

Blackworld

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DECEMBER 13, 1979

Black Students United?

By Josephine Darby

It's no secret that Black, while perhaps still beautiful, is no longer fashionable. Witness the white university campus where black studies programs have pretty much gone the way of the new math; where affirmative action programs have become mered in a la Bakke reverse discrimination suits. But what of the black student organization — that phenomenon which emerged during the 60's to ensure that white colleges and universities be responsive to the needs of black students? Is it alive or dead?

—Audrey Edwards

According to a study that examined the success of black student organizations in 1979, the findings revealed that while black student organizations are still alive and with us, they are in varying states of decay.

The study, compiled by Donna Edwards, a graduate student of Wellesly College in Massachusetts, found that for the majority of black students today, race is no longer a strong enough factor to maintain a student organization. Students feel, they must unite by a common organizational 'purpose' rather than a common racial identity. Now that college campuses, are

composed of multi-ethnic blacks, many of whom feel they are in one way or the other 'culturally' different, the black student organization has become disunited, unorganized, confused, and often pathetically apolitical.

Although the findings of this study did show that black students do rally around issues — financial aid cuts, black studies programs, and university investments in South Africa — nevertheless, the strength of these organizations has been painfully drained.

The study was done in New England, but life here at Stony Brook fits perfectly into the picture. The following article offers an example.

* * *

The Black Students United (BSU) is a student organization consisting of three different clubs (satelites), the African club, the Caribbean club, and the Black Choir. These clubs are supposed to be "united" as the name implies, but there seems to be a misunderstanding amongst them. Last year there was another club affiliated with BSU, the Haitian Club, but that club has gone and is now independent. Why? The question is what seems to be the problem? Telar Deng, the president of the

African club, informed me of the past events that led up to the current problems.

Last year, most of the clubs weren't getting sufficient funds, and the Caribbean club didn't get any. How can a club function without any money? That's the same question the Haitian club wanted an answer to, and there wasn't any reason for it, so they left. The other problem is, the misrepresentation of BSU, there are six members in the senate, most of whom are Black Americans. There needed to be representatives from the African, as well as the Caribbean club to act as a limb between the clubs and BSU. Polity however claims that they have a say in who should be in the senate, because they are funding the organization. A question should be asked — "Who took this to Polity in the first place?" There are too many social-political problems involved in this. BSU wants cooperation from their clubs, yet they won't give their clubs any representation. I asked Telar why hasn't he and his club left BSU and he said he really didn't want to because, "Black students have enough problems outside of themselves, they don't need to cause problems among themselves." He wants to

work things out so the clubs can be united, and went on to say, "We the black students should be more aware and concerned with our problems and try to work together collectively in solving whatever problems we have. There should be no disarray between us, for disarray benefits no one. I would appreciate that the BSU and the clubs affiliated with it work together in order to be a means of bringing all the different clubs into a common interest."

Cheryl Davison, an active member of the Caribbean club, seems to agree with Telar. She feels that BSU discriminates against its satelites. Cheryl Davison said:

"We should all be on equal terms but we are not. We the satelites, don't really know what's going on with the money, or any matters that concern us as a club. If we are a part of this club we should be able to make some of the decisions together instead of them being made for us. The big issue is — why can't we get equal representation? Oh, because polity says we can't; I don't feel polity has anything against the idea. I think it's a cover up. BSU thinks we want to try to take over, but we are not trying to

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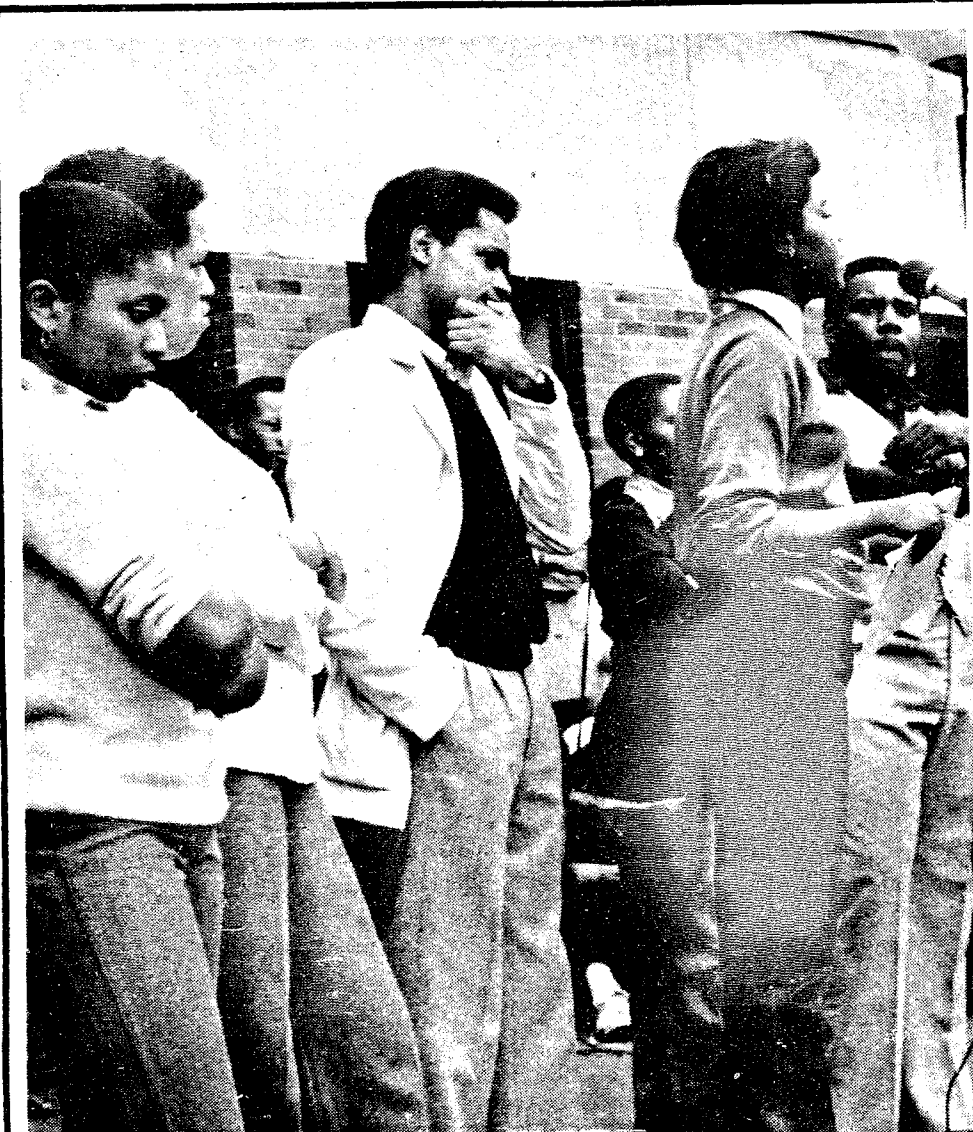


Photo by Winston Scully

ON THE OUTSIDE . . .

Thursday weather calls for slightly warmer skies. Unseasonably mild and sunny. Temperatures to reach the low 60's.

ON THE INSIDE . . .

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News Briefs

National

The U.S. Office of Education today announced the award of six contracts totaling nearly \$6.4 million to produce television programs to improve interracial and interethnic understanding.

Two programs are expected to be available for broadcast early in 1981.

The other four programs will address specific regional concerns but with appeal to audiences elsewhere. Three of the projects are already in production with new episodes expected sometime next year.

ITV Cooperative of Falls Church, Va., will produce four additional half-hour episodes of *Getting to Know Me*. This series, set in a small Southern town, revolves around a story-telling grandmother who brings to life the richness of black folklore. Funded at \$300,000, the target audience is elementary school children.

Community Action and Research and WPBT-TV in Miami, Fla., received \$299,245 to support work on another five episodes of the award-winning series, *Que Pasa, U.S.A.* This is a half-hour situation comedy focusing on the cultural conflicts within a family of native Cuban parents and their American born children.

Visual Communications in Los Angeles, under a \$296,074 contract, will produce four additional half-hour segments of *The Nation Builders*, documenting and dramatizing the little known story of early Japanese immigrants and their contributions to heavy industry and the building of the railroads.

KCET-TV, Los Angeles, received a new regional award of \$299,113 to produce four half-hour segments of *The New Americans*, dealing with the difficult transition to American life being made by recent Indochinese refugees.

International

Johannesburg— Urban guerrillas attacked a police station in a Soweto black township with guns and grenades late last week, killing two policemen and wounding one, police said. Hundreds of police from surrounding areas converged on the scene and set up roadblocks. Police said the attack, soon after midnight, was preceded by a bombast at the police station, in the Orlando district of the sprawling township on Johannesburg's outskirts.

Meanwhile in Pretoria, South Africa's Prime Minister Peter Botha acknowledged that "for some time now" his country's security forces have been operating inside Zimbabwe Rhodesia to protect such South African "interests" as railway lines.

His statement was the first confirmation of a South African military presence in Zimbabwe Rhodesia since Pretoria said it had withdrawn the last of its police forces in 1975.

While the Prime Minister did not specifically mention South African troops, his remark strongly implied this and defense officials did not deny that the "protection" was being carried out by soldiers.

