

# Blackworld

THIRD WORLD STRUGGLE by students at SUNY Stony Brook

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## F I R E D U P O V E R E L E C T I O N S I N Z I M B A B W E

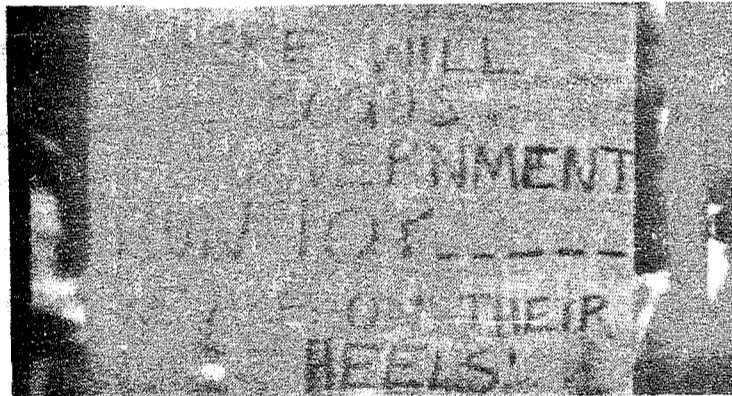
BY E.Wami

On May 3rd a group of Black students peacefully marched in front of the Students Union, shouting slogans: "Death of the Smith Regime!" "No Peace without the Patriotic Front!"

What was the cause of this demonstration? One reason we held the demonstration was to make all peace loving people aware of what is going on in Zimbabwe. It is true that many students did not know who Bishop Muzorewa was. Some did not even know that there were elections in Zimbabwe. We feel that such people can easily fall victims of evil forces, which are coming hard on us from every side. We decided to demonstrate to show them some light.

It was the first demonstration of this type in this campus and therefore it is subject to all criticisms, but surely it served its purpose. The overall response has been positive. Scores of people have approached us and asked, "What is really going on in Zimbabwe?". Thus we start telling them the truth about the internal settlement reached by Smith and his three Black "puppets".

There are 100 seats in the Parliament, of which 72 are reserved for Blacks and 28 for whites. For any important piece of legislation to be passed, four fifths of the



members of Parliament have to vote for it. This means that 80 members of Parliament have to vote before any law is passed. Now there are 72 Blacks and if they want to pass any law they must get 8 whites to vote for it in order to make 80 and this is practically impossible. In addition, these 28 whites would control the judiciary, the army, and the police. They will have 50 percent of the land and yet they constitute only 4 percent of the nation. It would be like this for the next ten consecutive years. That is why we are demonstrating. That is why we feel people should know about this.

Condemn it if you are an Ambassador of good will and support if you are a force of evil. ...Remember, there are 50,000 men outside there ready to shoot and kill if need be. We have no choice and we have to shoot our way to Zimbabwe. We have always said this before and we will continue saying it!

ONWARD WITH VICTORY!

LONG LIVE  
PATRIOTIC FRONT!

Blackworld wishes Everyone a good and progressive summer. We hope that all of you will make it through this summer and be back here next year, ready to take some positive action to move us to a higher level.

TO THE PATRIOTIC  
FRONT!  
VICTORY

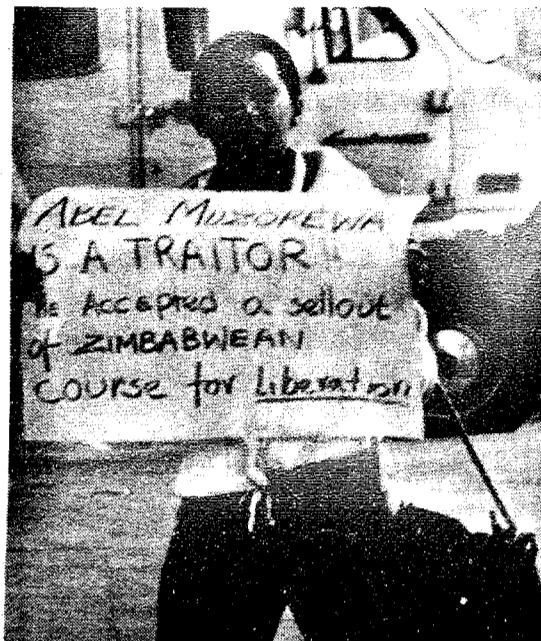
# Zimbabwe Through The Eyes Of A Zimbabwean

By Martin Farrell

The elections in Zimbabwe have begun and by the time this article appears in print, various major newspapers and media outlets will have announced some results from these internationally condemned elections. However, on Stony Brook campus, one Zimbabwean student, Immanuel Wami, was hurt by this circus directed by clown prince, Ian Smith, and his three Black jesters.

Wami seriously questions "not-so evil after all" apartheid practices of the Rhodesian Government, as reported in the New York Times. He only knows a sick, racist, inhuman and insane system which for years has subjugated millions of Blacks in order to provide benefits for a handful of whites.

It is already two years since he came to the United States after an intriguing and adventure filled escape from Rhodesia), yet talking about his homeland still involves painful and wretched memories. His eyes filled with tears he babbles incoherently about unpleasant and humiliating occurrences. Can one articulate the fate of knowing you



can never become a man as long as that system exists? Can one describe the humiliation of his father who is often stopped by white soldiers and ordered back to his district? Never! It is impossible when such a miserable reality is your existence.

But like Wami and millions of Black Zimbabweans, words can no longer speak; only action. He regrets not being at home to actively participate in the struggle: however, when he returns home there is only one thing he can do...already his two brothers are fighting among the freedom fighters of Robert Mugale.

Indeed Wami has no passion for violence, but it is the only method whereby the suppressed people of Zimbabwe can

achieve genuine freedom. For fathers and sons whose ambitions have been broken, armed struggle is the only way they can exert their manhood.

"When will this all end?", I ask. Wami smiles and casts determined eyes in the distance.

"Soon", he replies. He agrees that in Rhodesia (and South Africa) blood will flow like water. Thus, the struggle continues. Stay up Zimbabwe!!!

## REFLECTIONS

How to begin to express my disillusionment is, at best, a struggle. Perhaps an explanation of how this feeling developed will lure you into a better understanding of my present attitude.

Thursday, May 10th, was the projected deadline for completing the paper. Myself and a formerly dedicated Black World worker volunteered our services to aid with its completion. (Please do understand that we also are amidst the pile of incompletes; studying, etc. that our procrastination has duly promised to create.) At any rate, 7:00 p.m. we began under the supervision of a former Stony Brook student. Lack of funding is obvious from the moment you open the door. Apparently the committee who allocates funds has overlooked the essentials in operating the Black World newspaper, (i.e. printing, typing, ribbons, film, not to mention the luxury of working typewriters!) The brevity of this list, does not even do justification to the list of materials required, but serves only to highlight my point. My only asset to

the news papers construction is typing. However, my previous job experience equipped me with a working typewriter. Such was not the case with the Black World office. A description of disreputable would be complimentary.

Beyond the scope of "lack-of funds" is lack of participation. I have discussed the Black World paper with several people. The complaint of non involvement is predominant. Yet when the issue comes out front, "I hear you" is the reply. My retort remains that most of us are gifted with the ability to hear, few are willing to listen and even fewer to do. -

Question: Can this lack-of-participation be separated from the short comings of funds?

Why would people contribute their time if they had to put up with the inadequacies of the Black World office. Is it not just another form of suppression? Is it an illumination of Stony Brooks attitudes? No one wants to volunteer time, if that time is spent in the same at-

**CONT'D ON PG. 16**

# Finals Are Coming, But Students Aren't Only Hitting the Books

This article is a reprint from the Revolutionary Youth paper. We hope it will serve as an inspiration and incentive to help you study and realize the importance of this as a means to an end...

## In New York City--

At City College in New York City over 400 students attended a hearing to support Mike Edwards. Mike is a black student who is being charged for challenging a professor's remarks that "Ancient Africa had no civilization" and "Egypt is not a part of Africa because it is north of the Sahara." He is being charged with violating the professor's academic freedom!

At Brooklyn College over 200 students demonstrated to demand the firing of a white swimming instructor who refused to give mouth-to-mouth resuscitation to a Haitian brother. The brother, Octave Brigade, died. The president of the college tried to cover it up by saying that Octave had been in poor health. The truth is that he was on the swimming team and was in very good shape!

Mayor Koch is calling for a tuition increase of \$150 for this coming fall. All assistance and special programs like TAP, CAP, BEOG, SEEK, College Skills, and ethnic studies have been cut back or axed altogether. A Coalition to Stop the Tuition Hike is organizing to kick his ass!

