

Blackworld

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

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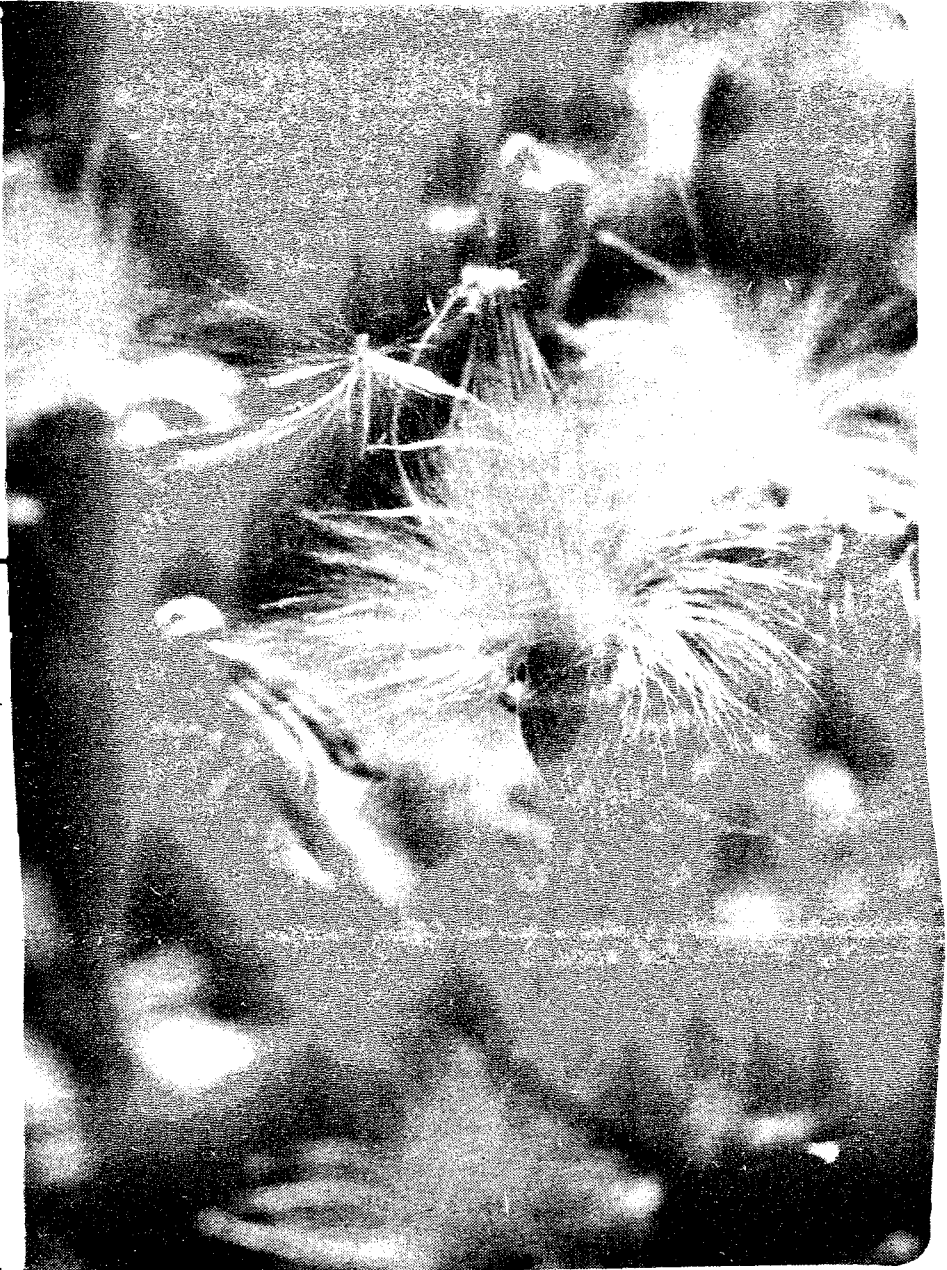
SEPTEMBER 1980



Summer Ends

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Chairman of
AFS Department,
Les Owens

An interview with Dr. Owens will be in Blackworld's next Perspectives discussing the progress of his department since this article last semester.

A new location

Following a week of protest by students and faculty the Office of Budgets has finally announced to the Africana Studies Program (AFS), that the AFS budget is near completion, and will soon be released. The AFS Program had previously been without an operating budget.

The AFS Program is also moving to a new location where there will be more space for faculty offices, TA offices, classrooms, and a new AFS Library.