* * *

Port-Au-Prince, Haiti (UPI)— Representatives from 12 countries met here Monday to start a week of discussion to bring Haiti new ideas in breaking its isolation and bettering its economy, the poorest in the western hemisphere.

The countries met under the aegis of the United Nations Industrial Development Organization and produced an 80-page document proposing such ideas as an export free zone in the capital, use of solar energy, production of alcohol for fuel, and the manufacture of casave flour for use in bread.

Countries participating in the conference are Haiti, Dominican Republic, Colombia, Ivory Coast, Mexico, Peru, Senegal, Venezuela, Argentina, Barbados, Benin, and Brazil.

A U.N. spokesman says the conference will give Haiti a chance to seek technical, financial, and joint venture assistance. But most of the delegates are non-committed so far, he said.

Blackworld

A SUNY STUDENT PUBLICATION

Blackworld, an independent student publication of the State University of New York at Stony Brook, is published on the second Monday of every month during the academic year, beginning in October and ending in May.

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Perspectives

This month's interview was conducted with an Iranian student here at Stony Brook. Because of the sensitivity of the issue involved, we were not allowed to take any pictures or to use the individual's name.

By Telar Deng and
Hassan Khaliliq

Question: All of us are aware of the international regulations that prohibit any diplomat to be held hostage. Do you think that the Iranian people are justified?

Answer: When a lot of nations, the same as Iran, are under governments like the Shah's regime, torture is a big aspect of their ruling. Economically it is terrible. The distribution of the wealth of the country is in wide disparity; and thousands and thousands of innocent people all over the world are being killed by these rulers that are supported directly from regimes like the "United States." Nobody and no international law is raising a voice for these people.

Q.: What is the relationship between Iran and South Africa that they are willing to provide sanctuary to the Shah?

A.: Well, we cut relations with South Africa as soon as the revolutionary government came into power because, as you know, it is an anti-human regime and completely racist, but you can even answer this question yourself. Where can the Shah go? He only has a few choices. There are not too many countries he can go to. Even with Mexico, although we did not have a very good relation with them, they did not let the Shah come back, because the people of Mexico will not just sit down and allow a murderer to live in their country. Of course, Israel, Egypt and South Africa were supported in the best ways by the Shah, economically, politically, and everything else. Of course, we should expect them to admit the Shah. But Egypt — we really wish for the Shah to go over there because, as you know, Egyptian people are Muslims, they are our brother and we know what kind of people they are and we think that this can be an ignition for a new revolution in Egypt similar to what happened in Iran. We really hope that if the Shah is going to leave this country that he goes to Egypt.

Q.: When the blacks and women were being released from the Embassy, statements which were quoted from Time Magazine said that Khomeini released the blacks because they were and continue to be, under "Tyranny" from the American government and women enjoy a high prestige under Islam. There have been speculations that the blacks were released to be used politically.

A.: The story of Blacks in this country, and what happened to them and what is happening to them right now is a very long story. We know that, and even the American people know what is happening

to them. But as far as our approach in our revolution and our ideology which is Islam is that our revolution and Islam in general, as announced by our Imam Khomeini, supports all the oppressed people throughout the world. It does not matter what part of the world or what nationality. It can include the Blacks in South Africa and the Blacks in the United States as well. They are the specific group of oppressed people in this particular case that we are referring to. About the second part of your question, which is that Iran wants to use blacks as political tools, this is not true. To know why, you must refer to our ideology. In Islam we believe that if we want to reach to a goal, we cannot use anything and everything as a means to reach to that point. The means that we choose should be something completely legal, legitimate, and humanitarian. Therefore we cannot do something like that. One thing else I think should be mentioned is that blacks are victims of the system. The educational system in this country tries to make blacks backward. When they come to universities like Stony Brook, you can see that their background in subjects like physics and math is very bad. They do not get to go to the good high schools to prepare them; so we say that they are victims of the system and when they come to the "Universities" they are easily recruited by the R.O.T.C. or drop out of school. They don't have any jobs so they must join the CIA and work for the U.S. government. Therefore, when they go to Iran it is not their own selection or free will. They are victims of the system, but not the causes of the system. Furthermore, black people really don't symbolize the U.S. imperialism in our country. Iran really did not want to see any blacks be a victim or responsible for the imperialist conspiracy in Iran. We know already that they are a victim of this government in the United States. But you must also remember that Ayatollah Khomeini said that only the blacks and women who were not guilty of any conspiracy activity in Iran should be released. At this moment there is still one black and two women still hostages in the embassy.

Q.: It was reported in the news here that among the students holding the American hostages at the embassy, there are factions that were trained by the Popular Front for the Liberation of Palestine (PFLP) (A Marxist group within the PLO).
A.: I would like to break down your question into different parts. First of all, if the U.S. media is claiming that some of those students were trained by the PLO, this is something we cannot deny. The PLO is not only giving training to Iranians but to all liberation movements to fight against tyrants in their countries. Of course, some of our Muslim brothers and students have been trained by the PLO but do you know that a lot of Iranian people who had received their Ph.D. in this country went over there for training for a couple of

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March in support of justice for slain Communist Party members

"The countryside is draped in gray as if it also mourns.
 . . . And even though I did not know you,
 I feel like crying.
 But I will not cry.
 Instead I shall turn grief into strength.
 You upheld the blood stained banner and died for me.
 . . . Wave upon wave will surely come to avenge the CWP-5, coming as soldiers to fill the positions you left behind . . ."

An excerpt taken from a Communist Worker's Party (CWP) member who writes a poem to commemorate the five slain CWP martyrs expresses the commitment undeniably shared by all socialist-revolution minded funeral marchers.

Five CWP comrades: Sandy Smith, Bill Simpson, Dr. Michael Nathan, Jim Waller, and Cesar Cauce, were uptaking progressive work when shot down November 3, 1979 by FBI collaborated KKK/Nazi members. While preparing to commence with a "Death to the Klan" demonstration, eight "unidentified" carloads raced toward the rally point of which only Greensboro police were to have knowledge of. Reports conflict as to the reasons for the absence of those same police from the demonstration site. Thus, without triggering any suspicion from the authorities the caravan swept into the rallying site and opened fire on the anti-klan demonstrators. A two-minute exchange of gun fire followed. The intruders then packed their guns and fled, leaving four dead and two severely wounded: one of whom later died. After the shooting, police returned. Party leader Nelson Johnson, along with several CWP members, was arrested. The mayor immediately placed Greensboro under a state of emergency. The names of all those who were part of the eight car caravan still go unanswered.

A most powerful reaction from the Communist Worker's Party, who was recently known as Workers Viewpoint (WVO), was to move on the political offensive calling for the state to take an account for their cowardly deeds. During the week of November 3-10, CWP's offensive tactics pressured the murderers into publicly confessing to what they had done. A participant



of the eight car caravan told pressmen they were instructed to shoot specific people.

CWP Pulls Tight Ranks

Under the slogan "The whole world is watching, Avenge the CWP-5!" the funeral march of November 10, 1979 turned grief into strength. The bourgeoisie were so much on the run that intimidating tactics such as the mayor reneging on Sunday's funeral march agreements that were set up the night before, were used. The funeral marchers refused to continue the march until such agreements were restored. After a near three-hour delay, the march again took to the street: now to be faced with a line of 500 National Guardsmen lined on both sides of the street, from the starting point to the gates of the graveyard. With their bayonet rifles, army tank and flame thrower reinforcements (supposedly present to protect the funeral marchers), they looked like plastic toy soldiers compared to the marchers' staunch determination to uphold the right to have a funeral march and avenge the deaths of their comrades.

Media Coverage Also Used As an Intimidating Tool

During the days to follow the November 3 incident, the Greensboro community and sympathizers were bombarded with constant emergency bulletins coaxing the people to remain neutral on this issue. The broadcast emphasized the "best thing to do is to stay home." In fact, as news reporters covered the day of the march, they blatantly said the Communist Workers Par-

ty request that everyone stay away from the march site. The fact, however, is that road blocks were set, not allowing cars through. Even though the media tried to use the condition of the weather to sway people against coming, wave upon wave took a stance coming out in the pouring rain, defying the police barricades by walking along back roads, and joining the ranks of

Communist Workers' Party soldiers in the funeral march singing:

*We are soldiers in the army.
 We've got to fight though
 some fall at our side.
 We've got to hold up the
 bloodstained banner,
 New fighters joining us to
 seize the time.*

Human Rights Director Claims Witch Hunt

Suffolk County Human Rights Director, Henry Johnston is under investigation by a Suffolk County grand jury on allegations of misconduct and larceny.

Johnston called the probe "a witch hunt," while emphatically claiming that he had committed "no crime."

Coincidentally, these charges against Johnston come at a time when his office requested civilian participation in current police brutality investigations.

According to Johnston, "There is a pattern of police brutality in Suffolk county involving the poor and members of ethnic minorities." Since the start of these investigations, Johnston, a former policeman and director of HRC since 1970, has clashed continuously with County Police Commissioner Donald Dilworth and Anthony Noto, presiding officer of the County Legislature.

