Kenneth Stephens (Math), Suzanne O'Neill (Science), and Bob Moore (Reading and Writing). In addition, there are also two tutors on staff for each subject area.

"The study group begins with the tutor or specialist [group facilitator], sitting in almost as a teacher," Canada said. "As the group gets stronger and gains competence in dealing with its course work, the group facilitator starts to recede from the group and remains only as a consultant."

The LSC is already in operation, with study groups usually meeting twice a week. "We have MSP 102, MSM 120 and MSM 131 study groups which meet on Tuesday and Thursday nights," Canada said. "We also have CHE 112, CHE 131 and CHE 132 study groups which meet on Monday and Wednesday nights. We are attempting to get a writing workshop begun and are in the

process of forming a PSY 101 study group." The groups meet on their designated evenings at 5 PM and run until 10 PM.

A major function of the LSC is to teach study skills. This includes note-taking, text book reading, and exam taking - all taught within the context of the student's course work. The student's lecture notes and text are used, as well as old practice exams. "We encourage the students to take responsibility for each other by being well-prepared when they come to the group so that they have something to offer as well as something to get out of it," Canada said.

Canada added that the LSC is a very necessary program to the University. "I think it's something that's needed, and quite possibly not just for AIM students," she said. "I'm sure it's something that other students could use if it were provided for them. Unfortunately, there has been a great attrition of all college students, and the AIM program definitely has its share. The LSC hopes to intervene and reverse this attrition process before it really builds."

(This article appeared in Statesman on 4/8/81 and is being reprinted with the permission of the Editor-in-Chief.)



Egyptian Style Stringbeans
 ½ pound chop meat
 1 package mushrooms
 1 large onion
 1 large green pepper
 ½ stick butter
 ½ can of tomatoe sauce
 1 box frozen stringbeans or ¼ lb. fresh stringbeans
 Seasonings: salt, pepper, onion, garlic, and sasso'n powders.
 First, chop green peppers, onions and mushrooms, then saute in butter. Add chop meat and season to taste while meat is browning in skillet. Now mix tomatoe sauce with chop meat (in skillet) and simmer. Prepare stringbeans in usual fashion. Then add stringbeans to chop meat (skillet). Simmer for 10 minutes and serve.



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

JACKIE T. (O'NEILL), My admiration and love for you will never die, let's get together and discuss our future. —Secret Love

ALINA, Happy Birthday my beautiful woman/friend. May you live long and prosperous years. For your strength and happiness in this "Forward" age, I express my Highest Love. —Lasana

PENNY, Don't lose faith when things seem down. Remember, you have people here at this "jail-house" that loves you and want to see you make it. (The higher One will also provide.) —Your Sister, Barbara

THE LORD'S AFRICAN GODDESS of this Blackworld is one we would call ... Gayl Shepard.

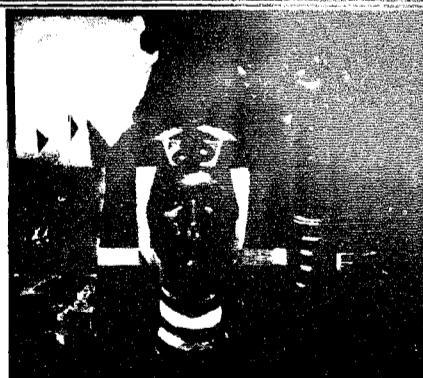
REMEMBER, Amiri Baraka goes before the judge on Thursday, April 23—again!!! Show your support, pack the court house. The presence and perseverance of the people speaks. —The Struggle Continues

KNOW THYSELF better than he who speaks of thee. Not to know is bad, not to wish to know is worse. —African Proverb

SANDRA, Happy Birthday ... but you look so young, time must be good to you. —Lasana

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



THE AFRICANS

full color prints 9.95 each
 personal checks ONLY
 print size 18½ x 17¼

Sherman Edwards
 449 Newport News, Ave.
 Hampton Va. 23669

Feature On:
THE ONE



Name: Eniola Adedeji (Bisi)
Place of Birth: Nigeria
Zodiac: Scorpio
Major: Mechanical Engineer
Philosophy on Life: "Life is very simple," says this soft-spoken African gentleman. "I make the best of it."
Activities on Campus: Bisi, as Eniola, is known at SUSB as a member of the African Student Organization.
Goal In Life: "My country is undergoing some infra-structural development," said Bisi, and upon completing his studies he intends to contribute his technical skills as "part of that development."
Hobbies: Swimming, and Table Tennis.
Favorite People at the Brook: ... Fay Saunders ... and I like everybody just the same.