Both of these new developments involving the AFS program, came after last week's rally when students, faculty and administrators demanded that the Africana Studies Program be given an adequate budget, space for classrooms and offices, along with a computer that had been promised to the program by a previous administration.

The rally was sponsored by BFSA, SAINTS, AIM, BSU, LASO, and several other minority oriented organizations and clubs. A spokesman for one of the groups said the University's refusal to supply AFS with the proper tools, could reduce AFS to a "phoney program."

News Briefs

National

THE CENSUS & BLACK VOTES

One of the major outcomes of the 1980 census for black people will be the reapportionment of seats in the U.S. Congress and in many state legislatures. Blacks stand to be major losers, if the districts in which blacks live do not count all of the residents in every household.

The Bureau of the Census estimates that 11 seats in the U.S. House of Representatives will shift among several states as a result of the population counts from the 1980 census. California, Florida, and Texas may each gain two seats in the U.S. House of Representatives, as a result of the increases of their population since 1970.

Population decreases may mean a loss of four Congressional seats to New York. Other states with large numbers of black voters which may lose seats, if an undercount of blacks occurs, are Illinois and Ohio (which may lose two seats each) and Michigan and Pennsylvania (which may lose one seat each).

Black people are already seriously underrepresented in the U.S. Congress. If we lose further seats because blacks, especially in our major cities, are undercounted, the consequences for black people could be tragic. Hence, the fullest cooperation of all black people with the census is crucial to the black community.

The primary purpose of the census as prescribed by the U.S. Constitution is to provide the basics for equal apportionment among the states of seats in the House of Representatives. If we are not counted, our voices are never going to be heard with a strength proportioned to our numbers.

International

ZAIRE WILL REMAIN A ONE PART STATE

KINSHASA, Zaire—President Mobutu Sese Seko has vowed that as long as he is alive there will be no opposition political parties in Zaire. The Popular Movement of the Revolution, headed by Mobutu, is Zaire's only political party.

Mr. Mobutu's declaration came a few weeks after Zairian police officials tried to abduct an anti-Mobutu leader in Brussels, Belgium. The target, Joseph Nesele, managed to get away from his captors although they had managed to get him aboard an Air Zaire plane bound for Kinshasa.

Some Africa watchers speculate that Mr. Mobutu's latest move was made at the request of Western industrialists who have kept him in power despite opposition from Zairian citizens and revolutionary groups.

Western industrialists and government leaders, including those in the United States with close economic links to Zaire, have admitted that Mr. Mobutu is one of the wealthiest and most corrupt leaders in the world.

Yet, some have been quoted as saying they support him because he has managed to keep Zaire from falling into the hands of revolutionaries and political leaders who would work to make Zaire's natural resources benefit Zairians instead of foreign industrialists.

THE AIM OF WESTERN industrialists is to keep Mr. Mobutu in power long enough to recoup the billions of dollars he owes them. They would replace him tomorrow, one analyst said, if they could find someone to take his place and protect the copper and cobalt industries and their investments in them.

Mr. Mobutu, besides vowing not to allow opposition parties, has alerted American, French and Belgium intelligence services that another attempt will be made soon by the Katangan revolutionaries to capture Zaire's copper rich Shaba Province.

The revolutionaries almost took over Shaba in 1977, and 1978. However, they were beaten back when France and Belgium, using United States planes, dropped troops into the area to protect the copper mines.

THE SERIOUSNESS of Zaire's economic plight was highlighted on December 26 when Mr. Mobutu scaled Zaire's borders to force citizens to turn in 10 and five Zaire notes. They are worth \$5 and \$2.50, respectively in United States money.

HAVE SOMETHING TO SAY?
SAY IT THROUGH THE
BLACKWORLD PAGE OF
OPINION.

Perspectives

BLACK WOMEN'S WEEKEND

FOOD FOR THOUGHT: Our major funding organization has made the claim that there is equal representation in all areas of campus life. Yet through the entire weekend of events which was sponsored by the Black Student Union, not a word of mention of these events was placed in our major campus newspaper (Statesman). Equal representation indeed!



Blackworld

A SUNY STUDENT PUBLICATION

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Assistant Dean resigns

ASST DEAN OF UNDERGRAD STUDIES RESIGNS

By LAURA PEGRAM

William Berry, the Assistant Dean of Undergraduate Studies, has resigned from the department. Mr. Berry has stated that his primary reason for leaving is personal, however, he also stated that there were other factors which contributed to his final decision. Basically, Mr. Berry had expressed a teeming dissatisfaction with the university administration. He asserted that they generally lacked a firm commitment to the minority students on campus. These students were casually allowed to pass through Stony Brook's revolving doors while the administration sat back and watched it happen. William Berry, did not have this same unconcerned attitude however. In the past, he had been directly involved with the minority "folk" and he had been totally committed to doing something positive for them.