Stokely Carmichael came to Brooklyn College and was exposed to the bone by RYL and ALSC. His line that "we have to wait until Africa is free before we fight the ruling class here in the U.S." held water like a bucket without a bottom. Andy Young came a week later and admitted that he was an imperialist. That's old news, Andy.

## In California...

The University of California at Berkeley (UCB) has recently launched another attack on the quality of our education by restricting the variety of courses that students may take to fulfill requirements for graduation.

All undergrads must take certain courses to fulfill the twin requirements of U.S. History and

Institutions. During the 1960's and early '70's, students fought hard to get a list of satisfactory courses expanded to over 200 in areas such as Ethnic Studies and Social Welfare. Since then, the University has constantly attempted to force students into those classes which offered the most reactionary accounts of U.S. history, and cut back on the number and variety of classes on the list.

Early this year, they announced that only 38 would remain on the list, and that 12 out of 13 Ethnic Studies courses would be cut. This is another attempt to increase the academic regimentation of UCB students, and to turn all of us into robots to slave for the capitalists.

Students and faculty are gearing up to fight the cuts. Already, two rallies have been held, and plans are being laid to hold a student referendum on the issue. The ruling class is in for a rude shock if it thinks it can just "slide another cut under the door!"

## ...And In Upstate New York

The State University of New York (SUNY) has over 7 million dollars invested in corporations that do business with the fascist South African regime. Clifton R. Wharton, who is the chancellor of SUNY and opposes divestment, sits on the board of the Ford Corporation. The members of the SUNY Board of Trustees are all Rockefeller appointees and have close ties to the major American corporations in South Africa. On March 10, 50 people came together in Albany, New York for the first Statewide Conference on Apartheid and Divestment to discuss and plan ways to force SUNY to divest its holdings. Though there have been individual anti-apartheid committees working for divestment on various SUNY campuses, the conference was the first concrete effort to build a

coordinated divestment struggle on a statewide level. There were eight SUNY schools represented at the conference and representatives from non-SUNY schools also attended.

### SULLIVAN PRINCIPLES EXPOSED AS COVER-UP FOR U.S. IMPERIALISM

The Sullivan Principles say that corporations shouldn't discriminate against blacks in terms of hiring and wage levels. They are promoted by the U.S. ruling class as "guidelines" for American companies who invest in South Africa. They supposedly guarantee human rights for black workers, but in reality are only a set of lies, a cover for further exploitation. The Board of Trustees tries to divert and undermine the divestment struggle by saying that they will only invest in corporations that have signed the sham "principles." The conference passed a resolution exposing them as being "designed to legitimize the continuation of U.S. corporate support to apartheid" and called upon the Board of Trustees to reject them and divest.

### CUT TIES WITH APARTHEID!

During the workshop on divestment, the question of "U.S. cut diplomatic ties with South Africa" was raised by an RYL member. The brother who was running the workshop said that though he had never thought of "cut the ties" before, he agreed that it would be a good way of focusing the support movement, and made it a part of his presentation. The keynote speaker, a black South African journalist, encouraged that it be put forth as a resolution. Members of the Trotskyite Socialist Workers Party and the Young Socialist Alliance tried to distort the importance of "cut the ties" by belittling it as simply a matter of "diplomacy" and by pitting it against divestment. By boldly struggling against the dumb Trot line, RYL and the African Liberation Support Committee were able

to win over the majority of students. The resolution, which passed almost unanimously, stated that "whereas state-to-state relations between the U.S. and South Africa allows for the economic and political support of the apartheid regime... Be it resolved that this conference... supports the demand that the U.S. government cut diplomatic ties with South Africa and end all relations..." The conference also passed a resolution that they would support ALD '79 by sending a contingent to Washington D.C. on May 12.

This was a victory for the correct line of uniting all the forces doing support work and focusing on the single target of the U.S. government. It showed how eager students are to link up divestment work to other struggles. SUNY students are more determined than ever to carry on, not only on their local campuses, but on the statewide level, to force the trustees to end SUNY's support of apartheid and build a statewide support movement.

## STUDY OF "RACIAL BETTERMENT"

by, Psych Agiator

In July 1972 Jensen, Herrnstein, and Eysenck (who preach the biological superiority of whites and/or the rich), with 47 other prominent academics signed a petition published by the American Psychologist (the main organ of the American Psychological Association), complaining among other things that, like Galileo, they were being persecuted for their scientific beliefs, as well as being called "fascist." In numerous places these professors have also protested against the intrusion of politics into science. Not only have other academics come to the defense of these charlatans but they have received sympathy, support, and even honors from major universities, editors of American Psychological Association journals, and scientific societies.

Well, it turns out, according to the New York Times of December 11, 1977, that nearly every well-known psychologist in the last 30 years who has propounded black inferiority in intelligence was recruited to do this, and accepted large financial support from right-wing, fascist elements of the capitalist class—all this without, apparently, complaining that this represented the intrusion of politics into science! Since 1937 a tax-exempt foundation called the Pioneer Fund, financed by a Massachusetts textile magnate, has been supporting studies for "Racial Betterment." As the Times article (by Grace Lichtenstein) states, "for more than 20 years [Pioneer] supported highly controversial research by a dozen scientists who believe that blacks are genetically less intelligent than whites." Although some scientists approached by the fund to conduct this "research" refused the offer, nearly every prominent psychologist associated with propagating the notion of the inferiority of black intelligence has either received support from Pioneer or has sat on its committees.

Among them are the following:

- 1) Dr. Henry Garrett, former president of the APA and former chairman of the psychology department at Columbia University. He has published numerous articles in both APA journals and pamphlets of the White Citizens Council, a racist organization.
- 2) Dr. Audrey Shuey, author of a widely read and cited book in the 1960's, *The Testing of Negro Intelligence*, published by the "Social Science Press."
- 3) Drs. Travis Osborne and Frank McGurk, authors of numerous articles in this area.
- 4) Dr. William Shockley of Stanford University, well-known racist and honored member of the National Academy of Sciences. Shockley, by the way, did not receive merely pocket money from Pioneer: "A spokesman from Stanford said that \$179,000 over 10 years to Dr. Shockley from Pioneer sounded correct."
- 5) Dr. Arthur Jensen is "another major beneficiary." A minor academic before 1969, Jensen was propelled to instant fame on his announcement that blacks and the working class are genetically inferior in intelligence. It appears that the funds going to Jensen were laundered by University of California (Berkeley) administrators through a political science professor. (Folks out West may want to investigate the complicity of their university administrators in funneling money from such racist organizations, and how these universities are benefiting financially from the indirect costs.

In conclusion it should be noted that those associated with the Pioneer Fund have also been involved with a number of other right-wing activities, such as

- 1) The writing of pro-South Africa articles in "The Citizen," a publication of the White Citizens Council.
- 2) Funds from Pioneer have gone to academics for "anti-busing" and "anti-desegregation" seminars in Louisville and Boston.
- 3) People working with the fund have included a founder of the American Coalition of Patriotic Societies and Billy James Hargis' Christian Anti-communist Crusade.

# WOMEN'S RIGHTS IN AFRICA

BY Telar Deng

Are there such things like women's rights in Africa recognized and protected by African Society and their legal environment? And if so why polygamy and bridewealth? The former refers to one who can be married to more than one wife and the latter refers to wealth (money, cows, etc.) paid by the wife taking family to the wife giving family.

Since a article of this size can not reveal in depth the insight of this topic, I would like to address a few important issues on why Africans practice polygamy and bridewealth and what effects it has on women's rights as viewed in a Western perspective.

When I first came to this country in Jan. 1978, the first popular question my friends asked me was; Why do Africans practice polygamy and bridewealth? Polygamy is viewed by the western society as being socially unacceptable and bridewealth is considered as buying a women, which implies that she has waived her rights in such areas as divorce, ownership of property, to mention a few.

Before I answer this question, it is worthwhile to give a rough idea of what is a legal definition of "Right". A right is a legal capacity to act-to do something voluntarily or to demand that someone else act or not act. Rights are also divided into personal rights and property rights. The difference between the two is in their

transferability. Personal rights are those rights one has solely by virtue of being a person and a citizen of a particular country. They are never transferred or waived. Property rights are those rights, the owner has, as a legal right to dispose of them when he or she wishes. To say that women in Africa have no rights, is saying in other words that Africans have no legal system which protects rights.

In the ordinary course of reading the western writing on this issue, it is still possible today to pick up books and articles that reveal the vast European and American ignorance about African families and their institution of polygamy and bridewealth. And interesting enough, these articles and books all say the same thing's their content seldom varies, although the language and degree of detail varies.