CONSIDER THIS ...

SCHOLARSHIPS FOR MINORITY STUDENTS PURPOSE

To recognize outstanding Black & Hispanic Men and Women with academic excellence and committment to service in the Stony Brook Community.

You may be eligible to receive one of the following:

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- S.A.I.N.T.S. Founder's Award \$150
- Graduate Fellowship \$250
- Outstanding Achievement Award (3 available):
 - Freshman \$50
 - Sophomore \$75
 - Junior \$100

ELIGIBILITY

All scholarships are open to full-time undergraduate minority students who have spent at least one semester or more in residence at Stony Brook. Students may be NOMINATED or APPLY for the scholarship directly.

APPLICATION DEADLINE IS APRIL 16, 1981.

Applications may be picked up at: AIM Office • Undergraduate Studies • Admissions Office and must be submitted to Veronica Lowe (Library C-3843) or call 6-4016. NO LATER THAN THE DEADLINE.

"MUST WE TAKE TO THE STREETS AGAIN?"

continued page 10

advance our people. Nor can we simply say "in my heart I do believe we shall overcome someday" but in our minds collectively and by our deeds we must plan for our liberation. In our daily ways we must live it, not 'someday' but this day, everyday. Like the high piercing voice of Sandra who highlighted that last selection, we must indeed "keep on striving." But in the tradition of love and active struggle, as a courageous people determined to forge our own destiny. How else would the world respect us as a people, or we ourselves. How else can we serve the memory of the children in Atlanta who died or who will die. How else can we fulfill the "obligation to the next generation that Dr. Harrison spoke of.

The "negro" national anthem could be said to sound more like a funeral dirge than a stimulating, agitative, inspiring anthem, urging men, women, and children on to righteous battle. Again this is not the least to take away from the Choir outstanding singing ability. But in this forward age, the African-American community of New York held a vigil of 10,000 people in Harlem for the slain youths of Atlanta and these Africans would not hear the "negro" anthem for that very serious occasion. Indeed we need new songs, stronger songs, for renewed action ways as we battle on for new days.

Another aspect of the "Service/Benefit" that drew adverse attention and criticism was the imposing (up front) position that the emblems of Greek based fraternity and sorority had on stage. Many has questioned as to whether this was inappropriate advertisement given the serious intent of the "Service Benefit."

Despite the awareness of these things that we must point out, understand and act upon progressively, the "Service/Benefit" was moving. Also, the organizers of the solemn ceremony must be thanked for their part in the overall effort to direct our attention to the happenings in our world.

As the Choir was singing 'We Shall Overcome', Darlene Copper walked on stage and with an impassioned voice told the people to get up and hold hands because just sitting down "isn't going to do it." (truly). The entire congregation responded. As the Choir returned to their seats singing, the entire Recital Hall was transformed into a hand-clapping, singing congregation. As the people sang, clapped, and some wept, the spirit seemed indeed overwhelming as of One Heart, One mind, One Love/in solidarity with out people in Atlanta.

As the song came to a close, another young woman, Ramona Smith, came forward to bear witness to the awesomeness of the energy generated. "We are strong" she said, and again people could be seen wiping their eyes. 'We can go on, if we stick together, do positive things for each other, there is no stopping us now!' said Ramona and the people responded with a vigorous applause.

The final 'benediction' was offered by Rev. Paul J. Morrison. He said it was a most beautiful occasion to "feel the spirit of the young people present," (a spirit we hope will grow and be nourished progressively here at Stony Brook before we go back to our communities to carry on).

"But must we take to the streets again?", the answer is an inevitable and resounding, YES!

The Struggle Continues.

Reagan and S.A.

by Jefferson C. Miller

The Reagan Administration in another move to undermine the liberation struggle of our African brothers and sisters in South Africa, recently reopened communication links with the military of that country.



Jeane Kirkpatrick — "get tough" advocate appointed United Nations ambassador.

In the last couple of weeks, five high ranking South African military officers met secretly with the National Security Council and the Defense Intelligence Agency in Washington D.C. Such a meeting with the Reagan Administration would be against a long standing U.S. policy of having an open contact with the South African military.

South Africa is a nation where four million whites dominate and control over twenty three million Blacks. The whites owned over 85% of the land, 70% of the national income and South Africa is the only country in the world where the right to elect or be elected to the country's decision making agencies is exclusively reserved for a single white race.

Also in South Africa, Blacks have absolutely no freedom of speech, or assembly, or right to a fair trial, to own land or to travel or even to the due process of law.