The high point of this clash came last month when a hearing was conducted by the Bar Association to review allegations of police brutality in Suffolk County. At the hear-

ing, Johnston said that an independent county bureau of investigation should be formed to investigate the brutality issue. Johnston also told the review board that the HRC would propose the creation of the bureau through referendum and initiation.

Meanwhile, Suffolk County District Attorney, Patrick Henry, acknowledged that "The Grand Jury is looking into matters concerning the Human Rights Commission."

Along with Johnston, Charles Latimer, a HRC investigator, is also being charged. The allegations being investigated by the Grand Jury include:

- That Johnston taught a criminology course at a local college during hours he was supposed to be working for the county.
- That Johnston used Latimer, an on-duty investigator, to show slides in one of his classes.

As a result, the DA's office has asked for a conviction against the men; an act that Johnston says is "an obvious attempt to demoralize, and diffuse the commission . . . the investigation is a reaction to the kind of work we've been doing."

Blackworld

Thursday December 13, 1979

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Editorial

By SAM GUOBADIA

It is December of 1979 — America remains sick. By 1969, after the tumult of the riotous political and social insurgency of the 60s, the world believed that the 70s, to say the least, would be a period to regroup, reconsider, and re-examine the ills which led to the 1960's uprising. This was with the underlying hope that for all the blacks and other racial minorities in this country the 70s would be a period of solace and democratic welfarism. No, the 70s witnessed an increased mental and economic exploitation of the masses by the ruling clique.

Rather than provide jobs for those in abject poverty so that they could be more useful to themselves and their communities, more people were encouraged to sign up for welfare payments by government agencies and institutions. What a pathos state. More blacks had to live with the ever present institutional racism.

True, many claim you do not have any form of overt racism anymore (such that dominated the 60s). True, you do not have George Wallace anymore to stand in front of school entrances. But, it is also true that the society's exploited labor force is made up of blacks with the highest unemployment rate. Is it not also known that the pinch of the inflationary pressures is felt more by blacks than any other racial groups? The lack of adequate education predominates in black ghetto schools — such that future generations of black children are systematically being channeled into separate slots. If people fail to act out their feelings in the 80s, while at the same time no manna falls from heaven, the preceding trend is going to continue.

We must pause, reflect on the past, and try to identify the above problems and bring said problems to the consciousness of the ruling clique. Minus this, the 80s will be more of a joke than the 70s.

It is clear by the end of the 70s that the "leaders" of this country are not capable to deal with the problems of the "non-elite."

The role of blacks in this country cannot be overemphasized. They must all wake up and help shape their fortunes; they must discard apathy and become more active politically; they must detest hatred and love one another; they must dump the "me" feeling and encourage a "we" feeling; they must regroup and fight cross-burnings everywhere; they must prepare to be aroused by such things as the Greensboro incident; they must know that their suffering is not the act of God. Only when blacks and other minorities take cognizance of the preceding, will they start to move forward.

If the 1970's turned out to be what it was, then there must be the recognition that you are the best architect of your fortune. No Nixon, Ford, nor Carter will provide food and shelter for you, if only for the reason that they "really" don't love you.

In sum, the expectation of future suffering does not abate if you choose to remain silent.

Across the seas from the cries of American ghettos lies the anguish of other Africans in South Africa. South Africa still bleeds. There is an international conspiracy which as yet survived the 1970's. The ruling elites in the U.S., France, Britain, and the Boerdebond of South Africa are all interlocked in an international spoil.

The apartheid regime in South Africa has survived another decade not because the Boerdebond is indestructible, not because its members are in-

HAVE SOMETHING TO SAY?
SAY IT THROUGH THE
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OPINION.

fallible, but because we have not worked hard enough to salvage the lives of our brothers and sisters down there.

All Africans, wherever they may be must regroup and intensify all efforts to remove apartheid from the face of the African continent. African champagne-toasting leaders must be cautioned from "lip-service" and pushed to act by having them build up more physical and material support from ANC (African National Congress) forces and other liberation forces in Southern Africa. The destruction of the apartheid regime in South Africa must be treated as a matter of priority in the 80s.

In addition, the Muzorewas must not be allowed to surface in Africa for they are the embodiment of treachery, deceit, and imperialist stooge. And, the Anglo-American settlement of the crises in Zimbabwe must be carefully studied, for there will be no true government in Salisbury without the ZANU and ZAPU in charge of the strings of state.

Brothers and sisters, we have a great calling in the 80s — Let us answer it!

Letters

To the Editor:

Dare to Struggle, Dare to Win

The existence of Black political prisoners and scores of B.L.A. prisoners of domestic war in the United States is the result of brutal suppression of Black people's national and human rights. Recent history of the Black movement in the U.S. is cold testimony to this political and social repression carried forward under the auspices of "Criminal Law Enforcement."

Comrade-Sister Assata Shakur was freed from racist captivity in anticipation of Black Solidarity Day, November 5th, and in order to express to the world the need to free all black political prisoners in

the U.S. The freedom of Black political prisoners is of fundamental importance to the protection of Black human rights in general. The brutal and callous treatment by prison administrators of our captured comrades cannot be allowed to continue unnoticed by the Black community.

In freeing Comrade-Sister Assata we have made it clear that such treatment and the "criminal" guilt or innocence of a Black freedom fighter is irrelevant when measured by our people's history of struggle against racist U.S. domination.

Support the Struggle for Black Human Rights!

Free all B.L.A. Political Prisoners!
Dare to Struggle, Dare to Win!

Thought for food

With all the problems facing students today: tuition hikes, graduation and the aftermath, and the economic crisis, how many take the time to think about nutrition and the role it plays in our daily lives. It is time to channel some of our energies from external affairs into internal affairs and begin concentrating on the nutritional needs of the body. "We must now begin to not only have an intake of food to just please our stomachs, but also provide for our body needs." If the body does not continue to be nourished properly, it will inevitably become depleted, and subjective to a host of common illnesses, which eventually makes it impossible to accomplish our desired goals.

The trend of capitalism has led us to believe that something quick and easy to cook will satisfy our nutritious needs and also give us extra time to pursue other interests. But we fail to see that the ingredients necessary to perpetuate good health are steadily diminishing in the foods being processed. On the average our bodies should last for 75 years, but the rate of body abuse has definitely put that number in question.

The time in our lives is approaching when we have to decide on our paths of life. While introspecting, retrospecting and contemplating we should incorporate diet and the role it plays in the continuance of existence.

—Kim Clark
Senior

FBI acrobatics

The FBI investigating the killings in Queensboro, North Carolina is like the FBI investigating themselves. Impossible! They just want an inroad to investigate this group, and all groups that seek real change. This is just like what the FBI did in the 1960's, to the Black Panthers. The FBI makes its presence known at every turn.

—Anthony Freeman

Blackworld

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The Job Market / Careers in Health For College Graduates

The writers are all faculty members at SUSB, and Edward Brown is Chairman of the Physician's Assistant Program.

By Edward Brown, P.A., Jane McMahon and Craig Lehman
Many people who consider health careers have limited their options by investigating only traditional medical care professions. Each year, thousands of students who want to become physicians, nurses, and dentists are denied admission to medical and dental schools. Many of these people would make fine health practitioners, but because there were not enough places in professional training schools, they believe that health care service is closed to them.

Many students do not realize that health care presents a wide range of career choices. Never have opportunities been as plentiful and varied as they are today. In fact, health care is the second largest industry in the U.S., employing over 4.4 million people in more than 200 professions. For individuals who might ordinarily want to attend medical or dental school but are unable to do so because of financial or admissions problems,

health care presents an attractive career option.

The kindly, grey-haired family physician of times past, carrying a black bag and assisted by a faithful, sturdy nurse has today been replaced by the modern medical center, in which many health care specialists display a wide range of personal knowledge and employ a dazzling complexity of sophisticated equipment. Skills necessary in modern health care are so numerous that no one can become proficient in all of them. The complexity of today's high quality medical care requires the shared knowledge of a large team. Modern medicine no longer relies on any one individual or single group of professional specialists, but calls into action a large team to provide the best possible health care for our contemporary society.

With the development of highly specialized and technically advanced medical resources, there is a parallel concern for the basic social and personal needs of the patient. Modern health care does not limit itself to the simple relief of illness or healing of wounds, but attempts to deal with the total patient in the context of the total environment. Health care has come to mean the development and maintenance of good health; for this reason, health careers have expanded to include health educators, nutritionists, social workers, occupational thera-

pists and other professionals who aid in preventive health care and the treatment of the whole person.

The most important qualities for a person interested in becoming a health care provider to possess are an interest in the scientific and social aspects of well-being, a willingness to work hard and diligently, an awareness of human needs, and a sincere desire to perform a significant service for others. If you possess these qualities, you should consider a career in health care.

You don't have to be a traditional office-bound physician, nurse or dentist in order to have a meaningful health career. Health care delivery occurs in hospitals, nursing homes, psychiatric institutions, local community clinics, doctors' offices, rehabilitation centers, health maintenance organizations, research institutes, public health services, and the homes of the people being served. This article discusses some alternative health careers in detail, and then lists a number of others that you might wish to investigate further.