Polygamy and bridewealth are as old as African society. When missionaries went to Africa, their intention among other things were to convert the "savage" tribes of Africa (as they called them) into christianity. The idea behind this was to deprive them of their cultural practices including polygamy and bridewealth. This met with a strong opposition, although the missionaries succeeded in a small scale. Africans opposed the missionaries they didn't want change sponsored by foreign agents. Especially since it was directed against African Culture.

Africans pay bridewealth, not to buy a wife as Europeans and Americans put it, but for the following reasons: 1) Legitimize the children (they become apart of their father's tribe) and 2) to compensate the bride's family for the loss of a member of their family. The presence of

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# SENIOR & FRESHMEN INTERVIEWS

By Marlene B. Gill



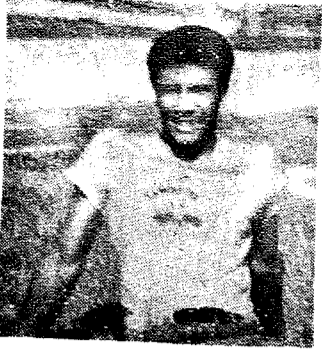
**David Valentine**  
St. Albans, Queens N.Y.  
Biology

## QUESTIONS:

1. As a senior, what do you feel you have accomplished at Stony Brook academically?
2. Socially?
3. As a Black student what have you involved yourself with on campus?
4. What are your do's and don't's about Stony Brook?
5. How do you feel about students graduating after five years at Stony Brook?
6. What are your idealistic expectations from Stony Brook?
7. What are your main plans after graduation?
8. Any helpful hints for those still in college?
9. Your hobbies:

**Diane Harris**  
Brooklyn, New York City  
Youth Community Studies

1. My biggest accomplishment on Stony Brook academically has been the discipline I've learned, which has enabled me to successfully learn and complete my academic requirements.
  2. I've learned further how to extend myself to others.
  3. I've been in several Black Theater Productions, President of the S.A.I.N.T.S organization (minority academic organization), a member on the committee for the retention and recruitment of minority students, and have spoken to potential incoming A.I.M. students.
  4. Do become involved in some school activities. Do take full advantage of all that Stony Brook has to offer. Do set your academic career FIRST. Don't let one person or a group mislead you.
  5. I'm graduating after five years and I feel good about it, and so should anyone else. It does not matter how long it takes you to get thru college, what matters is that you have learned and made accomplishments.
  6. To become both academically and socially prepared, enabling me to successfully obtain my career objective.
  7. To go on to medical school.
  8. 1) Always get to know your instructor, a lot of times they will give you extra - consideration when marking. 2) Try to get work experience in a area related to your major. It will definitely help your chances of getting a job or into a graduate school.
  9. Carpentry, sports, photography, and acting.
1. I've received, or I will receive a document stating that I've met the necessary requirement for a Bachelor of Arts Degree from Stony Brook.
  2. Nothing! It made me very much aware of how lucky I am that I have a better life, family and friends back home.
  3. My first two years here were good ones, I met a lot of new people and now they are all gone. I was actively involved in the Malcolm King Educational Center for pre-school children - it's gone also.
  4. Do - stay here if Stony Brook has something to offer you. Don't - stay just because you feel that its a place where you can be away from home and your able to run loose and play konse.
  5. Its not the quantity of years, but the quality. Finishing what you've started is whats most important, and this finishing should lead you toward better opportunities in the bigger world.
  6. I don't have any, I hope that my degree will help me get my foot in the door. Once I'm in its up to me.
  7. I plan to work for a year or two, - I need a break from school. After this break I plan on returning to school for graduate work. (Not Stony Brook.)
  8. If you want to be here - STAY - and do the best you can. But if you feel that you need to be somewhere else - PLEASE GO!
  9. Getting out of Stony Brook.



David R. Bailey  
Jamaica, Queens  
Biology



Leopold (Leo) A. Whiteman, Jr.  
Mechanical Engineering

1. I feel I have procured an adequate knowledge of the sciences, and have developed the ability to work with my peers.
2. I have learned to establish my priorities and deal with university pressures, including peer pressure and the racism that flourishes.
3. I have run track for the college and with the help of my colleague, I have created a collation of other black college students and universities through my disco parties!!
4. What you should "do" is get to know your professor in the beginning of each semester, and "don't" fool yourself about your study habits.
5. Firstly, you should be proud that you graduating. Secondly, with Stony Brook's academic competitiveness and reputation you should feel that five years is only a number and nobody can take away the knowledge you have acquire within "X" amount of years!!
6. Idealistically, I would like to see all black people on campus speak to you as you walk by rather than looking at you and turning their heads away apathetically.
7. I plan to attend Dental School or go into animal research in New Orleans. I also plan to live my life, (i.e., Get married and raise my family).
8. Study hard and don't get discouraged or distracted from your ultimate goals, because the future lies in your attributions.
9. All sports, photography, working on cars, chess, partying and women watching!!

Tracey Asheber  
Psychology

1. I have acquired much knowledge about psychology, which has given me a better understanding of people.
2. Socially I have learned to adapt to different kinds of people of different races, backgrounds and attitudes.
3. I am a member of the Gospel Choir.
4. No comment.
5. It doesn't make a difference to me whether or not a person graduates in four or five years as long as they graduate which is accomplishing their goal.
6. I do not have any.
7. I plan to work for six months, than attend graduate school for psychiatric social work.
8. I feel that those who are still here should be very selective about the courses, professors, and the size of the classes attended. Present students should carefully plan the prerequisites that they take and make themselves known to the professors so that he can know that you are knowledgeable about one subject matter or at least interested and dilligent.
9. Bowling and singing.

1. I have studied the field of mechanical engineerin and have proven to myself that there is a great need for minority science majors. I know this to recieved a good academic background in my field.
2. I am 1 of 4 black disc-jockeys on WUSB-FM. I am one of the studio engineers on the campus station. I believe that more blacks should join this organization and let their voices be heard in the programming of the station. I am a member of the S.A.I.N.T.S. This organization has helped me become more professional in mu academics as well as more actively involved in campus affairs, something most black students do not do well.
3. I bring the black musical perspective to this campus and community through the radio station. I try to publicize as many noteworthy events as possible through this medium. As a S.A.I.N.T. member, I have helped people who have wanted to enter the Applied Science through tutoring and guidance.
4. Do's: Be aggressive to the goals that you set. Be willing to sacrifice everything in achieving these goals. Don't be intimidated by the white majority populus of this campus. Learn to use this campus to your advantage. As Jesse Jackson says: "Nobody can save us from us but us." Don'ts: Do Not BULLSHIT in classes, hobbies, or in life.
5. If they have a legitamate reason to do so, so be it. However, there is no reason a student should graduate in five years for either academic or misguidance reasons.
6. To become the best scientists I could become without regard to my ancestry. To lead more minority students into scientific fields, especially the engineering fields where there is less than 3% of the total engineers being black.
7. To work for a professional engineering firm, and get my masters in engineering.
8. Become involved in all phases of this campus. To use all of this campus facilities. To not become intimidated by this campus community. To never compromise your feelings or opinions. To get a professional attitude in all that you do. To expect the highest level of excellence from others as well as yourself. To treat others as you would want to be treated, and to respect others as you would want to be respected.
9. Sports, music, art, photography, and chess.



**Guillermo Rojas**  
Psychology

1. Academically, I feel Stony Brook has trained me in my field in more ways than one.
2. I feel the experiences at Stony Brook will help me in dealing with "people" in the "real world".
3. I have been involved in the Black Student Union, Combination Black Theatre, Black Basketball Association and the S.A.I.N.T.S.
4. Do study!
5. I feel that they shouldn't waste time and leave the university with something to show.
6. My idealistic expectations from Stony Brook is that, this moment in my life has been a door which will led me into a new world of experience.
7. I plan to continue my education, to get a job, and then enjoy my life.
8. Get active, it would probably be the most revolutionary action taken in your life.
9. Basketball, swimming, volleyball, tennis, baseball and good music.



**Steve Clark**  
Brooklyn, N.Y.  
Political Science

1. Quite a bit! My mind has been brought in a stage of questioning and researching ideas to see what is the best way.
2. It is a beautiful place. Socially who could ask for more?
3. Black Student Union, Black Basketball Association and the play, Black Cinderella.
4. I do what I want and don't do what I don't want to do!
5. I feel that I have been cheated in a way. Due to the uncoordinated condition of the Aim program.
6. I want to be a lawyer.
7. To get a job and go to law school.
8. Try your best; shoot your best shot.
9. Basketball, women, football, and backgammon.