Prior to his acceptance to the position as Assistant Dean of Undergraduate Studies, William Berry had been involved in a number of workshops and programs which were largely geared to help the minority community. As a graduate student at Boston University, he conducted a reading and writing skills training course for elementary school kids during the racial turmoil of the 1960s. During this time, he also became involved with the Emile Louis School of Fine Arts which was an organization which basically trained youngsters in the performing arts. Mr. Berry primarily worked in the theater department here. He was involved in the editing of a children's magazine which the school had put together. As a graduate student, he also conducted a black literary workshop for high school students wherein they read and discussed the works of black artists and determined the relevancy of their writing in the past and the present.

Mr. Berry devoted his energies to numerous other projects over a period of time. Each of these projects dealt either directly or indirectly with minority concerns. There came a point however when he looked to other directions in which to grow as a person. He conceded that he now needed a full-time position in higher education. Eventually, he was offered the position as the Assistant Dean of Undergraduate Studies at Stony Brook in September 1976. William Berry's acceptance of this position was just another stepping stone with which to help the largely disregarded minority. At Stony Brook, Mr. Berry felt that the university needed a comprehensive learning center where the students could develop skills which they lacked or strengthen skills they already had established. He wasn't able to create this particular center, but he was able to create the Math Learning Center within the Math Tower. Developmental English courses were also put into effect. William Berry's first attempt to reshape the university, and its treatment of minority concerns was underway.

After these changes were effected, Mr. Berry expanded his territory within the Undergraduate Studies Department and he began to work concurrently with the AIM Program as the Acting Director of EOP. He basically accepted the EOP position as a challenge for he was very concerned with what was happening to the EOP program. From what he could see, the "AIM students were being jammed up by the bureaucracy of the Stony Brook system." William Berry was largely aware of the general lack of sensitivity towards the disadvantaged minority student and he intended to improve on the present conditions. He thereby set the wheels in motion. He established legal and social services for the AIM students and he also initiated counseling support services for Health Science Center students. Mr. Berry also conceived the idea of starting a cultural counseling program in an effort to expand

the cultural awareness on this campus. William Berry proceeded to plant the seeds of a new consciousness on Stony Brook's unproductive ground. During this period of time, Stony Brook was growing as a university and William Berry was growing as a person.

There came a point in time however, when Mr. William Berry felt that he could no longer continue to develop skills with which he could grow as a person. He personally felt that the university no longer contributed to his "nurturing process." He, therefore, saw it as a natural time for him to end his work here at Stony Brook. William Berry's main reason for leaving was personal, however, the surviving insensitivity towards minority concerns also contributed to his decision. He felt that "Stony Brook had no sensitivity to minority concerns at all or to any concerns that were real to people who existed outside of this 'little Nicolls Road — Stony Brook Road' enclave." He however contended that the minority students, as a "collective unit," could effect some changes in the system. The university in itself would not initiate this change so it was therefore up to the students to provide a collaborative effort and shed their coat of apathy. This is the only way to close down Stony Brook's 'revolving door.'

Mr. William Berry felt that it was now time for him to sever his relationship with Stony Brook. He has not made any definite decisions as to where he will be heading next, however. What is definite is his resignation and the effects which will be felt as a result. Mr. Berry has made an immense contribution to this campus and he will be greatly missed. He began a struggle to effect a change in the minority existence while he was here and he planted his seeds. He now leaves the struggle in the hands of the students, the faculty and the staff. It is up to them as a united group to close down 'Stony Brook's revolving door.' Then, and only then, can the minority students obtain a firm stand on this campus.

PROFESSOR: SPEAK-OUT

Dr. Frances Brisbane is a Professor in the School of Social Welfare.

During a Kwanza celebration at Stony Brook in December, Imamu Baraka paused while reading his poetry to say: "Blacks all over this country should meet once a week." Then, as though he had reflected more seriously on the times, his voice rose to a crescendo— "At least once a week. AT LEAST ONCE A WEEK."

Because it followed a careful analysis of black people's situations in New York City, Long Island, Chicago, Dallas, and the sea Islands of South Carolina: in Universities, hospitals, factories and prisons— Baraka's message prompted a sense of urgency, need, and something close to despair. For as the curtain was closing on the 70s, it conferred darkness and inconclusiveness on the hopes and aspirations with which most black people entered the decade.