Fields such as physical therapy and medical technology are familiar to most people, but both have developed sub-specialties that you may never have considered. Cardio-respiratory sciences is a relatively new, highly technological field; and the physician's assistant is an example of the new mid-level health care practitioner. These professions

are all representative of the dual concerns of modern health care: the employment of technological resources, and the emphasis is on personal, total patient care.

THE PHYSICAL THERAPIST

Before the field of physical therapy was developed, people who were born with handicaps or who were disabled by illness or accident were condemned to live a pathetic half-life. Societies had no mechanisms to assimilate such individuals into the mainstream or to develop their physical potentials to the greatest extent. Today, physical therapists are able to make dramatic differences in the way the physically handicapped can live.

Physical therapy is defined as the treatment of individuals through a variety of therapeutic procedures, such as exercises for increasing strength, endurance, coordination and range of motion; stimulation of learning and motor activity; and application of physical agents (heat, cold, sound, light, water, and electricity) to relieve pain or alter physiological status. Physical therapy treatment also includes instructing and motivating the patient and his/her family toward a definitive goal of self-sufficiency.

At the present time, job opportunities are plentiful and diversified. Therapists work in hospitals, clinics, home health agencies, nursing homes and health rehabilitation centers, schools for special children

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Peace Corps, an Alternative



By Winston Scully

One of the alternatives after graduating is to join the Peace Corp. Even if you are just thinking about Peace Corp, it might be a good idea to do some investigating. The person you should see is Joshua Johnson. He is currently the Peace Corp Coordinator on campus.

Joshua Johnson is a graduate student in biology who is from Virginia originally. He has his Bachelor of Science in Biology from the University of Utah. He then received his Master's Degree in secondary education in Texas. Josh was also a Peace Corp volunteer. He was in Liberia for two years and then went on to do an extra year in Kenya. After leaving Africa, he returned to the United States and became a resident of California. Now he is at Stony Brook completing a Master's.

Q.: What kind of program is Peace Corp?

A.: Strictly speaking, Peace Corp is a volunteer program designed to use cheap labor, American labor, overseas in "helping" Third World Nations. It is a non-political program with no ties with the exception that the manpower that is being volunteered is just to help the developing nations.

Q.: Is Peace Corp a paid job?

A.: No. It is definitely not a paid job in the traditional sense. Volunteers do receive stipends which are non-taxable.

Q.: How do these stipends work?

A.: Stipends are based on the standard mean income of the people of that country, not on a professional income. I have found that the amount that Peace Corp volunteers generally receive on a yearly basis is perhaps two to eight times the

amount that a native of the particular developing country makes. This stipend is nowhere near the incomes of the more "developed" countries.

Q.: What skills do volunteers need to become part of Peace Corp?

A.: This depends on what is being requested by the country in question. There are many programs in Peace Corp — health care, agriculture, environmental science, biological sciences, etc. A country will request individuals with certain degrees of skills.

Q.: Can students choose which countries they wish to work in?

A.: Yes and no. The more qualifications (B.S., B.A., M.A., M.S., Ph.D.) that individual holds will enhance the probability of receiving the country that is requested on his or her application.

Q.: Are volunteers prohibited from becoming involved in political activities of that country?

A.: Volunteers are not prohibited, but they are strongly advised not to. This is primarily because they have been invited by a government.

Q.: Are there any countries in Africa that are off limits to volunteers?

A.: Yes, there are several. There are two reasons why countries are "off limits." (1) The interest and diplo-

matic channels are just not there. A country has to request Peace Corp before we can go to that country.

(2) There may be problems in certain countries. For example, Chad has no volunteers because of the political problems there. This office does not recommend volunteers to list countries that have very unstable political situations. There are a number of countries where Peace Corp is not located — Egypt, Chad, Uganda, Somali, Ethiopia, Guinea, West Africa, Angola and obviously South Africa. Nigeria also does not have volunteers, but that is because Nigeria's GNP is high enough to afford to hire the specialists to aid in the country's development.

Q.: Some people feel Peace Corps workers are being used as tools by the State Department, while other people consider your presence as a humane and sincere gesture. What are your feelings?

A.: If you are referring to the fact that Peace Corp volunteers are serving as secondary ambassadors helping to improve the relationship of America and other countries, then yes, this is true. Extremely true! Volunteers that serve in these various countries are representing the American public at large. What is demonstrated by these volunteers in the different locations will reflect what they think of Americans

Continued on page 8

Q.: First of all, what kind of pro-

Career Development

By Gayle Moore

He graduated from City College in New York in 1971. He majored in Education with a minor in Black Studies. His working experience consisted of many things, from setting up one of the first successful rehabilitation centers for the Board of Education to singing for the Metropolitan Opera House. He is also a concert pianist and an excellent clinical counselor. Who is it? It's Peter Burke of the Career Development Office on campus. Burke talked with Blackworld about the outlook in the job market and gave a few tips to the minority job seeker.

Quest. What does the Career Development office do?

Ans. We do different types of things. Our primary responsibility is Career Counseling. We help students at the undergraduate and graduate levels and alumni to determine specifically what type of path they would like to follow, and what they would like to major in. We put the students through a process which we called the Career Decision-making Process. It's primarily an experimental type of process where we help the individual to identify specific positive experiences that they (the students) have in their lives and then pulling from those experiences specific areas that interest them the most. It also helps them to pull skills out of those experiences.

That is the primary thing that we do. Beyond that point, we offer workshops, do resume writing, job hunting skill techniques, interviewing skill techniques — all things that are needed to seek employment. We also offer credentials services, in which students keep letters of recommendation for both graduate studies and employment here on file. Everything is centralized here. We help students write essays for graduate school. We offer interest tests. We also sponsor the Annual Career Conference which takes place in the spring, where approximately 80 to 100 speakers come for various career fields telling students exactly what their career is like, telling how they got there, and how they matured. The campus recruiting program actually comes on campus to recruit. Anything else we might have to offer is pretty much dependent on what the student needs.

Quest. How many different employers come on campus to recruit and what is the general procedure they follow?

Ans. I just finished my Fall '79 recruitment period. Out of the 85 to 87 agencies that came, 70 were companies and the others were graduate students, law students, MBA programs, and general graduate school programs. This program will take place again in the spring

where I expect to have about 100 companies attending. I do outreach to the companies so that the companies will get interested in Stony Brook's programs of study as well as the students.

I have built up the recruitment program on campus about 400% since I came here four years ago. I do initial contact with the companies, sending them information on the various academic programs. I try to increase every year, the number of companies that I contact. Every year I increase my contact list by about 100 to 200 companies, ¼ of that hundred I contacted directly, the other percentage of the companies are pretty much aware on their own of our program here on campus. Also I am listed in a lot of professional journals.

Quest. What kinds of degrees are these employers looking for?

Ans. The greatest number of companies that recruit here on campus is geared primarily to the technical students; engineering, electrical and mechanical engineering, chemistry, computer engineering, computer science, applied math, statistics, and economics.

Quest. Employers often claim to be searching for minority applicants to fill certain types of jobs. Are they really sincerely trying to recruit minorities and if so, for what kinds of jobs?

Ans. All the jobs that I've just mentioned above. But not many minorities are in these fields. But, there is an actual search for minorities, and when I say minority, I mean women as well as ethnic groups. The number of minorities that participate in the recruitment program can be probably counted on one hand. To be technical, there could be a reason why there aren't many black engineering students or computer science students. But when you start looking at the liberal arts areas or social science areas they are definitely there. Why don't they participate? It could be a lot of reasons; it could be a society problem. They may look at career development as just another aspect of the institution. Sometimes minority students have negative feelings towards the institution.

Quest. Are black students particularly handicapped when it comes to qualifications, and if so in what areas?

Ans. I would say a lot of times the minority student needs more work in preparing him/herself for the job interview. They may not know, because they have no contact with professionals, exactly what's expected of dress and appearance. There are certain things which are accepted in terms of one's own ethnic group but which aren't accepted in the outside world. Plenty of times I've had to

pull my brothers on the side and say, "Listen, brothers, you don't wear sneakers or ski hats to an interview. If you don't have a three-piece suit and you can't borrow one, at least wear an ironed shirt and ironed pants and a pair of shoes and a tie."

One's attitudes have to be worked on. A lot of times the negative and hostile feelings can be picked up on in the job interview. Yes, one can look at the horrendous treatment that minorities have experienced over God knows how many hundreds of years. But today is today, it's not one-hundred years ago.

Quest. What is the outlook for the future of the job market?

Ans. Competitiveness nationwide. Competitiveness in almost every field. I would say that the greatest success immediately after college again will be that of the technical programs of study (e.g., engineering, computer science, allied health fields, business) now, and it will always be a great demand, and it will continue to be a great demand for the technical fields. Teaching is another competitive field. Statistics say so many students are not pursuing education for the next four or five years that there will be a shortage of teachers. But other statistics say that teach-

ing will be competitive for the next 15 years. In any given field there is going to be a certain amount of competitiveness. If a person is determined to get a job in a specific field, he or she must be determined, and willing to relocate if the job calls for it.

Quest. Aside from job placement, are there any other services your office offers?