## FRESHMEN INTERVIEW

### QUESTIONS:

1. Why did you decide to come to Stony Brook?
2. What are your impressions of Stony Brook?
3. As a black student what have you involved yourself in on the university campus?
4. What are your goals you expect to gain?
5. What is life like living on the Stony Brook campus and dealing with other black students?
6. What do you like most about Stony Brook?
7. If you had a friend coming to Stony Brook as a freshmen, what would your do's and don'ts be about the university?
8. Your hobbies:



**Rene Webb**  
Albany, N.Y.  
Doane Stuart High School  
Theatre, Psychology, and Business

1. Stony Brook has a good reputation and I wanted to experience the atmosphere of a large university.
2. O.k., academically it's highly recommended. Socially - it definitely needs improvement.
3. I played Cindy (Cinderella) in the play Black Cinderella; I sing in the Gospel Choir and I'm an Ammann Hall Representative.
4. To obtain a degree in either theatre, psychology or business and use it to the best of my ability which hopefully will be beneficial to others.
5. It needs much improvement.
6. The Gospel Choir.
7. Be prepared to study and make sure it's done before you start partying.
8. Singing, dancing and all sports.

cont. on pg. 17

# WE ARE FAMILY...







# POETRY, , , POETRY

## FOR EVERY CAUSE

## There's AN EFFECT 10/78

by Pat Thornton

Martin Luther King said;

"I have a dream"

Then H. Rap Brown responded with;

"We must meet violence with violence"

And now I say why

Why is Clifford Glover dead

And why is Torsney still on the force

And why was Arthur Millers death declared

A "Justifiable but unforeseeable accident"

Yes on October 26th, 1978

The state had the audacity to report

That Arthur Millers murder was a justifiable accident

They're killing our children

They're killing our men

Then they're put back on the streets

To protect us again

As I think I realize why

And I get scared because in my heat of fury

All I can do is wonder

What I'm going to do

I'm running out of storage space

## Africa My Continent

They say you are dark and backward,  
They say you're wild  
They say everything dreadful about you.  
But I say them who say that are ignorant.  
You re beautiful and you re my continent!

I'd love to ask them questions!  
Them say your re dark;  
But they got gold from you  
Did'nt you give them bread when they were  
hungry?

Did'nt you shelter them at night?

They came looking for cheap labour  
Them forced you to give them slaves!  
Who planted corn for them  
And look at the price you get!  
Your're mocked and jeered at.

Them say your're backward!  
But they would do anything to get hold of  
you!

They would fight for you  
you're beautiful and  
You're my continent!

Spread out your legs and hands huge lady!  
Continue to protect your children  
And show them your strength.  
Because you're beautiful and big!  
That's my continent, Africa.

By E.Wami

## SOWETO

By Emmanuel Wami

Masses of sad bodies lie by;  
Gunfire smoke fumigates and chokes;  
As the bullets riddle through the flesh mercilessly!  
Driving the helpless victim down!  
That is my brother in Soweto!

Please ease the pain on his body!  
What sin has he done  
Which deserves such heavy punishment?  
Dry your tears my brother  
For we shall conquer!

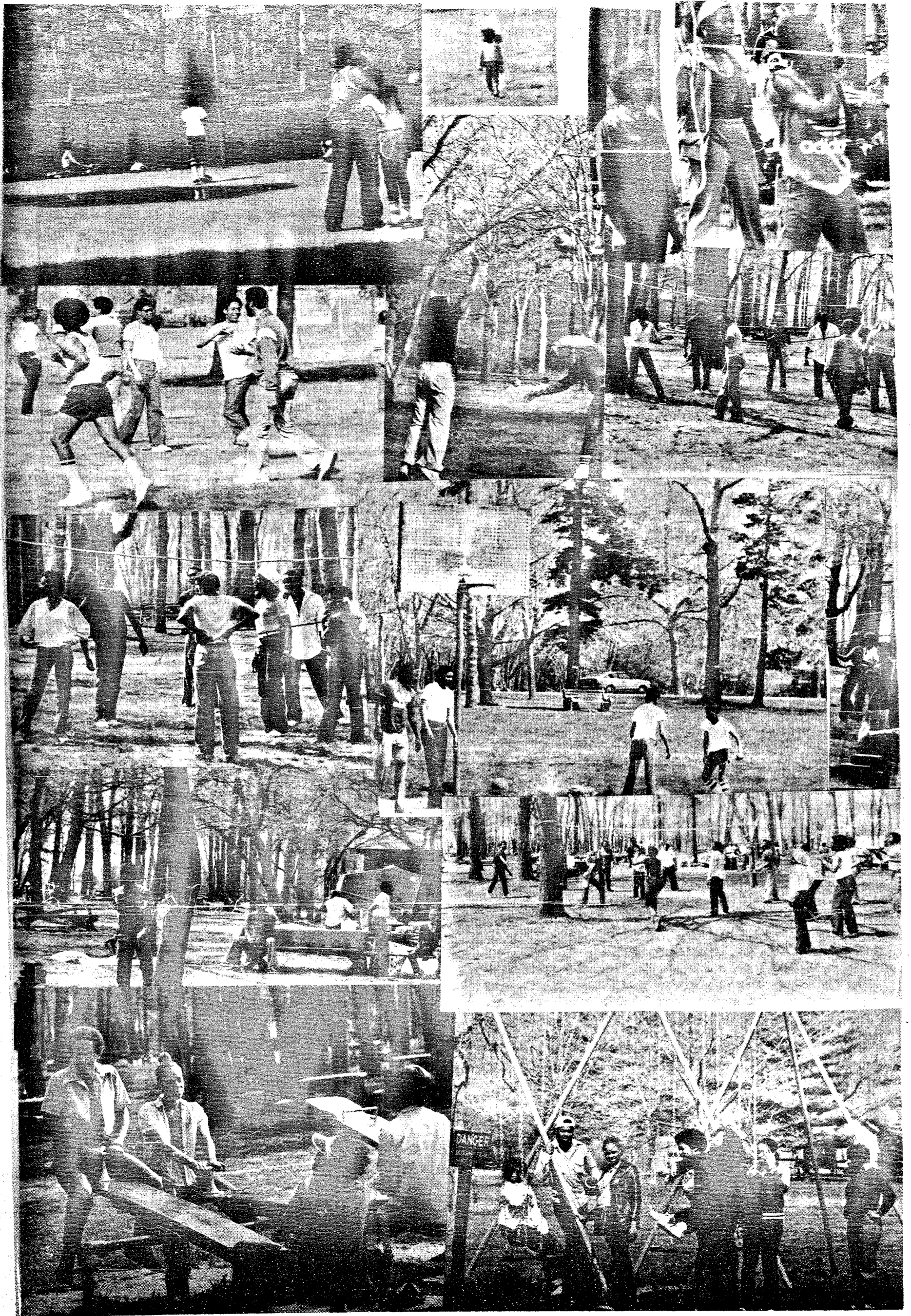
brutality, horror, and darkness  
Rule in this city.  
The melody of sadness is intoxicating  
As the oppressors plunder and loot mercilessly  
That is the life which my brother leads in Soweto!

Please somebody stop this brutality!  
He has to carry a pass in his own land  
Kneel down for his oppressors and  
Yet they turn and kill him.  
That is my brother in Soweto!

My ears are tired of this crying!  
My hands are hurting to get hold of that gun!  
My legs weary to run after the oppressor.  
Yes, I can't stand this any longer  
For that is my brother!

I'm pleading to all mankind!  
Innocent people die in their land everyday!  
Condemn the apartheid and it's supporters  
They are ruthless and mean  
To my brother in Soweto!

Let us unite and fight racism!  
Let us unite and fight apartheid!  
Forward people of valor!  
Stand up and fight for your rights  
And thus my brother shall be free.



# BLACK PERSPE

## The Coup In Grenada BY Paget Henry

Before dawn on March 13, 1979, a group of armed men and women overthrew the duly or not so duly elected government of Sir Eric Gairy, Prime Minister of Grenada. The overthrow was significant because it was the first successful (though not the only) attempt of its kind in the English speaking Caribbean. Behind this shattering event, was an intense struggle for power that pushed one element of the opposition to resort to force to effect a change in government. To understand this struggle we must take a few steps back to the birth of Gairyism in the 1940's.