But we should not forget the words of former President Jimmy Carter before his electoral defeat to the pro right-wing conservative

It was also reported by the state department that the United States Ambassador to the United Nations Jeane Kirkpatrick had a secret lunch engagement with Lt. General P.W. van der Westerhuis. But according to Kirkpatrick, she was not aware that her guest was a member of the South African military.

We should not forget the outcry that surrounded former U.N. Ambassador Andrew Young's unauthorized conversation with Zehdi Labib Toriz of the Palestine Liberation Organization in July 1979. As Young's resignation was forced into effect by this issue so too we would be justified in demanding that Jeane Kirkpatrick be toppled from office.

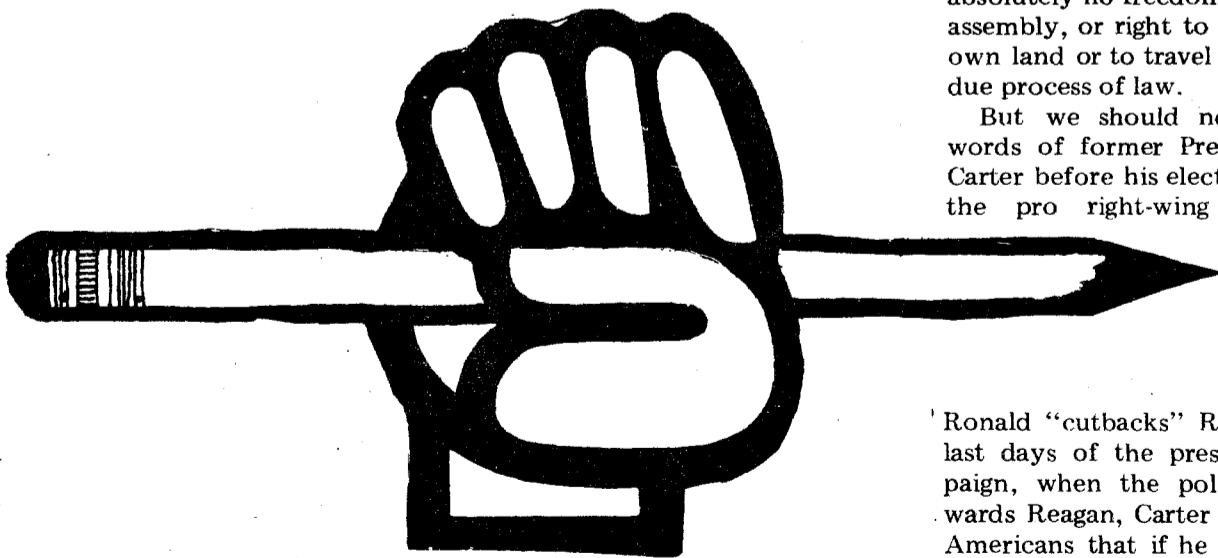
Since 1942, more than 50 African nations have gained independence. Today, only two countries in Africa remain under white rule — South Africa and Namibia. After the elections last year that turned white-rule Rhodesia into majority-rule Zimbabwe, the hope had been that free elections could be held in Namibia. But that hope is far from reality.

Last week, Dirk F. Mudge, head of the Namibian political party that South Africa supports, was in this nation's capital, busy trying to influence American policy on that contested area. The other party in Namibia is the South-West Africa People's Organization (SWAPO), which has led the guerrilla warfare in that country and who is backed by most Black African states and recognized by United Nations, as the legitimate representative of the Namibian people.

The whole Reagan policies towards South Africa came as no surprise to many. The prime evidence came on the night he gave an exclusive interview to former CBS-TV anchor-man Walter Cronkite. In that interview, Reagan repeatedly referred to South Africa as being a "friendly" nation to the best of his knowledge. He said that the South Africans had supported the U.S. in every war, something he used as a test of friendship, and he had the nerve to dismiss the apartheid policies of South Africa as being little more than routine racial problems. The South African morning newspaper, The Star, carried a banner headline on the front page the next day, "Reagan Pledges to Stand by South Africa".

It's time brothers and sisters that we join hands with other African

It's time brothers and sisters that we join hands with other African states, the United Nations, other organizations, and condemn the racist Reagan and his policies with the racist and illegitimate regime in South Africa.