Ans. As I said before, we have the work-shops, the confidential files, the letters of recommendations, the on-campus recruitment program, counseling, the Career Conference, our Vital program, which is a student-run program primarily for getting students in volunteer placement, which is another aspect of how one goes about looking into careers. I teach freshman seminars in "Career Decision Making," to help the students make their decisions early. Whatever the student's problem or need, we will sit down and work with it.

After my interview with Peter Burke, I made an appointment at the Career Development Office to have him counsel me about my interests. I admit I didn't have any knowledge about this organization until now. What about you? Did you know about Career Development? If not, check it out.

Johnson & Johnson
announces its 1979-80

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UNITED NEGRO COLLEGE FUND
500 EAST 62ND STREET
NEW YORK, NEW YORK 10021

Completed applications are due by January 15, 1979. All applicants will be notified of the Selection Committee's final decision by April 2, 1979.

BSU Continued

do that. We just want to be recognized as members of this club, not three different clubs, but one body."

There seems to be some type of problem going on because this isn't the same story I got from the president of BSU, but as the old saying goes: "There are two sides to every story."

Unlike Telar and Cheryl, BSU president, Carlton Spruill, says, "I am not aware of any major problem. The clubs have been misinformed. There was a discrepancy in the guidelines of the senate. There is no 'active' senate, it is only in formulation. The nominations of the senate were supposed to be held the first week in November, but the rally for Professor Les Owens was in process, and BSU was the backbone of it. Therefore the nominations had to be postponed. Meanwhile there was an experimental senate appointed. This senate wasn't active at all — it never even met. They were appointed so the board could get a sense of what it would be like to have a senate. The purpose for a senate is to help the board, to take some of the pressures off their backs. The senate will obtain a lot of power; it will serve as a mediator between the board and the clubs. The Caribbean club brought up a proposal to the board, to have two representatives from each club, so they can have equal representation. This is not possible, because polity says we cannot elect our members on the basis of race, creed, color or sex. If we intentionally choose two members from the clubs, we will be violating this rule. Polity does not recognize satellites. The presidents of

the clubs choose a representative to propose this idea of equal representation. Then he was supposed to come to our executive board meeting, but he didn't show up. He came to our general body meeting where that shouldn't have been discussed. There was a little confusion at first, but we cleared it up right away. I feel the clubs and the body are getting along very well; there is just a small lack of communication. If there is anything on anyone's mind, please come to the meetings and discuss it. We have a very good executive board, we're very honest."

Continued

- er and to make our brothers' and sisters' problems our problems and to solve them together.
4. UJAMAA (Co-operative Economics) — To build and maintain our own stores, shops and other businesses and to profit together from them.
 5. NIA (Purpose) — To make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
 6. KUUMBA (Creativity) — To do always as much as we can, in the way we can in order to leave our community more beautiful and beneficial than when we inherited it.
 7. IMANI (Faith) — To believe with all our heart in our parents, our teachers, our leaders, our people and the righteousness and victory of our struggle.

There are two Kwanza celebrations being planned in the Stony Brook area. One will be sponsored by the Gordon Heights Youth Service Program.

BLACK CHOIR CONTINUED

band and the reality of the song as he came out for an encore performance. Dorleen Brailsford and Daryl Stewart in "While We Still Have time," added a pleasant touch to the affair. The duet's voices were in total concordance with the message of unity they were trying to get across. "Anchor By and By," sung by that dynamic gospel singer, Ms. Michelle Lawrence certainly brought back memories of traditional gospel music. Her clear ringing voice forces a response from the most restrained listener. The last song of the evening, "When He Comes," done by Ms. Patricia Lipscomb, showed the choir's splendid mastership of singing acappella. All sections of the choir sang out in unrelenting harmony and tonal quality with as much power as vigor when the concert began. Hard work and knowledge of breathing techniques were prominently displayed in this particular song. This song was dedicated to Ms. Gayle Shepard in the memory of her mother.

Two awards were given out at this year's concert. One to the business manager of the Gospel Choir, Mr. Gerald Shepard and pianist, Steven Grant, who's graduating in December, for their contributions to the Gospel Choir.

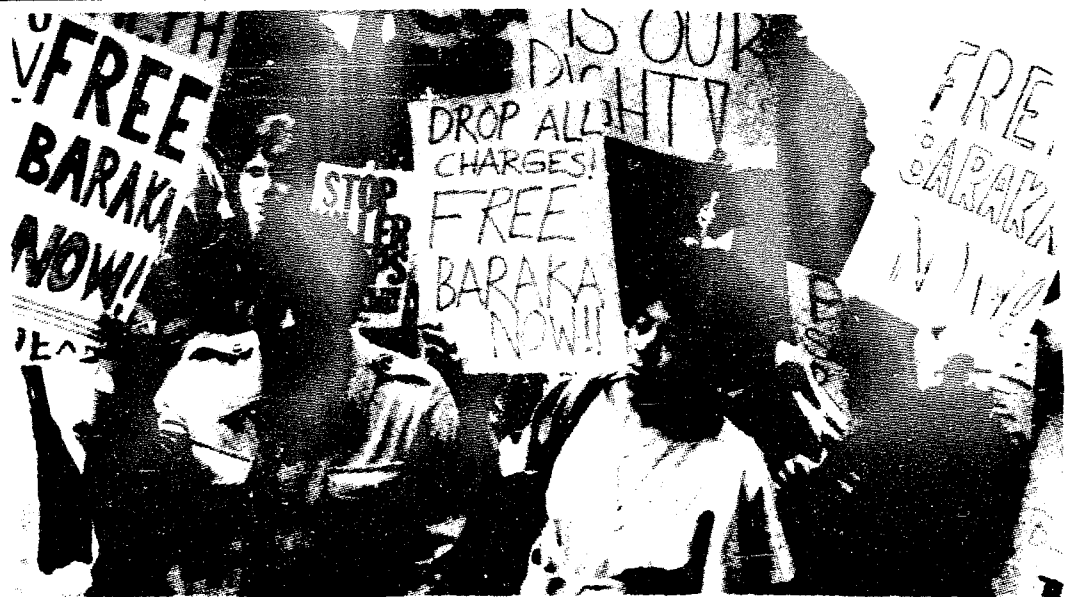
Special thanks goes to Carlton Spruill for his organizing of the five-piece band that accompanied the choir. Their hard work on the choral arrangements and dedication to their music shall always be remembered by the Gospel choir. The band proved to be a very integral part of the concert's success. Band members are Carlton Spruill, organist, Steve Grant, pianist, Lesly Lopez, bass guitarist, "Spike," drummer and Omar, congos.

Stanfort Perry, narrator of the concert and President of the Gospel Choir, feels that the concert was a total success. A very large proportion of the black campus community attended and we also received an opportunity to let this campus hear the word of God through song, which they received open-heartedly. I tried to get the audience to realize that through God, this concert was a success and I acknowledged this by asking the audience to give God an ovation. I feel that the choir is not just any ordinary chorus. We try to instill into each and every member the seriousness of their singing. We stress daily living of a religious and Godly life so that our singing will not be hypocritical or in vain. I invite anyone who might be interested in singing praises unto God to join the Gospel choir which rehearses every Monday in room 2306 of the Fine Arts Center.

The choir would also like to thank all of the students, parents, clergymen, community leaders, faculty, staff and B.S.U. for helping to make the program a success. The warm reception of the audience was certainly a morale booster for the choir and in return, we hoped that the spirits of everyone was lifted.

Supporting one another, regardless of cultural background is the only way that we as blacks shall achieve anything and this was definitely manifested by Thursday night's performance.

JUSTICE FOR BARAKA!



ON NOVEMBER 16th, AMIRI BARAKA WAS UNJUSTLY CONVICTED OF 'RESISTING ARREST'. HE FACES A POSSIBLE ONE YEAR SENTENCE. SENTENCING DATE IS DECEMBER 28, 1979.

[PACK THE COURTROOM]

DEC. 28 -- 10am 100 Centre St

OVERTURN THE CONVICTION!



Perspectives Continued
 years. Their Ph.D., without this kind of training is not as valuable as if they had this kind of training. Second of all, if the U.S. media is trying to present the students as being somehow leftist or tilting to the left that is absolutely false. When the students occupied the embassy, they immediately stated that they were the students of the Imam's (Khomeini's) line. The people who know what the term Imam's line means, know that any kind of leftist ideology could never mix with the Imam's line whatsoever. Another thing, the people of Iran know what is going on in their country completely. If there was any kind of leftist influence in that action, the people would have never shown up in front of the embassy to give their support. They would condemn them right away. Therefore, this report about the leftists is completely false. Imam Khomeini has never supported any leftist activity because Islam has nothing to do with Marxism. Finally, those students around the embassy symbolize the entire nation, they are not just by themselves. If there is any kind of misunderstanding as far as the leftist groups are concerned, I will clarify by saying that we support any kind of action which is humanitarian, in the interest of the nation, and the interest of the oppressed people. It does not matter where this action comes from, as which group it is coming from. I want to make it clear that when we say that this special group of people who seized the U.S. embassy is not leftist, it does not mean that we are condemning leftist in general or condemning their activities. We just want to show that this specific situation is a completely Islamic one

engineered by Muslim students.