The late forties was a time of decolonization for the English speaking Caribbean, and Grenada was no exception. At that time the vast majority of workers were agricultural workers. They worked for wages on large estates and also on small plots of land that they owned. In St. Georges, the capital and major urban area, there was a small urban working class made up of stevedores, porters, service workers, etc. In his bid to lead the decolonization movement, Gairy succeeded in fusing these two groups around common grievances they had with the colonial bourgeoisie which controlled both urban and rural production. With hindsight, we are now able to see that Gairy's primary aim was not the ending of the dominance of that class. Rather, it was to exploit his position as political broker between the classes and so maintain himself in power. So, along with the democratic forms that were being institutionalized as decolonization progressed, a very personal and clientelistic form of politics was also emerging. The latter took root in Gairy's political party, the Grenada United Labour Party (GULP) and in his union, the Grenada Mental and Manual Workers Union (GMMWU).

In 1967, Gairy's party was returned to power - that is, not long after the island had become an associated state. It was also around this time that the postwar economic boom in the region was ending. Unemployment was rising and so was popular discontent. As this discontent increased, the benevolent power broker slowly turned malevolent. He began threatening employers and other groups who resisted his union; local government bodies, farmers cooperatives and other independent sources of power were either abolished or taken over. But Gairy's wrath fell hardest on the left leaning coalitions that were emerging as result of the economic crisis.

These coalitions were by no means unique to Grenada. On the contrary, they were all over the region: (NJAC Trinidad), Forum St. Lucia, Afro Caribbean Movement Antigua, etc. In Grenada it was to be the New Jewel Movement (NJM). The NJM resulted from the coming together of two sources of opposition. The first was the Joint Effort for Welfare Education and Liberation (JEWEL), an agriculturally based organization. It was led by Unison Whiteman and Selwyn Strachan, and was committed to the undermining of Gairy's exploitation of agricultural workers. The second was the Movement for Peoples Assemblies (MAP). This was an urban based group with a socialist ideology and was led by two lawyers Maurice Bishop and Kendrick

Radiz. In March of 1973, the two groups merged to form the NJM.

The issue that brought Gairy and the NJM to a head on clash was that of independence. Gairy had made it the central issue in the 1972 elections which he had won. The NJM, the Grenada National Party (GNP), and other opposition groups were not opposed to independence, but to the method by which Gairy proposed to achieve it. They wanted a referendum as required by the 1967 West Indies Act, while Gairy insisted it was not necessary. The situation was very similar to the one that preceded statehood. Only then it was Gairy who was insisting that the GNP hold a referendum.

Opposition to Gairy's position began early in 1973. It started with the organization of a signature campaign by the GNP, and the refusal of various opposition groups to participate in Gairy sponsored discussions about independence. In this atmosphere of increasing tension, industrial disputes soon became indistinguishable from political struggles. As a result, the series of strikes that started on April 5, 1973, were a part of this on going anti Gairy campaign. These strikes and demonstrations continued virtually unabated until January of 1974, the eve of independence. As this opposition continued to grow, so did Gairy's tendency towards the use of violent repression. For example, on November 4th, the NJM held a peoples congress which attracted over 10,000 persons. The congress ended with an ultimatum for the Prime Minister: either he resign or face a general strike. On the day set for the strike November 18th six NJM members were beaten, arrested and jailed by the police and Gairy's own Mongoose Gang. Events came to a head two months later when Rupert Bishop, father of Maurice Bishop was killed by the police during a demonstration. It was only after this tragedy that the wave of protests began to subside and an uneasy Grenada moved on to formal independence.

In the period following independence, the major opposition groups joined together in a "People Alliance" to contest the general elections of December 1976. The election turned out to be a very controversial one. The Alliance polled 1,500 more votes than the GULP but won only six of the fifteen seats. Electoral malpractices were charged and contested in court, but without significant results.

Meanwhile, back in the helm, Gairy continued to grow more and more authoritarian. This was evident in the continued use of repression and in the close ties that he developed with the repressive regime of General Pinochet of Chile. The general was not only supplying Gairy with arms, but also training his soldiers. As the prospects for a peaceful change of government continued to recede, early in 1978 the members of the NJM began training themselves for an armed seizure of power. A few weeks before the eventful morning of March 13, the NJM received word that Gairy was organizing to move against them. This move was to take place in his absence. Deciding to take pre-emptive action, the True Blue barracks

**CONT'D ON PG. 14**

# CTIVES ON . . . .

## The Formula Babies Of The Third World

BY Peter Lawson

There is a growing commercial exploitation in the Third World. During the last few decades Swiss, American, British and Japanese companies have been misleading the Third World Nations with non-professional practices in order to sell their products. As a result there has been a wide spread of "Commerciogenic Malnutrition" to infants, the most helpless beings in the world. Despite this, there still is large usage of infant formulas in the Third World.

According to the Infant Formula Action Coalition (INFACT) "Ten million babies are starving throughout the Third World", Some of these babies may be unhealthy for the rest of their lives; others may be mentally retarded and some may even die because of this infant formula.

Throughout the Third World from Haiti, South America, from Nigeria to the Philippines, mothers are leaving maternity wards with powdered milk given to them as free samples. In many



West Indian baby, bottle fed from early weeks of life with overdiluted, contaminated infant formula. The result — Wastasmus, diarrhea and death.

instances, they are recommended by doctors to healthy mothers who are able to lactate. In a recent C.B.S. report entitled "Into The Mouths Of Babies," it was pointed out that newspapers in the Dominican Republic claimed that approximately 90% of the local doctors were receiving favors from some of these companies to recommend their products.

The most notable of these companies is Nestles. Mass media and advertising slogans imply that mother's milk is inferior to commercial (milk) formula. The hiring of nurses (some of whom are not true professionals) to recommend these formulas to partially educated parents is another of the aggressive promotional scheme these companies use to sell their products.

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

**cont'd on pg.15**

## BLACKS IN THE 60's/ BLACKS IN THE 70's

BY ALDON MORRIS

After conducting extensive research on the Black Movement of the late fifties and the entire decade of the sixties, I have reached a number of conclusions. For this article though, I wish to concentrate on one of these conclusions; namely, Black people in the seventies are indeed quite different from those in the fifties and sixties.

The differences are both of a positive and negative nature. But, before making judgments, let me point out some of the more salient differences: a) Black people of the seventies are covertly more militant than those of the fifties and sixties, b) overtly Black people of the seventies are much less militant and substantive than those of the fifties and sixties and c) Black people of the seventies experience time far differently than our brothers, sisters, mothers, and fathers of the fifties and sixties did. I will now explicate these important differences.

Black people in the seventies are covertly more militant than those of the fifties and sixties because of the effects of the Black movement. Prior to the

movement, Blacks in general were very apathetic, felt very inferior, and indeed hated themselves. All the power to be, made sure that this was to be the case. I need not remind many of my contemporaries that when we were growing up the most demeaning thing that we could say to a sibling or playmate who made us mad was "you black nappy headed nigger!" But the movement taught us what it meant to be Black and proud and how to cooperate collectively and to build our inner strengths and powers. More significantly, many of the leaders of the movement--women, men, students, and parents--were highly intelligent, confident, educated, and non-compromising. These Brothers and Sisters taught--through example. As a result, we now stand on the shoulders of giants and quietly say within our homes and to our buddies that we won't take no shit off nobody be he/she black or white. That's a covert militancy that is necessary but not sufficient.

Unforgivingly, Black people in the seventies are overtly less militant and substantive than those in the fifties and sixties. Black people of the preceding decade came to feel

that their destiny was in their own hands and that if they failed to get free then their offsprings should disown them and consider them historically insignificant. These freedom fighters of ten years ago not only tried to free black folks but a whole nation and a whole world. Let there be no mistake about it, our legacy is a noble one. These people were substantive, too, they created their own unique organizations (SCLC, SNCC, CORE, etc.) and through them laid their bodies on the line so that their children may have it a little easier. Black people in the seventies have failed to follow these leads. OK, so we are Black and proud now and don't take no shit. Well then explain to me why right here at Stony Brook University the surrounding Black communities (Bellport, Amityville, Wyandanch, Babylon, Bridgehampton, etc.) are totally ignored. You could count on one hand and maybe a half foot the number of Black students that are recruited from these areas. Explain to me why none of the top administrators in this state school are Black. Explain to me why these white academic depart-

**cont'd on pg 14**

few divorces in Africa compared to Europe and America doesn't imply that bridewealth prevents the wife from divorcing her husband. To be precise there is no doctrine of no-fault in divorce in many parts of Africa. In Africa if you want to get a divorce there must be a legitimate reason found within the legal concept of divorce.

To come to the issue of polygamy, it has nothing to do with the position of a women in the African Society. African women, by and large, have a high social position: legal rights, religious and political responsibility economic independence. History reveals clearly that there were Queens and women in political positions in Sub-Saharan Africa (16th and 17th centuries) at the time European women were confirmed to kitchen work. The fact that American women think that the impossible thing to share is the husband, is not an African way of thinking.