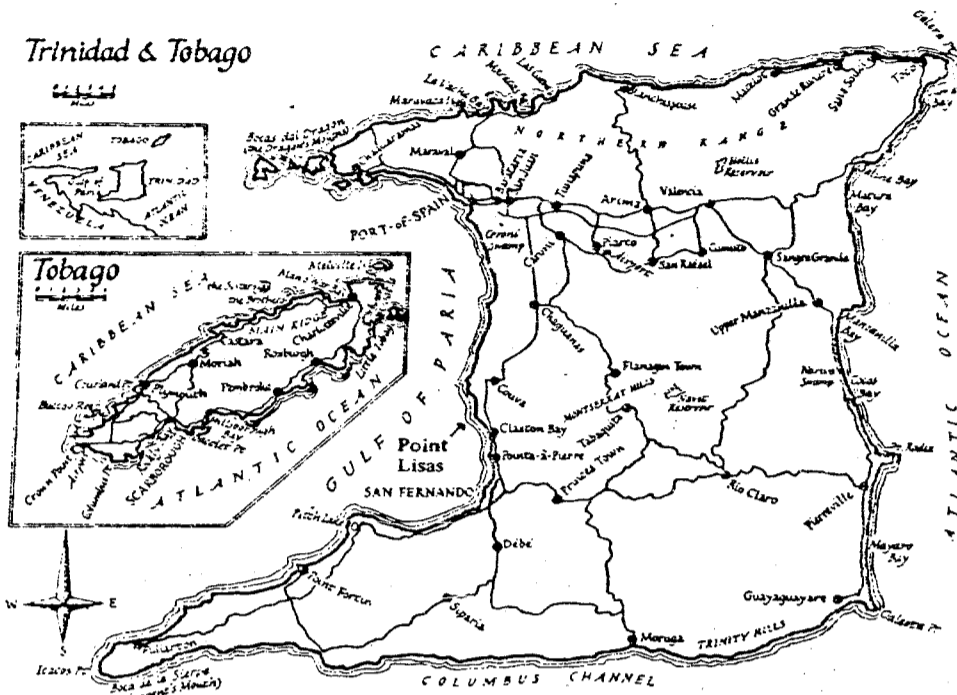


Ronald "cutbacks" Reagan. In the last days of the presidential campaign, when the polls shifted towards Reagan, Carter warned Black Americans that if he was defeated, the American policy towards South Africa would change.

USE THE PEN AS A WEAPON TO RIGHT THE WRONGS

TRINIDAD & TOBAGO

Wants Amidst Plenty



"Just The Two Of Us - Trinidad & Tobago" runs the advertising slogan, conjuring up images not only of welcome solitude but also of separation, of isolation. Certainly, this almost forgotten state, at the southernmost tip of the Caribbean island chain, all but exists in relative obscurity these days, taking a back seat to Cuba, El Salvador, Grenada, Guyana, Nicaragua, etc. where significant revolutionary events are unfolding. It presents a model of stability and order amid turmoil and tension, as quietly, but not quite uneventfully, the twin-island republic experiences unprecedented economic prosperity, largely because of its oil and liquid natural gas (LNG) resources.

As its neighbors and other developing countries strain under foreign reserve problems, become further enthralled to the International Monetary Fund (IMF), or more generally feel the crushing impact of the present economic crisis, the present and future for Trinidad & Tobago (T&T) seem bright enough. Its economy is enjoying a fantastic growth rate as other economies deteriorate. Although it did not completely escape inflation, that rate is steadily declining while that of other countries rise. It has become a magnet for a variety of multinational corporations taking advantage of its "political stability," industrial potential and favorable economic climate.

Calm Before the Storm

Yet, under these rosy hues, lies a hint of unrest, of a storm brewing, ruffling the calm waters, ready to break at some time. Over the past year or so, there have been strong indications of this. Some Caribbean journalists and political observers have even been musing aloud on how soon the eruption will occur since occur it must. Or whether it will be more explosive than the upheaval of 1970, when civil unrest, an army mutiny and a grassroots movement, led by com-

munity activists and student radicals, almost toppled the regime of "The Doc", Prime Minister Dr. Eric Williams.

This movement, the National Joint Action Committee (NJAC), publicly declared earlier this year that "blood will flow if it does not achieve power by 1982". There have also been rumblings from other opposition groups criticising the government's maladministration and ineffectiveness. Complaints from residents on the lack of services reached such proportions that they gained the attention of the usually indifferent Prime Minister who was moved to set up an investigatory team. And just recently, the Minister of National Security announced that his government had reason to believe that certain foreign interests to discuss a campaign to subvert and eventually remove his government.

General dissatisfaction and discontent with the government permeate the atmosphere in the twin islands. The flowing petrodollars seem to appear only in the hands of a few and do not seem elastic enough to procure a decent living for the average citizen. High prices and, most importantly, inadequate services demand emergency action on the part of a neglecting government, whose only response has been promises and entreaties to the citizenry to be patient and tolerant.