Q.: As an Iranian student on the Stony Brook campus, do you feel in any way insecure?

A.: Referring back to the previous question, when I said that Imam gave a general amnesty to those criminals, I should have said that in Islam we believe that if a group of people or a nation are living under a corrupt system, it does not mean that all of them are corrupt. They are the victims of the system. After the revolution has happened and after a new regime comes into power, if it is a good and popular regime, it does not mean that they are going to punish everyone who did something bad. This has been true for Islam since the beginning of the Muhammad life. Only the top leaders that mislead the people and were the causes of the system were punished. As far as the Iranian students on this campus are concerned, we feel completely safe, because we know that the majority of the Americans are freedom-loving people. They had a revolution themselves against England. But, unfortunately, the only problem is that the Americans do owe the reality of the revolution in Iran. "What happened in Iran?" "Who is the Shah?" "What is happening now?" As long as these questions are not answered properly to the American people, we should expect them to do a lot of crazy things. They tell us we are trying to blackmail them by holding their citizens as hostages and, of course, they get angry. But when they are properly informed about the reality going on in Iran, what kind of people Iranians are, I think a lot of them will no longer be hostile toward us. In fact, they will support our just cause completely. So we Iranian students are

not going to get angry when we see some Americans demonstrating against us and shouting slogans in support of the Shah. What else can we expect from a people who have been kept ignorant of the true story of Iran? If these people think that by demonstrating they are being patriotic and sympathetic towards their American people in Iran, I think that they are mistaken and their sympathies are being taken advantage of by the administration in this country. Personally, I have a lot of American friends and we follow the situation in Iran very closely. We hope in the end, a solution is found to the satisfaction of both peoples — Iranians and Americans — and when this happens we believe that the Americans will prefer 35 million people over one criminal. Finally, I believe that our two nations want to be friends, good friends, but the administration wants to put us face to face in a confrontation.

Peace Corps Continued

in general. I sincerely believe that the Peace Corp is not being used by the State Department for adverse activities. I just cannot envision it.

Q.: Why is that?

A.: Primarily because all volunteers are checked. If they have any involvement in the C.I.A. or F.B.I. they are disqualified as potential candidates. This campus takes a stronger stand by excluding all intelligence gathering agencies (F.B.I., C.I.A., Army, etc.). I'd like to think that Peace Corp is a positive force in helping developing nations. There are many examples of Peace Corp being instrumental in building schools, constructing roads, and helping the communities. Therefore, I can't see the State Department using the Peace Corp for adverse activities.

Q.: Would you urge more Blacks to become involved in Peace Corp?

A.: Yes, definitely. The reason I think more Blacks should participate in Peace Corp is to get first hand experience of Africa. See for yourself what Africa is like, just don't read about it or see it on T.V. It is also good for Africans to experience the Black American. Africa receives literature from America which does not paint a positive picture of Black Americans. Therefore, it is best if we Black Americans go to Africa, not only to benefit ourselves with knowledge of an unbiased Africa, but to give Africans the true knowledge of Black America. Personally, I've found that my trip to Africa motivated me to continue my education in the biological sciences. A trip to Africa will also open your awareness to the question of who you are. It lets you know that the artery between Africa and America is really severed. You can't go there being a Black American and say you're African. Africans will not accept that. They will say that you're American. I really think they are right.

Q.: How did you get involved in Peace Corp?

A.: The reason I got involved in Peace Corp was primarily for a very selfish reason. I enjoy traveling and this was the cheapest means of travel. I wanted to go to Africa and I

was fed up with the politics of grad school. I'd like to think that my three years I spent in Africa were the most formative years because it gave me a first hand experience of living in a setting in which government rule is held by blacks. The access to these governmental officials especially the local officials was much easier to attain than here in the United States.

Q.: What were some of your most memorable experiences in Peace Corp?

A.: The most memorable thing about Peace Corp in Liberia and Kenya, has been the openness of the people; the willingness to accept me. An experience I will never forget is attending various cultural events. For example, I got to see a funeral in Liberia, West Africa. I thought it was very exciting to witness this part of the culture, yet not being a member of the cultural event. I also enjoyed learning to speak the different tongues of Africa. I really love Africa. I love the people. I've had so many positive experiences. Where you go when you've been accepted in Peace Corp is a personal choice, but I am biased towards Africa for my own personal reasons.

Allied Health Continued
 and research centers devoted to studying methods to improve rehabilitative techniques.

To become a physical therapist, you must have at least a bachelor's degree and specialized training in physical therapy. Many schools offer a baccalaureate education with a major in physical therapy; some have specialized one- or two-year programs for people who have already earned a degree in some other field.

Other health professions closely related to physical therapy are: occupational therapy, athletic training, and prosthetics/orthotics. Several two-year associate degree programs also exist to train physical therapy assistant and occupational assistant. These individuals perform routine treatment procedures as directed by physical professional therapists, and assist with more complex procedures.

MEDICAL TECHNOLOGY

Medical Technology is one of the health care system's oldest diagnostic professions. Health care providers have for years performed a few simple diagnostic tests to support judgments about a patient's condition. Today, because of the development of sophisticated scientific analysis and technology, medical technologists can employ a wide variety of skills and complex equipment to assist the clinician in the diagnosis and therapy of disease.

There are many employment opportunities for a medical technologist. Hospitals, private laboratories, research laboratories and the scientific business world welcome qualified medical technologists.

These people can apply knowledge in many scientific areas such as biochemistry, hematology, blood banking and microbiology. A technologist has the opportunity to work in all areas of medical technology or to specialize in one. Sometimes, after a few years of practice, technologists choose one particular field and concentrate all

SOCIAL WELFARE

You are invited to attend evening orientation sessions to find out more about the graduate and undergraduate programs in the school of Social Welfare, Health Sciences Center.

Place: Health Sciences Center, Level 2, Rm. 089.

Time: 7-8:30 p.m.

Dates: January 28, February 11, February 25

Refreshments will be served.

For more information call:

444-2141

their efforts in that specialized area.

Although medical technologists have very little direct patient contact, they are very important members of a health care team. When they perform the blood sugar concentration test, for example, they provide the physician with available data for the diagnosis of diabetes mellitus. Often, the technologist may know the patient only as a name on a lab slip, but he/she has a commitment to the diagnosis and treatment of that patient equal to any other member of the team. A successful transfusion or diagnosis of strep throat or lymphatic leukemia can be made only with the professional assistance of the medical technologist.

To become a medical technologist, you must complete a four-year approved program and pass a national registry examination. The most widely recognized exam is conducted by the American Society of Clinical Pathologists. Other available registry exams include those given by the American Society for Microbiology, the American Association of Clinical Chemistry and the National Certification Agency for medical Laboratory Personnel. Additional programs related to the study of medical technology include a certificate program for medical laboratory assistants and a two-year associate's degree program for medical laboratory technicians.

THE CARDIORESPIRATORY THERAPIST

The whole field of cardiorespiratory sciences might be considered a professional response to the enormous advances which have been made in health care technology. The development of machines which can minutely measure the efficiency of heart/lung functions, of respirators which can indefinitely prolong life, and of techniques which allow sophisticated cardiac surgery such as transplants have necessitated the education of personnel who can implement and supplement the technology.

Registered cardiopulmonary technologists will find job opportunities in cardiopulmonary laboratories, in research, and in open-heart programs. Certified clinical perfusionists are sought by surgeons to work in open heart and cardiac transplant programs; and hospital personnel departments have recently begun to increase their recruitment efforts for the multi-competency cardiorespiratory clinician.

To become a cardiorespiratory technologist or therapist in one of these fields, you must complete a two-year associate's or four-year bachelor's degree. Some hospitals also offer two-year certificate programs for therapists. Other related professions which an interested student might explore would include EKG/ECG technician, EEG technologist or technician, nuclear med-

icine technologist, operating room technician, radiation therapist or radiologic technologist.

THE PHYSICIAN'S ASSISTANT

There are many problems with the American health care delivery system. Most of us have been affected by these problems at one time or another. In many areas of the country there is a shortage of physicians: physician services are geographically maldistributed and inefficiently used, especially in the areas of primary care.

The primary care physician (especially the family practitioner) is generally overworked and over-extended. There are simply not enough primary care practitioners to provide comprehensive health care to all who need it. The result is that large segments of the population have little or no access to comprehensive, long range medical care.

In the 15 years since Duke University first began training returning military service medically trained personnel, the physician's assistant profession has had an increasing impact on American health care. Today the physician's assistant, or PA can be found in every type of health care setting.

As the title implies, the PA is trained to assist the physician in treating the patient. Generally the PA will be expert in taking histories and performing physicals — collecting the data upon which the diagnosis and treatment will be based.

The PA may order lab tests or consult with specialists to clarify the patient's problem. A differential diagnosis will in many cases be developed by the PA, who may then (under the physician's supervision) initiate the patient's treatment.

A physician's assistant must complete a training program specifically designed to prepare him/her for the profession. Currently, about 60 such programs have been accredited by the American Medical Association. Although there are some differences among the programs, generally they take two years of full-time study, offer a combination of classroom and clinical education, and require a combination of experience and academic training previous to admission.