In reality there is a move today in some Societies in Africa to eliminate the practice of polygamy and bridewealth. The reasons for each one are different. For polygamy it is very hard for one man to maintain family expenses. Also think of it this way; if one wife can henpeck you, how would it be if there are two or more. Bridewealth is being reduced if not being eliminated altogether. The reason is that many youngmen are finding it difficult to pay the expensive price of bride-wealth.

Whatever negative arguments are put forward against polygamy and bridewealth by the western world, it remains clear that Africans like it and the systems seem to be working.

ments make sure that only a token number of Black graduate students are admitted. Explain to me why there are no Black full professors here and why the few low level ones keep so quiet. Yes, my brothers and sisters, we do take shit. Great wonder, ten fifteen years ago we didn't.

Finally, Black people in the fifties and sixties experienced time far differently from what we do now. That is, they felt a certain urgency about things. They felt that the only way to change economical, radical, and social inequalities was to act on it now. They did not believe that waiting did anything except make the oppressor stronger and more entrenched. I have talked to over forty of the leaders in the movement and they all told me that they wanted change right then and were ready to die if

necessary to get it. Many, many did die, far more than we think. You see, if you feel that you must get certain things accomplished in two, three years, ten years, or even a lifetime, then you will be more critical of what you are doing and hold yourself accountable for wasting time. I am amazed at how hard people in the movement of the sixties worked. Incidentally, for those people who are unaware, Martin Luther King's work day began at 6:30 a.m. and ended at 2:30 a.m. the next morning. To the Black people of the seventies and the onrushing eighties, I would like to inform you that the torch has been passed to your hands. Do you have courage to run with it and make your life an example as did the Freedom Fighters of a few years ago?

GRENADA cont'd.

of the Grenada Military Force was stormed by NJM forces early on the morning of March 13th. The attack resulted in the arrest of 100 soldiers. Simultaneously, the radio station was seized and government ministers were taken from their beds and confined to prison. In a very short time it was all over with only three fatalities occurring. Within a few days, a Provisional Revolutionary Government, headed by Maurice Bishop was set up. This government will rule the country until new general elections are held.

The NJM then is the first of a number of post statehood/postindependence coalitions in the region to come to power. The question that remains is: what will be the fate of the remaining ones? Will they be able to arrest the regional tendency for the original tendency for the original mixture of benevolent clientelism and parliamentary democracy to degenerate into parliamentary dictatorship? Or will they themselves fall victim to this tendency? Only time will tell.



Brother Malcolm (1925-1964)

He spoke out boldly, daring to go against the tide to expose all incorrect ideas and lead the struggle forward. Understanding the needs and sentiments of the people, he was able to raise their political consciousness and show that the only solution is revolution.

psy. cont'd.

- 4) Writing books on restricting immigration, and testifying in congress against the liberalization of the immigration laws.
- 5) As staff members and representatives of the McCarthyite Un-American Activities Committee.

With the recent disclosures that 1) Sir Cyril Burt's work in which he claimed intelligence is genetically controlled (and for which he was knighted) is fraudulent, and 2) that much of this research has been financed by explicitly racist and anti-communist groups, few doubts remain as to what this part of bourgeois "science" is about. In a capitalist society where the ruling class benefits materially from the exploitation of minorities and the working class, theories such as those of Burt, Eysenck, Jensen, and Herrnstein will be put forward to make it easier for the rich to continue to exploit the poor. Without the injection of big money, it is doubtful that such "research" would get the kind of attention and credence that it has. It is the responsibility of all those progressive elements in the psychology profession to take a stand and disassociate themselves from these theories of the genetic inferiority of minorities and working class people and to refuse to use standardized tests which discriminate against these groups.

# RASTAFARI



## Part Two

## Errol McDonald

The ideology of the Rastafarian Movement, is very complex and controversial. Thus there are many separate factions in the Movement. There are the Twelve Tribes of Israel, the Nyiah Binghi Order, the Ethiopian Coptic Church, the Ethiopian Orthodox Church, the Rastafarian Movement Association and many non-organized "Dreads". However, behind all these movements, lay certain principles common to all.

Firstly, all the Brethren advocate a communal way of life and denounce the Western ideas of individualism and consumerism as being evil. There are many Rastafarian communes where the Brethren have achieved "Peace and Love" that exist nowhere else in the Society. Because of this rejection of Society, they are branded as communists, however, the Brethren will deny this saying that they know nothing of any isms. They are simply living the will of Jah(God) and putting the Christian ethic into practice.

As already said, Haile Selassie I, is true and living God. Rastas do not consider the Emperor dead and now boldly declare that outsiders can no longer tell them lies, and the media spread false propoganda about the Emperor because they cannot see H.I.M. Now only Rastas can tell of H.I.M. because only they can see H.I.M.

Ras Tafari was Haile Selassie's name before he was crowned. Ras is a title meaning Prince, and Tafari means to be feared. His whole name thus meant the Prince to be feared. Upon his coronation, he changed his name to Haile Selassie, which, coincidentally means "the power of the Holy Trinity." There is thus some substance to the Brethren's

faith in H.I.M. of Ethiopia, the oldest monarchy in the world, Selassie being the 323rd descendant and claiming ancestry to Solomon, David, and the Queen of Sheba.

All the Brethren believe that redemption can come only through repatriation to their spiritual homeland, Ethiopia. When reference is made to Ethiopia, they mean the entire continent, Africa, as it was called Ethiopis in ancient days. While Haile Selassie was on earth, he allotted to the Blacks of the West and the New World, land to which they could go home to. Many of the Brethren took advantage of this, and are now living in Ethiopia today. Many, however, await the Black Starliner, promised by Marcus Garvey. They refuse to pay to go to Africa, asserting that they did not have to pay to leave Africa, rather they were forced.

Rastas see themselves as the Black Jews, the chosen people of the Black God. The white Jews they say, are false. Being Hebrew they thus cling closely to the way of life portrayed in the Old Testament. Living among the Brethren for a few days, one can see exactly how the Israelites used to live.

Rastas consider themselves still in slavery and await the coming of Moses to deliver them into the Promised Land - into the Promised Land - Africa. The children of Israel in the Bible underwent 400 years of slavery. When this time is up, then will they be free to go to Africa, by which time it is claimed, Africa will be rid of its white oppressors and the Black Starliner will return for the remnants of its people. After their move to Africa, the corrupt Western world will be destroyed- The battle of Armageddon, and all those not on the Black Starliner will be destroyed along with it.

## The Formula Babies Of The Third World cont'd from pg.13

formula requires sterilized water and clean utensils for measuring, mixing and refrigeration. These conditions are unlikely to be met because of the poverty conditions and illiteracy (inability to read instructions) by the parents or prepare the formula correctly. The prepared formula is diluted sometimes such that it causes dehydration, brain damage or even death as is evident in many cases.

The alternative of this formula is breast milk which is not only nutritionally far more superior because it contains antibodies, but sufficient to feed the babies and it is of course free. Less than 10% of mothers cannot lactate; however this small percentage which may need milk can purchase it from local companies.

Throughout the United States there are hundreds of organizations and distinguished individuals that endorse a boycott of these companies products. The boycott will continue and hopefully spread nation wide until Nestles and other companies like them stop the following: the use of "milk nurses" as sales personnel; the distribution of free samples to hospitals and clinics; the promotion of formula to health professionals; and the promotion and advertisement of milk formula in the Third World, where mothers can neither afford nor use the formula safely.

There are no laws preventing the companies from doing irreparable harm to millions of babies. The only thing to do therefore is to get Nestles attention is through boycott. We can all help by spreading the word and actively supporting the Boycott. Besides Nestles other companies including Libby's, Stouffers and Crawford products.

You can also write Nestles and tell them of your boycott of their products and of your willingness to spread the word. We should get involved, because after all, we too are part of the Third World.

For more information about what you can do to help or any other information on the matter please contact:

THE SCIENCE FOR THE PEOPLE  
246-5053

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Bantu Stephen Biko  
HONORARY PRESIDENT  
BLACK PEOPLES CONVENTION

BORN 12/18/46  
DIED 9/12/77

ONE AZANIA ONE NATION  
INTERNATIONAL ANTI-APARTHEID YEAR



Innocent, By  
REASON OF  
INSANITY

CONGRATULATIONS to the NEW B S U  
OFFICIALS...