A quick look at some aspects of the political and economic situation will give a clear understanding of this paradoxical picture of want amidst plenty, of tension beneath the calm.

Europeans first settled the territory after Christopher Columbus staked a claim in the name of the Spanish crown in 1498. The French came later, followed by the British who controlled Trinidad from 1799 until the country became independent. Tobago was fought over by the British, Dutch and French until 1814 when Britain took possession. In

1898, the British joined the two islands into a single political entity, and uneasy association which still shows signs of strain even in 1980, as a long-neglected Tobago languishes in the shadow of her big sister-island.

After almost total decimation of the native Amerindian people in the seventeenth century, in efforts to develop the islands, the Europeans turned outward for their labor supply. First came the Africans providing free slave labor on sugar, cocoa and tobacco plantations, followed in 1845, 11 years after emancipation, by indentured laborers from India, supplemented by some Chinese and Madeira Portuguese. The descendants of these, of the various European stock and of Syrian merchants and peddlars, comprise the more than 1 million population of these two islands today. Africans and Indians almost equal each other in size, together accounting for more than 90% of the population.

"Negro Intellectuals Come To Power"

The year 1956 heralded the launching of the People's National Movement (PNM), a grouping of largely "Negro" bourgeois academics, professionals and businessmen, led by Dr. Eric Williams, Oxonian scholar, whose major piece of work is the now widely-known "Capitalism and Slavery", a treatise based on his doctoral thesis on the economic reasons for the abolition of slavery. This party swept into power that year and, with a few personnel changes, remain entrenched some 24 years later.

The PNM blew in on the winds of nationalism, "the wind of change", sweeping European colonies in the '50's and '60's, as subject peoples demanded self-rule, forcing the dismantling of European overseas empires. The "radical" and "daring" Williams stoked these passions in T&T, calling for independence from Great Britain, for political and economic reform. He led the country in and out of the British-engineered West Indian Federation of 10 units lasting from 1958 to 1962, to independence in 1962 and to republic status in 1976. The withdrawal of Jamaica from the federation, followed by T&T with Williams declaring that "1 from 10 leaves 0", led to its eventual disintegration.

The PNM has been repeatedly returned to power in the general elections, held every 5 years since 1956, not because of popularity but through the apathy and frustration of an electorate who, seeing no alternative, refuse to go to the polls (28% voted at the last elections and in 1971, opposition forces called for a total boycott).

In early 1970, NJAC, encouraged by the Black Power movement in the USA and the worldwide movement for social change, called for Africans to take pride in their heritage and adopted an anti-imperialist, anti-capitalist position towards the large

The Atlanta Murders

continued from page 3

Urban League Chairman Vernon Jordan are symptoms of a conflict gone wild. It had been suggested that if the children had been white the murderer would have been caught by now.

Camille Bell, mother of Yusef, said "Whoever is doing this to our children is indicating how vulnerable we really are. There are actually people who can walk into your neighborhood in broad daylight, steal your children, murder them, and throw them back in your face."

You can tell something is wrong in Atlanta. All children under 15 are required by law to be inside their residence after 7 PM. Parents call the elementary schools constantly to make sure that their children have arrived safely even though the children left him in groups. Children flee from school bus stops when a stranger drives up asking for directions. Many children have started wetting their beds. Innocent little children carry sticks and pieces of wood as weapons when they go to the local grocery shops. But, never by themselves.

There has been a lot of reshuffling in the investigation. Critics of the investigation have said that it proceeded too slowly, so Robbie Hamrich of the Georgia Bureau of Investigation has been appointed the new Chief Investigator. Mayor Maynard Jackson has devoted the resources of the city of Atlanta to solving the murders. Vice President George Bush promised that three Federal Agencies would assist in the investigation. President Reagan has promised that \$1 million would be sent down immediately. The investigation has already cost well over a million dollars and they need the money desperately. A fund raising concert was given on March 10, featuring the likes of Sammy Davis Jr. and Frank Sinatra.

What exactly is the Atlanta Police Force up against? They have no motive, no suspect, no confession and no clues. They

TRINIDAD & TOBAGO

Want Amidst Plenty

industrial, financial and agricultural undertakings in the country. It repeatedly brought tens of thousands of Africans and Indians, the economically and socially oppressed segments of the society, into the streets, demanding increased Black (African and Indian) mass participation in the political and economic power structure. This movement was finally quelled with the help of the USA which sent in arms and deployed 2 warships offshore in readiness "to protect its citizens". Except for occasional minor upheavals or labor unrest, life in this society now proceeds uneventfully. The uprising led, however, to increased repression on the part of the government with the beefing-up of the armed services, as it moved to preserve its position and to protect the interests of local and foreign capitalists. Several youths have been hounded and gunned-down in a fanatical search for "guerillas in the hills", while dissidents have been kept under constant surveillance and harassment; by a Police Force which won favor when it helped save the day for the PNM in 1970.