Upon completion of a training program, the physician's assistant is eligible to sit for the National Certifying Examination for Assistants to the Primary Care Physician. Successful performance on this exam certifies that the individual is competent academically and clinically to practice as a PA. This process helps to insure that the high standards of the PA profession are maintained.

From physician to physical therapist, from podiatrist to paramedic, health care for our contemporary society offers many roles for knowledgeable and concerned people. A health profession can still be in your future.

“The murder of the Communis Workers Party Five (last month in Greensboro, North Carolina) is the most brutal act in the terrorist campaign of cross burnings, bombings and armed attacks carried out by the Klan and Nazis against blacks and progressive whites. . . Like Hitler in pre-war Germany, the threat of fascism cannot be washed away. It must be fought by every possible means at our disposal. To meet part of this task, we are establishing the Communist Workers Party Five Memorial and Legal Defense Fund. Contributions to the Fund will be used to ensure that the KKK and Nazi Party killers are brought to justice.”

—Phile Thompson

Time is of the essence.

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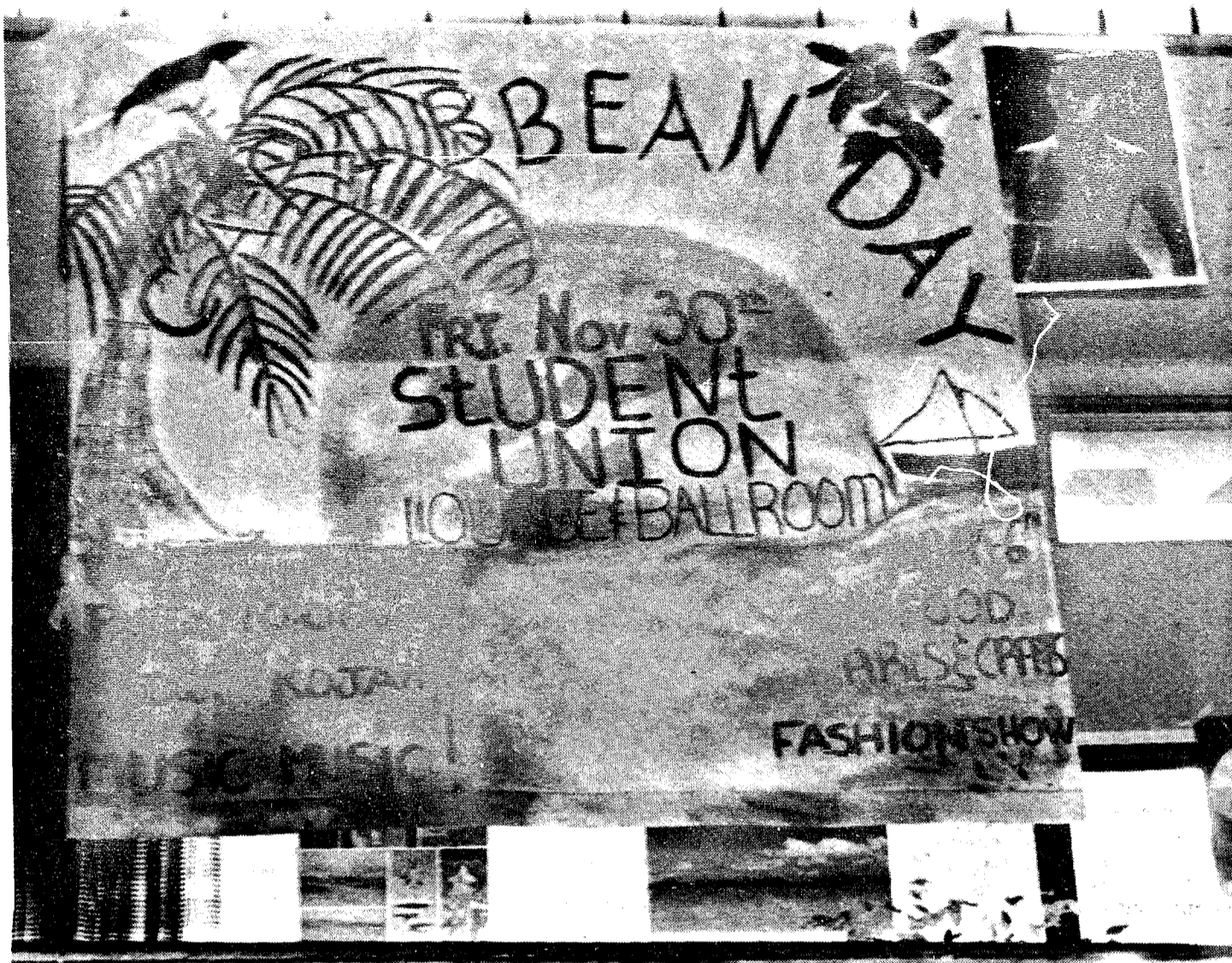
The CWP 5 Memorial and Legal Defense Fund

39 Bowery St.

Box 389

New York, New York 10002

Arts & Leisure



Caribbean Day

By Valerie Duncan

The Caribbean Club held their annual "Caribbean Day," Friday, November 30, 1979 in the Union lounge. The festivities started at 10 AM and continued all day. There was a fashion show at noon with several lovely ladies from various islands. A Caribbean folk dance, and an African dance were performed by several talented students. The afternoon was highlighted by a "Skank" dance, performed by two couples.

People from all ethnic backgrounds attended the festivity, as well as faculty and staff. Everyone was in a state of euphoria as the program progressed, and there was lots of laughter, dancing, and plenty of student involvement.

The Caribbean students also sold traditional island dishes such as curry goat, curry chicken, rice and peas, and seamoss, which was prepared by the members of the club.

There was also talent displayed which included poetry and art. The Caribbean students ended the day with a party, which was held in the Union Ballroom.

Black Choir Sings at Fine Arts

By Stanford Perry

On Thursday evening, November 29, in the Fine Arts Recital Hall, the Stony Brook Gospel Choir performed in front of a very prodigious audience. Admission was one dollar. The impressive surroundings of the Fine Arts Center and prestige of the Gospel Choir clearly made this occasion one of the most enjoyable of the semester. The proceeds from the concert will be used to sponsor the choir's expedition next semester. The choir has previously appeared in concerts at Westbury, Buffalo, Connecticut - N.A.A.C.P. of Brooklyn, C.W. Post University and many other areas which have given the 51 voice choir the credibility they deserve.

The theme of the concert was "Never Alone" done by the beautiful first soprano voice of Ms. Patricia Lipscomb which was a fine example of the remaining performance to come. The soul touching voice of Ms. Gayle Shepard clearly evinced the reality of the occasion as she sang, "Young, Gifted and Black." "Shadrach, Meshack and Abednego," done by Mr. Bill McKenzie, succeeded in getting a message across to the audience as well as prompting foot stomping and

hand clapping. Kathy Threats certainly fulfilled the expectations of the crowd with an outstanding performance of "Jesus Christ Is the Way" and "You're Everything to Me." Her melodious and captivative voice succeeded in bringing the crowd screaming and applauding to their feet. The standing ovation Ms. Threats received continued until she came back onto the stage and gracefully took a bow. The enchanting first soprano, Ms. Renee Webb, put so much sensation into her song, "You'll Find All of These Things," that one could literally hear only silence from the breathless and mesmerized audience. Another superb rendition was given by Mr. William Thomas, singing, "Lord, You're So Good to Me," which was written by Mr. Steven Grant, pianist for the Gospel choir. Mr. Thomas' distinctive voice brought the crowd roaring to their feet in ovation. His talents never cease to motivate an audience. Stanford Perry put his heart and soul into "Hang on, Help Is on the Way." His powerful tenor voice exemplified the true nature of gospel music. The crowd rocked and clapped to the rhythmic sounds of the

continued on page 11

Kwanza-African Celebration

Kwanza is an African celebration ed centuries before Christ was born; that is traditional all over the Afri- by readopting Kwanza we take can World. The word Kwanza is a back a holiday that is rightfully Swahili word meaning first of "first ours. By affirming our Black Holy fruits." Kwanza originated when Days, we begin to create the tradi- our ancestors gathered together to tions that will be passed on to yet celebrate the harvesting of the first unborn generations of African peo- crops. This harvest time was a time ple when we become the ancestors. for enjoyment. It was a time when By celebrating our Black Holy the work that had been put out all Days, we give praise where praise is year was given meaning. Everyone due. By coming together to give could actually see the fruit that thanks and enjoy the blessing of liv- their labor had brought forth. After ing and working collectively we give the harvest was over, the entire concrete expression to our Imani community engaged in singing, (faith) in our people and the right- dancing, eating and drinking. Every- eousness and victory of our strug- one gathered together to give col- gle. lective thanks for the collective ef- The Nguzo Saba (Seven Princi- fort that had made the community ples of Blackness) are the founda- prosperous. On the last day of tion of the Kwanza celebration. Kwanza there was always a giga- They are:

1. UMOJA (Unity) — To strive for and maintain unity in the family, community, nation and race.
2. KUJICHAGULIA (Self-Determination) — To define ourselves, name ourselves, and speak for ourselves, instead of being defined, and spoken for by others.
3. UJIMA (Collective Work and Responsibility) — To build and maintain our community togeth-

continued on page 11

Music



Bob Marley's Survival

By Lasana M. Sekou

Once again the high priest of reggae, Bob Marley, has triumphed in an apocalyptic album called Survival. There is no single hit on Survival, in its entirety it is a revolutionary text for the 1980's and beyond.