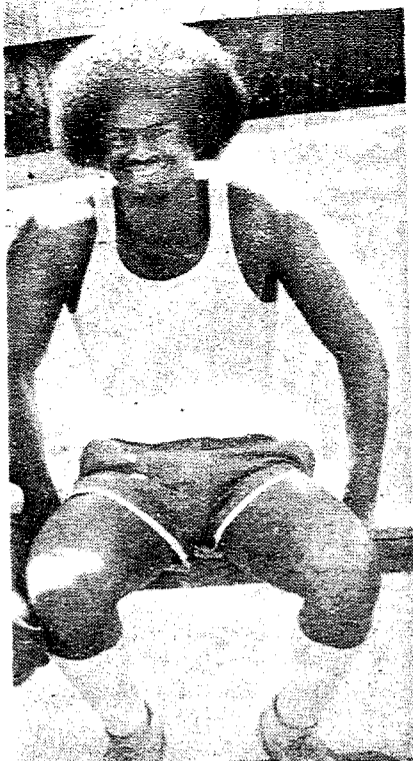
- Carlton Spurill President
- Gail Shepard Vice President
- Debra Weeks Treasurer
- Eva Roberts Secretary
- Valerie Duncan Communications Dir.
- Patrick Hilton Special Projects Dir.

Reflects Cont.

mosphere that projects the ideals the Black World newspaper opposes. As I analyze the situation, it appears that Stony Brook merely maintains the Black World paper as a form of pacification in the same way that they give small amounts of funds to other Third World groups. Thus the administration is able to reiterate the myth of Third World people through their controlling of funds. Third World students are allocated insufficient funds; the programs produced reflect the same. The cycle of no-funds; no-participation continues. Many of us know it occurs in precisely that order, but how many people see it reversed: no participation-no funds!

The summer approaches and allows us time to think out-side the covers of a book. I can only hope these thoughts will become intense-intense enough to demand the rights as a unified studentbody to produce a paper truly worthy of its





**Bernard Pearson**  
Brooklyn, New York  
Far Rockaway High School  
Sociology

1. Many of my friends graduated from here and told me of its great academic programs, (i.e., Social Worker, Sociology, and Psychology).
2. Stony Brook has a nice scenery, it is academically good and has friendly people.
3. I was on the basketball team this year and I was also involved in the Black Basketball Association, (B.B.A.).
4. My main goals are to achieve a degree in sociology and eventually go to graduate school. I also plan to travel around the world and then get married.
5. Living on campus is all right. I really don't deal with many black students on the campus but I do conversate with some and a majority of them are nice.
6. First of all, Stony Brook has a lot of activities, (i.e., sports and concerts); secondly, the campus is large and is built very nice, (the rooms in the suites are also nice to live in).
7. Do: Go to class,  
Do: Do your class work,  
Don't: party all the time,  
Don't: let anyone stand in your way when trying to accomplish your goals.
8. Basketball, bike riding, boxing, and football.

**Magaly Jeanty**  
Brooklyn, New York  
Bishop Loughlin M.H.S.  
Psychology and Biology

1. Because it isn't too far from the city and I'm able to travel back and forth without any problems.
2. The school itself is all right, but if you don't watch out, the people here can interrupt your school work.
3. Nothing
4. To get the most that I can from this school and to go on to something better, namely graduate school.
5. The life on campus is not too bad as long as people stay out of your business.
6. The easiness of traveling back and forth to the city.
7. Watch who your friends are, watch what classes your taking, and mind your own business
8. Track, rollerskating, ice skating and biking.

**Stacey Dunbar**  
Inwood, L.I., Nassau County  
Lawrence High School  
Nursing

1. I am interested in a career in nursing and I was told Stony Brook has an excellent nursing program.
2. When I was first interviewed to come to Stony Brook, I thought it had alot to offer me.
3. Since it is just my first semester here, I have been on the outside looking in seeing what may interest me in the future.
4. I expect to fulfill all the prerequisites for the nursing program here at Stony Brook and on the same token those for other universities.
5. Living on campus is no great thrill. If I had my choice I'd be living off campus. The black students are like the other black people I see everyday; some are down to earth, and others have their hang-ups.
6. The academic curriculum, the location from my home; it's not too close, or too far. Some week-



- ends I can come and go whenever I'm ready.
7. Since I do have a friend interested in attending Stony Brook this fall, I can speak truthfully on this question. I would tell her that the administration is unorganized and to make sure all her essentials are in on time, and not to be so anxious to meet people because the fewer you know, the better you do in your work.
8. I enjoy disco music, disco roller skating and traveling.



**Renee Y. West**  
Lackawanna, Buffalo  
Lackawanna Senior High  
Undecided

**Keith Martin**  
Brooklyn, New York  
Queens Vocational High School  
Computer Sciences

1. To advance my education, also because I have heard that Stony Brook has a good computer program.
2. Stony Brook is a very amusing place. There's always something to participate in. The bad thing about Stony Brook is it's another "Peyton Place".
3. I have involved myself in the Black Basketball Association, (B.B.A.) and intramurals.
4. I expect to gain my Bachelor degree in computer science, and play basketball for the remaining years that I attend Stony Brook.
5. Dealing with 90% of the black students, I might as well jump out of a plane without a parachute. The other 10% are the joint!  
R.R.W.P.
6. There is not much to like. A few things are all right, especially L.G.
7. Don't get involved with too many black students; stay with the books all the time.
8. Basketball, bowling, pool and L.G.

1. I came to Stony Brook to futher my education.
2. Stony Brook is a very nice school, but I feel as an incoming freshman there are important things you should know and sometimes you find out too late.
3. Nothing as of yet, except a party once in a while.
4. My goals I expect to gain are to finish college and to be successful in my career and in life.
5. Life on campus is really nice but dealing with some of the students is not what I expected.
6. Being alone when I want to and meeting new people, especially Keith.
7. Do speak up when you want to know something. Do go see your counselor. Don't walk around at night by yourself, you might get raped.
8. Dancing.



**Darryl Aldridge**  
Jamaica, Queens, N.Y.  
Bayside High School  
Electrical Engineering

1. I came to Stony Brook because the university is among the tops in the state and in my field of interest.
2. Well, I feel Stony Brook has a nice looking environment which is pleasant and somewhat conducive for learning.
3. The only activity I have involved myself in is the Black Basketball Association tournaments, (B.B.A.).
4. As of yet, I'm looking forward to a bachelor's degree in electrical engineering.

5. It's all right but most definitely is a serious trip. A third are all right people... the last third is like hot-ice, too cool, super fool.
6. I like the freedom it gives and the few sweet young ladies on campus.
7. I would tell him/her to take things in stride. Don't get carried away. Last but not most assurantly not least, get into the school work.
8. Music, sports.... caring and sharing with all of my might.

**Denise Boone**  
Westbury, New York  
Westbury Senior High  
Nursing

1. I decided to come to Stony Brook because I was told of its outstanding nursing program.
2. It's a good school and very influential. It tends to be hard and pressure does fill the atmosphere, but it comes to pass.
3. Singing in the Gospel Choir and I have involved myself in the Black Student Union, (BSU).
4. I expect to higher my education, get a degree in nursing and to help out others.
5. Life here is an exciting experience for me. Sometimes hectic, but I always make it through.
6. Meeting strange, interesting and nice people everyday.
7. Don't come expecting an easy trip. Don't let socolizing get



in the way of your work, but do come to experience a good time at Stony Brook.

8. Singing, sewing, cooking and reading.

1. Because I wanted to be close to home.
2. My impressions of Stony Brook, is that I like the academic program.
3. Well, I am participating in the Black Student Union and the Black Basketball Association, (B.B.A.).
4. My goals are to be successful in my academic work and to keep an A average.
5. Well, I think life here is like sometime at home. Why? Because when a bunch of blacks get together they have the tendency to be too cool, but I try to over look that.
6. What I like most about the Brook is the facility they have for an average student, which is science.
7. My dos will be to go to class everyday and do a lot of studying. My don'ts will be don't hang out to much and also be careful who you hang out with because there is always someone trying to antagonize you.
8. One thing Pill, (meaning basketball), and a little of tennis.



**Leslie Brown**  
Mabel Dean Bacon Vocational H.S.  
Nursing

1. I came to Stony Brook because it is highly recommended for its academic programs. The prestigious name that it has also attracted me to the university.
2. I feel Stony Brook is an excellent university that provides good opportunities for individual and is equipped with professional faculty members.
3. Being a freshmen, I have not as of yet been able to get involved or commit myself to any of the programs or clubs that are available to me. I'm still exploring the campus environment.
4. I expect a bachelor degree in nursing and to gain a minor in spanish which will be helpful in the health field.
5. Living on campus has helped me to mature as an individual, learning how to adjust and understanding students with different needs and experiences. Living and interacting with other black students, I have observed that there is a lack of black unity and happiness.
6. What I like most, is the fact that Stony Brook has an excellent nursing program.
7. My dos for my friends coming to Stony Brook would include studying quite often and handing in work on time. My don'ts would be never letting your work accumulate and try not to get involved emotionally because it will interfere with your work.
8. My hobbies that I enjoy are dancing, modeling and bike riding.