Political Games

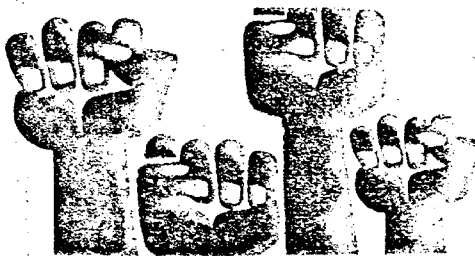
In 1976, the PNM won 24 of the 36 seats in Parliament with a new party, the United Labor Front (ULF), taking 10 and the Democratic Action Congress (DAC) winning the 2 seats in Tobago, based on a platform of independence for that island. These elections were unique in that they were contested by a multiplicity of parties and factions (about 9). More significantly, however, was the entry of the pro-labor ULF onto the political stage and its initial success. The ULF - composed mainly of farmers and oil workers, led by veteran trade unionist, Basdeo Panday, and a 1970 army mutineer turned trade union leader, Raffique Shah - had managed to transcend the traditional racial division in the country's electoral politics. It also effectively removed the long-established, race-based Democratic Labor Party (DLP) as official opposition.

For years, the two major population groupings, divided residentially and economically, to a lesser extent socially and culturally, had also been divided politically - a division fostered by ambitious, power-seeking politicians. The largely rural, Indian agricultural worker had voted DLP whilst the urban, African civil servant and industrial worker supported the PNM.

Internal strife among the leadership, however, has fractured and destroyed the ULF, the first promising alternative to a morally bankrupt, conservatively capitalist PNM regime.

The other minority party, DAC, was established in the early '70's by the embittered former Minister of Finance and Deputy Prime Minister in the PNM government, A.N.R. Robinson. ANR, a favorite Tobago son, failing to wrest power from the Doc during the '70 upheaval, and exploiting the old frustrations of Tobagonians at their neglect within the partnership, retreated to a stance of superinsularity. This party, too, is now torn with dissension.

Other political figures and movements on the scene worth noting include the Tapia House Movement led by university lecturer, Lloyd Best - a party of reform bourgeois intellectuals whose rhetoric defies comprehension by the same masses they would like to serve. Another important figure is Karl Hudson-Phillips, recently suspended from the PNM. Karl's ruthlessness while serving as a PNM Attorney-General has been immortalized in song by one of the country's leading calypsonians ("Ah 'Fraid Karl" by the Mighty Chalkdust). Political forces remember him best for his relentless prosecution of dissidents and mutineers in 1970 based on some antiquated treason law. While enduring several years of ostracism within the PNM after the Doc "smoked out" his aspirations to the party leadership and thus to the Prime Ministership, Karl managed to build himself a movement of land-owners and tenants which, to some voters with short memories, has come to represent a potential replacement for the PNM.



Barrels of Prosperity

Even though his party's popularity has dwindled and the party itself torn with discord and dissension, fomented by his paranoia, extreme suspicion and distrust of his own colleagues, usual qualities of any dictator, William perceives no significant threat from these weak, badly-fragmented, squabbling opposition forces. Unheeded of all this, he and his PNM government doggedly proceed on its program of industrialization, and expanded, sophisticated program financed by the revenues created from oil and gas reserves from which the masses are deriving little benefit.

T&T, like other Caribbean states, borrows from the Puerto Rican model for its economic development planning. Millions of dollars of western capital for major industrial projects, which create a minimal number of jobs, are invited into the country. Offers of generous incentives - tax holidays, local monopoly, duty exemptions, etc.-have attracted all sorts of business to this "new trade center of the Americas", giving it a "buoyant economy" and a ranking as the third most prosperous nation in Latin America.

According to government figures, the economy continued to grow at a relatively high but declining rate. The rate of the Gross Domestic Product grew from 0.8% in 1974, peaked at 10.5% in 1976, declined to 7.9% in '77 and 6.1% in 1978. This reflects the impact of the petroleum sector, backbone of the nation's economy, and increased oil prices. T&T,

although not a member of OPEC, bases its prices on this organization's rates. In 1978, the country produced 83.8 million barrels of crude oil, a very slight increase over the 1977 production of 83.6 million barrels which created TT\$2.4 billion in revenues. One can barely imagine the profits accrued by the oil companies which control the industry. While land operations have shown a decline in output, marine oil production represents an increasing proportion of total production.