The songs of Survival are battle cries of a people at war. The music and the lyrics charge with dreadful potency, embraces the survivors, "yes, the Black Survival" and intensifies the war against the wicked Babylon system. The instrumental wailing of the Wailers, the sweet harmony of I Threes (backing vocals) and the sermon of Bob Marley (lead vocals) articulates the universal hopes and aspirations, strength and struggles of Black people. No region, no era of the Black experience is unrepresented by this most dynamic and divinely inspired album.

In cuts like 'Ambush,' Marley mocks the enemy: "See them fighting for power, but they know not the hour." Survival is truly a testament of "this age of technological inhumanity . . . scientific atrocity . . . atomic mis-philosophy . . . it's a world that forces lifelong insecurity . . ." Bob Marley's solution in 'One Drop' is to "give us the teachings of His Majesty, for we no want no devil philosophy."

The album combines the sacred and the secular, "Jah would never let us down" and in 'Zimbabwe', "We'll have to fight . . ." to liberate ourselves. In 'Babylon System' Marley punctuates rebellion;

"For we have been trodding on the winepress much too long . . .

From the very day we left the shores of our father's land, We've been trampled on, oh now Now we know everything we got to rebel

Somebody got to pay for the work We've done, Rebel."

Survival is a fire with lines like, "All they want us to do is keep on killing one another," but in defiance, Marley tells the vampires of Babylon, "We refuse to be what you wanted us to be." He goes on to "tell the children the truth." He educates:

"Through political strategy, They keep us hungry. When you gonna get some food, Your brother got to be your enemy."

Marley agitates, "Fire is burning, Man pull your own weight," and the Rastaman questions, "Are you fooling one another when you wanna come together?"

Like all previous Marley productions, his direction remains constant and grows stronger; redemption is Africa, physically and/or spiritually and the crown jewel of Survival is 'Africa Unite.' Thus the exodus continues:

"Cause we're moving right out of Babylon

And we're going to our father's land." Marley warns, "It's later than you think," while he extols: "How good and pleasant it would be

Before God and man To see the unification of all Africans."

The mighty Bob Marley is no dreamer, no fanatic, no existentialist, no rhetorician; he is not dogmatic. He reflects our real world's triumphs and tribulations and how we continue to use both spiritualism and materialism to shape our destiny. Surely he is aware of Black people's earliest development as he proclaims:

"I tell you who we are under the sun.

We are the children of the higher man."

Of Blacks today, Marley is explicit: "We're the survivors;

Yes, the Black Survival. So my brethren my sisthren, The preaching and talking is done.

We gotta live up woe now; Woe now

'Cause the Father's time has come."

Survival by Bob Marley and the Wailers is much more than a new hit release. Survival is alive; it's a banner under which "Africans abroad and Africans ayard" can march and skank into the future, armed and self-determined to stand in purposeful majesty, to reclaim "our" place as the strong and free.

Voices Voices Voices

Blackworld encourages students, faculty, and staff to submit poetry for publication that is no longer than 200 words. All poetry must be typed according to the way it should appear in print.

Poetry should be addressed to: Poetry, Blackworld, Room 071 Student Union Building, State University of New York, Stony Brook, New York, 11794.

VIVA CHRISTMAS

Behold the beauty of the season
Faint lights in the Palace of Glory
Sensational melody in the air
Oh . . . Goddess of love
- Shine on like a star.

The Songbird murmurs softly
Bells go twinkle . . . twinkle . . .
Two lovers under the sparkling tree
Oh . . . Goddess of nature
How sweet art thou.

Behold the two hands holding each other
Swearing to care for each other
To forgive and forget
To love and share each other's troubles
Oh . . . How I wish it could stay like this.

It is time for joy!
Time to remember the beloved who have parted
To join hands and pray together
Oh . . . how happy is the one who gets the sensation
Shine on Little Star.

The Garden of Beauty is plentiful
Mark the two lovers under that tree
Happiness in the Place of Glory
Oh . . . how beautiful art thou Christmas
VIVA CHRISTMAS.

VIVA CHRISTMAS (Whispering Night Talk)

Sorrow, Sorrow, Sorrow
Wash it away . . . Wash it away
Let me forget.

Sadness, Sadness, Sadness
Wipe it away . . . Wipe it away
My heart is burning.

Fire, Fire, Fire
Please put it out . . . Put it out
It's burning my heart out.

Joy, Joy, Joy
Oh . . . I like it like this . . .
I like it like this
Satisfy me.

Love . . . Oh . . . Burden
Set me free please . . . Set me free
Have mercy.

Whispering talk ends
The night is still and quiet
Under the roof the lovers
Angel shining on them
Ah . . . VIVA CHRISTMAS

—Emmanuel Wami

— In-Depth —

Black Solidarity Day: Ten years later

By DR. CARLOS E. RUSSELL

When in 1969 a group of Blacks in Brooklyn's Crown Heights, called on Blacks across the nation to refrain from participating in the American economy for one day, asking them not to buy, work, or use public transportation, few people thought that the concept would take root. Many argued that the idea just did not make sense. They said that Black people would not stay home and lose a days pay. But, Blacks did. Not in the numbers they could have, but they did.

Taking direction

The organizers, taking direction from Black playwright Douglass Turner Ward's play, A Day of Absence, where in Blacks absented themselves from a southern town, and the chaos it created, and from Mahatma Ghandi's revolutionary non-violent rebutal to British colonialism called hartal, in which Indians boycotted the British economy and took a day for spiritual re-awakening, rebirth, the Brooklyn group called on Blacks to take a day for themselves, and make Black Solidarity Day, a Black family day, a day of thought and spiritual rebirth. It was a call to boycott the American economy.

Although the concept was not then fully understood, and perhaps even now it is still not clear to many Blacks, it was a revolutionary concept for it was the

call for a national strike.

Those who understand revolutions understand that most revolutions begin with a general strike.

True, the formative group may not have had the necessary organization to pull off a national strike, nonetheless, Black Solidarity Day was the call for a national strike. It still is.

Looking back, we realize that in the language of some contemporary Blacks, those of us who began the movement for solidarity, a movement for operational unity, would be considered by some as "enlightened bourgeoisie", still, one thing is true. . . the concept has remained. Why?, because the condition of Black people has not substantially changed.

If anything, it has gotten worse. The shackles may be more invisible, the masters more cunning, but slaves we still are, running to the big house or field for work, and returning in the evenings to our shanty for rest and respite; spent, and without the energy to take care of our interests. It is a new form of slavery, but slavery nonetheless. We as a people are still not in control of our collective destiny.

New group

This year, a new group, The National Coalition For Black Human Rights, have taken up the banner, and have

carried the struggle one step further.

True to Malcolm's word, they are taking Black Solidarity Day to the United Nations, and are asking, by means of a petition which they distributed among Black people across the nation, and to be presented to the U.N., that this august body take up the issue of genocide perpetuated against Blacks in the U.S. And genocide it is.

Arthur Miller, Clifford Glover, Randy Evans, and Luis Baez are but the latest victims.

The Rev. Ben Chavis is still a political prisoner.

The coalition has a broad base of support. The National Conference of Black Lawyers, N.Y. Chapter; The National Assn. of Black Social Workers; The Black United Front of Cairo Illinois; AFRAM Associates; Working People Alliance of Guyana; Mount Zion Lutheran Church; The Black Alliance from S.U.N.Y. at Albany; Ms. Flo Kennedy; Rev. Calvin Butts; Dr. Betty Shabazz; Fight Back; New Muse; State Rep. David Richards from the Black United Front of Philadelphia, The Georgia clearinghouse on prisons and jails; Charles Mason, V.P. Youth Chapter NAACP in Los Angeles are but a few of those who are urging Blacks to join in a mammoth march on

November 5, to the U.N.

Ten years later, the call to the U.N. is right on target.

On this the tenth anniversary of Black Solidarity Day, all Blacks who are concerned with the issue of our collective survival, should join with the National Coalition on November 5. A partial list of the scheduled speakers are: Muntu Matisinela, Queen Mother Moore, State Rep. David Richards, Dr. John H. Clarke, Dr. Betty Shabazz, Cenie Williams, Rev. Charles Koen, Skip Robinson of the Mississippi United League, Jim Haughton, Chokwe Lumumba, Omowale Kesinj, Kodjoe Owusu and this writer.

The struggle continues.

Our youth are dying, some are killing others; our men and women are languishing in jails; our hospitals are closing; there are no jobs; our children cannot read. If this is not genocide, for it occurs in a society that prides itself for affluence, then what is? Only Black people can make the difference.

This year, let us march on the U.N. for our rights, our HUMAN RIGHTS.

Dr. Carlos Russell is the founder of the Black Solidarity Day and a professor at Brooklyn College.

Wishing You
A HAPPY
HOLIDAY SEASON

—from all of us
at BLACKWORLD