After living through the 70s, and witnessing the events that made Bakke, Weber, cross-burnings, and the return of the KKK possible, blacks should reflect on their role in shaping America's future — a role which will ultimately determine the future of black Americans. This ef-

fort will insure that the dawning of the 90s will not find the 80s to have been ill-spent.

The commonly heard phrase in the 60s— "We have met the enemy and it is us," should continue with a black rejoinder: "After looking in the mirror we met our most trusted friend and partner in the struggle for affirmative action and equal access to American opportunities, and it is us."

This is not a break with other people who have tried to help blacks. It is rather the realization, made more pointed in the 70s, that the peoples of the world, the U.S. not excepted, feel locked in a scramble for their share of the world pie. Those who do not already *have* will not be worried about it. So, to expect the haves to help the oppressed, powerless, and deprived shake their chains and move up to the scrimmage line where the race for opportunity begins, is absurd.

The so-called middle-class, well-educated, professional blacks are beginning to feel, and be treated more like the majority of their brothers and sisters who have lan-

guished at the bottom of the barrel throughout the 60s and 70s. In fact, it is those who are having an association with dignity and self-fulfillment who may be at greatest risk. While they are relatively few in number, they are perceived by many champions of bigotry as a threat blocking the paths which have traditionally led to success for many others before them.

Unless blacks, I am convinced, meet and determine our fate and our contribution to the 1980s, the handful of black who have something to lose and the masses who are still trying to achieve elementary rights will become inextricably tied to our collective doom. The current isolation and harassment of blacks who speak out suggest that, as W.E.B. DuBois so aptly stated, (we will no longer have the) "freedom to think and believe, to express our thoughts and dream our dreams, and to maintain our rights against secret police, witch-hunters or any sort of modern fool or tyrant." (Foner Phillips, ed., W.E.B. DuBois Speaks, Vol. 2, N.Y.: Pathfinder Press, 1970.)

When we meet we must be cer-



tain of our goals. We shouldn't meet to rehash the 1960's diatribe on all the things we should do to other people in order to help ourselves. It is obvious that we are not going to do anything to anybody. Those to whom our venom was

Blackworld

Monday October 15, 1979

Page Of Opinion

Fall 1979 **Editorial** Spring 1980

The first major event affecting us as minority students on this campus was the African Studies fiasco in which we demonstrated on a warm October day against the "racist" and discriminatory practices of the administrators at Stony Brook. As expected, we were quite vocal in our demands, in fact the acting President of the University himself paid us an unexpected visit. But also as expected when push came to pull or verbalization to realization, we quickly dispersed to the six corners of the campus (G, H, Roth, Tabler, Stage XII, and Kelly) where we were content to compete with each other every Saturday night with amplifiers.

From that October day onwards we became somewhat analogous to a volcano, erupting violently and furiously at times then just as quickly subsiding into the usual activities at partying, ball playing and "cooling out." Our latest eruption took place a little less than a month ago with the Progressive Alliance of Stony Brook Organizations (PASBO). Like all our other demands presented to Polity and the administration it has always been interpreted, as a "Special Interest" beyond the overall interest at the University. Needless to say this misunderstanding on the part of Polity and the administration ignored our attempts to hide the history of the butalization of us as people. A history, more so than the Jewish Holocaust is really worth remembering, especially when an absurdity such as "reverse discrimination" is being given serious consideration in the Supreme Court of this country.

TRIBUTE TO THE BLACK WOMAN

*She looks at you through
misty eyes
smiling and crying
forgiving not wanting
to forget*

*Reaching out
she pushes you away
she draws you to her
scolding yet loving
like a mother to a child
yet when you are near
enough to touch
she fades away
into another dimension of your mind*

*She loves
She hates
At the same time
In a moment of intense feeling
She is cold
hard
yielding*

*She whispers softly in your ear
Screaming out
the passions of her soul
Rejoicing in her oneness with you*

*She strives to maintain
her own identity
Hating you for being too much
a part of her being*

*With her eyes she cries for you
With her lips she smiles for you
With her brows she worries for you
With her body she toils for you
With her tears she sheds for you*

*Is she forgiven
Is she loved
Do you feel
the pain of her labors
the chain of her bondage to you
You can break the links
one*

*by
one
or you can bind them tightly to you*

*She is youthfully old
weakly strong
warmly ice
intensely shallow
possessively giving
jealously indifferent
boldly shy*

*She smiles with tears in her eyes
She is black, brown, yellow, pale
She is paradoxical
She is woman*

As a microcosm of the outside society, it should not be shocking that the people at Stony Brook are not immune to distortions and outright ignorance of "White America" when it comes to solving their hereditary disease, namely us minorities. Polity under allocates us simply because it is not pleasant to take a long and careful look at an unpleasant wound. Better to close your eyes and pray that it goes away. Unfortunately, for their sakes, we are not going to do that; the just and legitimate demands presented by PASBO and other similar coalitions in the past will not forever be suppressed with the justification that, "minority organizations serve only a special interest of fairness and equality, allocations of funds must be made in proportion to criterias laid down for the greater interest of Stony Brook students as a whole.