However, it is T&T's supply of liquefied natural gas that will maintain its industrialization program as petroleum resources dwindle. Recent surveys indicate that the country possesses a minimum of 12 to possibly 20 trillion cubic feet of this important energy asset. LNG production for 1978 was estimated at 158 billion cubic feet, an increase over 1977 production.



P.M. Eric Williams

Six companies control both petroleum and LNG operations in the islands, with production dominated by the US company, AMOCO (international trade name for the Rockefeller-connected Standard Oil of Indiana, 4th largest oil company in the USA). For the first half of 1979, Amoco accounted for 56.2% of production in petroleum and LNG respectively. The state-owned TRINTOC (established when T&T brought the "shell" of the run-down local operations of Royal Dutch Shell, for the fantastic sum of TT\$93.6 million in 1974) and the state-partnered Trinidad-Tesoro (from the purchase of the local BP operation in 1968) together accounted for a mere 14.2% oil and 9.4% LNG production. (See adjoining table). Chief purchasers of the LNG were government-owned ventures.

to be continued in next issue...

The Atlanta Murders

have a faceless man/woman or group of any age and any race that stalks the streets killing Black youths, mostly male (two were females) between the ages of seven and 16. It has been suggested that the killer may be a policeman or a police impersonator. Perhaps he is a teenager and the children aren't afraid because of his age (the police theory). Perhaps he offers the children jobs or money—they were all poor. His only name is "The Man" (street slang for police) and the only clues he leaves behind are dead little bodies.

What about the murders? All were young males except for two. Some of the bodies are found spread-eagled (the most recent) and some were carelessly dumped. Most of the victims were strangled but some were beaten to death. One of the girls was sexually abused. Most of the children were thought to have been picked up at the shopping centers of Atlanta. The horror, says the Atlanta Police, is that even after all the fear of "The Man," when children were tempted by plain-clothes detectives in unmarked cars with the promise of receiving \$10, all the children tested, went into the car with the total stranger. Jack Perry, former Atlanta Homicide Chief stated that, "It could be some religious kook—or the killer might derive sexual satisfaction just from seeing a child die." "He seems to be playing with the police," says Perry. "He's a kook, but he's pretty damn intelligent."

So, Atlanta waits. The Man stalks the streets looking for unprotected youths, leading them away like a twisted pied piper. And, he kills the children.

Ed. note: The writer is an SUSB undergraduate.

**Say Something
IN
BLACKWORLD**

Battered women: The hidden crime

One of the most hidden crimes of this society is the violent abuse of women in their homes by their husbands or male companions. Often, these women are thrown around and hit repeatedly until they sometimes fall unconscious. They often suffer bruises, swelling, bleeding and broken bones. Some are even kicked in the stomach while pregnant.

Wife beating, until very recently, has been treated as a private family affair. Neighbors ignore it, priests ignore it and society ignores it. The women are left alone, isolated and afraid.

It is estimated that 50% of all married women are struck by their husbands at least once in their lives. Why does such violence against women exist in the U.S. and why is it so widespread?

One explanation says it is because men are victims of an unjust society. They are under great pressure on the job, and if unemployed they are even more frustrated trying to feed and clothe their families. But if this were the only reason, women who face greater unemployment and work under greater exploitation on the job — would beat their husbands. And this argument fails to explain why wealthy men also batter their wives.

Some say the use of alcohol causes men to "lose control" and beat their wives. But some men drink and do not abuse while others abuse and do not drink.

Another common reason is that the woman deserved the beating. As the story goes, she must have provoked a beating by her behavior, by being unfaithful or by not fulfilling her "wifely duties" in some other way. Some even say she wants to be beaten and will always seek out a violent relationship with a man. This approach blames the woman and fails to show why men feel they have the right and power to beat up their own wives or women companions.

Role of society

If all these reasons are untrue, then where do these wife-battering men learn such cruel behavior? By looking around them at the society we live in and *learning* that it is socially acceptable. Every man has friends or acquaintances who have struck their wives, or grew up in a family where his father beat his mother. Men who beat their wives also know that the courts routinely dismiss wife battery cases as "domestic squabbles," so they need not fear prosecution. Whether a man beats his wife is commonly seen as "nobody's business."

But it takes a certain kind of society to allow and even encourage such rampant abuse of women. Of course, violence against women in the home has taken place in past forms of society, too — as long as classes have existed and as long as women have been regarded as subordinate to men and the private property of men. In the early history of the U.S., a husband had the legal right to "whip his wife," so long as he used a switch no bigger than his thumb.