**John Sanders**  
Brooklyn, New York  
Pacific High School  
Engineering

# ON - CAMPUS FASHION

By Marlene B. Gill

This semester taking a look at SUNY @ Stony Brook black students we find that fashion and beauty is what counts when it comes to looking good. Looking at the black ladies on campus today, I feel that much has improved with time when it comes to being in vogue. For instant, lets take a look at make-up. I gathered about ten to fifteen students to represent Stony Brook; to discuss and model fashion in general. Leslie Feild, also a student on campus did the make-up for a majority of the ladies. She feels that there are two different kinds of looks when it comes to fashion. There is the natural or daytime look or the evening or disco look. Today there are many cosmetics designed for black women which tends to accentuate their best features. Working with the students, we didn't find it necessary to over do the make-up because they tended to have very good skin and facial structures. The major cosmetics used were from Flori Roberts, Ultra Sheen, and Stagelight Make-up Inc. These products helped achieve both looks used.

We feel that good looks can be achieved by keeping your face hygienically clean, eating nourishing foods, getting proper rest and using make-up designed for your skin.

Recently, black women have tended to wear more natural looking hair styles. Hair is usually kept very clean, oiled and worn softly around the face which is very



flattering. The now look for many black ladies is the permanent which needs special care, such as washing, setting and especially conditioning. In 1929, many white women wore their hair in a curly hair style which they called the permanent wave. In 1937 it really started to generate. The mechanism used was the wire waving technique. Now it has come back in fashion today as a curly frizzy afro-look. To achieve this hair style, it is necessary for many white women to obtain a permanent. However, this should not be confused with the permanent that many sisters have. Our permanent straightens hair where as the white permanent curls hair and the care is completely different. A very popular summer look are cornrows which look very natural and attractive on black women.

Our students wear much fashionable attire. The students for the casual look wear stylish designer jeans, (a "chic" impression). Separate pieces such as sweaters, tops, vest, and blazers helps achieve the casual look as shown by my models; Stacey Dunbar, Kiesha Lee, Kathy Threats, Karen Pigram, Faye McLaughain, Harriett Brown, Sharon Mitchell, Marlene Gill, Dave Brown, Adrian Llewellyn and Phillip Harrison. Everyone has a different style and a different way of dressing when it comes to casual or any other look. Casual dressing presents a different meaning for every individual depending on where you live, how you spend your time and your own personal style. It may be natural for some and dressy for others.

Workwear wardrobes are also popular through business and interview looks. Tailored blazers gives an unlimited fashion melege. It's a look that contours the body with a curved collar and a soft fit over the shoulders. Many students, ladies and men, on campus wear blazers on cold, cool and windy days. Blazers look nice with jeans or dress slacks, as well as with pleated, straight, and sexy slit skirts or dresses. Black students modeling the business and interview look were Michelle Lawrence, Rene Webb, Marlene Gill, and Phil Harrison.



Accessories used: jewelry, bangles, tiny bags, disco bags, thin double belts, pretty lacey handkerchiefs, black lace, stylish fans, hair combs, ribbons, pins and other useful accessories. Shoes worn by the lady students are usually thin comfortable heels and undeniably strappy sandals.

Fashion is not always a in-style look, it may be a look in which you always wear - but eventually as time changes, you will change too. What you wear, how you wear your clothes, new shoes or old shoes, what ever you desire your fashion to be will determine, as an individual, how you carry yourself. Students sometimes get their ideas from the way other people wear their clothes. Certain designers of America and other countries sometimes pick up their ideas from people in the street. Orginal designers go back to the old looks; 1920's, 30's, 40's, 50's, and 60's and gradually brings it back into 1979. However, there are those special designers who make up their own designs in a certain sophishicated way, (with added adjustments), to contour a perfect fit of different sizes and shapes.



Everyone dresses the part when it comes to evening, disco and party looks. The fashion marquee for these looks are soft fabrics and textures that caress the body and intrige the mind, from silk, light weighted material dressing to cotten, linen and dressy jeans. Colors also captures the ultimate body in different fashion styles. For ladie's disco wear, bright colors are what triggers the eye contact of many men. The new jeans such as Sasoons, Heroine straight legs, Ferrari, Calvin Klein and Clouds come in different bright colors: hot red, loud blue, purple, pink, yellow and off-green, silk black and ultra violet. These jeans usually are worn tight which has a unique fit. Most of the jeans are imported from France and Italy.



Evening, disco and party models were Rene Webb, Harriett Brown, Sharon Mitchell, Kiesha Lee, Michelle Lawrence, Stacey Dunbar, Faye McLaughain, Kathy Threats, Marlene Gill and Phillip Harrison.

We, the models would like to thank the photographers for helping out. Potographers were Mark Allen, (senior), Morris Greenidge (senior), Marlene Gill (sophmore), and Gregory Glasgow (graduate).

The evening look intensifies an ultra feeling which brings out an elgant feature of feeling and looking good. Accessories also brings out the individual monique fashion. It captures many glamour shines to the fashion of your kind.





Many people have asked questions referring to fashion. I asked three questions to male and female students and recieved different comments.

Question #1: What is fashion?

Question #2: Who determines what fashion or style is?

Question #3: What do you consider the casual look to be?

Kathy Threats, (junior):

(1) Fashion is the contemporary "look" in clothes. Fashion changes simply because time changes.

(2) Some people look to elite designers who are supposed to produce new/different looks. Others create their own styles/fashion.

(3) Casual is what's comfortable and neat at the same time.

Michelle Lawrence, (sophomore):

(1) In our society today, fashion is what you make it. You wear whatever you want to and you yourself feel comfortable in.

(2) You, as the individual wearing the outfit, determines what style and fashion is today.

(3) The casual look to me is a nice suit, or a nice top and a pair of pants.

Kellianne Hall, (sophomore):

(1) Fashion is the ever-changing trend of clothing. It varies from season to season.

(2) Designers decide what is in fashion or style for the season (fall or spring). Some are Gacci, Cardin, Fugstenberg, De la Renta.

(3) The casual look is anything that is comfortable.

Phillip Harrison, (freshmen):

(1) Fashion is the style of the times. Fashion is the style of the past. Fashion is

the part of your character which reflects on the type of person you are.

(2) That depends on you. If you're an individual, you determine your fashion, because fashion is you. If you're a follower, your crowd determines your fashion, because your a part of your crowd.

(3) The casual look is free and easy going, very undressy, loosely worn clothing, jeans, and a t-shirt.

Kiesha Lee, (sophomore):

(1) It's the quality of clothes and how they look on people.

(2) Fashion and style is determined by the individual and the influence of society.

(3) The everyday wear; e.g. straight legs, a nice top, a blazer jacket and boots.

Stacey Dunbar, (freshmen):

(1) Fashion is what you make it. It arises from designers ideas. It changes everyday and from season to season.

(2) Many famous designers determine what fashion is. Calvin Klein, Pierre Cardin, Sasson, are just some of the designers in today's fashion.

(3) The casual look is whatever feels comfortable to you. It is everyday wear, not dressing for an occasion.

Helen Wilson, (senior):

(1) Clothes that are exhibited for public impression.

(2) Magazine models.

(3) I feel that the type of shoes usually determine what is casual, unless it is assumed to be casual - like jeans.

Adrian Llewellyn, (junior):

(1) Fashion is a certain style of clothing. It doesn't have to be Pierre Cardin or

Yeves St.Laurn. It's a style that fits you.

(2) Fashion is determined by the person who wears the style. Others may bring it to your attention, but it takes you to decide if that style is for you.

(3) The casual look is a certain dress style that you feel is appropriate for an occasion, that is not too special.

Faye Sanders, (sophomore):

(1) Fashion is the cut and looks of clothes, including material and colors that should be determined by the individual for comfort and satisfaction.

(2) Fashion or style is determined by society. When a lot of people like the same fashion, it is easier to wear it and feels good.

(3) The casual look is a simple but nice style.

Greory Glasgow, (graduate):

(1) Fashion is the different styles of dress that are popular or expensive at that time.

(2) Fashion or style is determined by clothing designers, magazines and the public that wear the clothes.

(3) The casual look starts with dungeeres and can include a sports jacket or maybe a shirt.