Today, in the advanced capitalist U.S. society, this property relationship is dis-



Woman with sleeping child Kathe Kollwitz



Working class and oppressed nationality women who are beaten at home have few options. They have trouble supporting themselves and their children, since jobs for women are usually low paying, and affordable housing is rare.

guised. Men do not legally own women, but society still treats women as the property of men. In dealing with banks, insurance companies and in other everyday business matters, the wife is treated as the appendage of her husband. Society teaches that the man can do more or less as he pleases with "his" wife in the privacy of his own home.

Economically, women are also dependent. Housewives rely on their husbands to survive. Most women who work are paid little and still bear the sole responsibility for raising the children and doing the housework — tasks which are seen as

It takes a certain kind of society to allow such abuse of women. In early U.S. history a husband had the legal right to 'whip his wife' . . .

"women's work."

Men get the power to beat their wives directly from this unequal relationship between men and women in the family and in society. And the institutions of society, including the police and courts, sanction this violence by failing to intervene, by letting the husband get away with it, or by blaming and humiliating the woman until she gives up.

Capitalism has also made women's bodies into a commodity to sell everything from cars to shaving lotion. Media images glamorize male domination over women and encourage violence against women, which then carries over into the home.

A society which makes women the property of men, which makes women's bodies a commodity, which creates inequalities and divisions between men and women, and which denies women a collective solution to family problems — this is the kind of society which breeds the battering of women.

Women's fears

So just as many women are afraid to

walk the streets, those who are beaten are also terrified in their own homes. Many women do not speak out for fear of more beatings. The man who beats his wife sometimes threatens to permanently mutilate her face or body so that no other man will ever find her attractive. Sometimes he threatens that if the woman runs away, he will find her and kill her.

Other barriers come from things the women have been taught since they were very small. Most women are trained to think they should try to stay with their husbands for the sake of the children, or to have a respectable family (at least to the outside world).

Class and nationality also come into play. While wealthy women are beaten just as often as poor women, they have many more options. They can take a vacation or stay out of sight to hide the bruises. Many don't have to show their faces in public because they don't work.

But for working class and oppressed nationality women, their choices are few, since they can rarely make it alone. How could they support themselves and their children alone, when the jobs open to them pay only 59 cents for every dollar a man gets. How can they find a place to live when so many landlords discriminate against women with children, especially oppressed nationality women. Often a battered woman is driven back to her husband out of necessity.

As for legal rights, women have few. The police frequently fail to respond to calls concerning wife-beating, or just show up late and walk the man around the block to "cool off." Some oppressed nationality women will not call the police since they do not want to give the racist police an excuse to beat up or even shoot members of their families or community.

Shelters for battered women are few. Shelters in Chicago provide only 100 beds, though Barbara Engel, director of Women's Services of the Loop YWCA, feels they could keep 2,000 beds constantly filled. Aurie Penneck, executive director of the Chicago Abused Women's Coalition, explained that the program at the Greenhouse shelter includes individual and group counseling, nutrition, education, counseling for the children, and legal and court advocacy programs, as well as job and housing advice. Shelters like this have literally saved thousands of

women's lives, though in every city there is a need for more comprehensive programs like the Greenhouse.

What can be done?

Wife battering must be made *unacceptable under any circumstances*. Through education, counseling and organizing, people must unlearn the attitudes that society has taught them, and see that it is this society which breeds the battering of women. Men who beat their wives must learn that it is not in the interest of any man to hurt women, and that it weakens the struggle of men and women for a better life.

Anything that reinforces women's subordinate role or degrades women also contributes to battering. Therefore, exploitative working conditions, unfair business laws, sexist advertising and pornography, and so forth, must all become targets of active mass protest.

Family life must be raised as a social matter. Wife battering is unhealthy, damaging and divisive for the whole family. Therefore, it can and should be spoken about openly, so that battered women can see that they are not alone, and can seek out a collective solution.

The police should not be the only ones that women can call upon for help. This is important, given the record of police violence and police murder of poor and oppressed nationality people, and their sympathy for the men in wife-beating cases.

More shelters should be set up, with more and better support services, such as job and apartment referrals and child care. Women who have to or who choose to return to their husbands should not be labeled as "uncooperative" or "unwilling to seek help."

While wife beating cannot be completely eliminated until capitalism and all forms of male domination are destroyed, there is much that can be done for the millions of battered women in this country. Their pain and their struggle should be seen as part of the whole movement for women's liberation and revolution.

Contributed by women from Chicago.