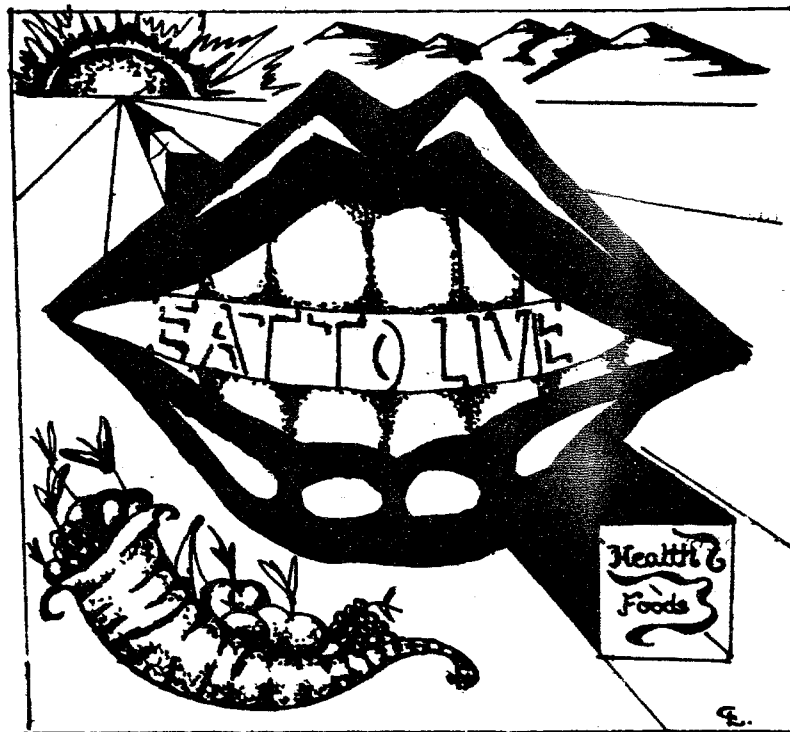
This type of formulation fails to answer the following questions:

- 1) How can minorities successfully compete with "white" America when because of history they have been made to feel inferior?
- 2) How can advancement of a minority group in a capitalistic system be possible without some sacrifices made by the dominant group?
- 3) How can minorities, specifically blacks and Hispanics, have a special interest when they have never been part of the greater or overall interest of this country?

These are just a few of the questions that "white" America including Stony Brook must come to grips with if they are serious about understanding our problem. Hopefully some of the actions already initiated by PASBO will benefit us towards that process.

Besides the PASBO situation, we did have some very successful and positive programs during the semester. The African Weekend, Caribbean Weekend, and Black Women's Weekend were all beautiful examples of what could happen when our talents, hard work, and determination are channelled towards constructive purposes. Also worth mentioning is the conference sponsored by the SAINTS which we hope planted a seed for future conferences in the semester to come. These and other activities held throughout the semester were bright lights in an otherwise dark semester. Nevertheless, the semester to see if our volcano continues to erupt brightly or as in the past erupt and sputter a while before dying out.

BlackWorld will continue to attempt next semester to be a strong and stable newspaper exemplifying the complexities of our existence here at Stony Brook. However, it can not be overemphasized that our growth and development as a regular newspaper depends solely on your support. Let us hope that this support is most plentiful when we all return from our summer vacations. Finally, BlackWorld would sincerely like to express its thanks to those individuals that supported us at times when everything seemed quite hopeless. We appreciated and continue to appreciate your support and know that we can depend on it again for next semester.



Blackworld

Editorial Board

Sports Editor
Photo Editor
Staff

Editorials are the responsibility of the editorial board of Blackworld. Columns and letters are the responsibility of the authors and are not necessarily the opinion of the newspaper. Blackworld welcomes all letters to the editor. To be considered for publication letters must be typed, signed and shorter than 600 words. Student writers should include their major and year of study; faculty and staff members should include their department. All writers should include their telephone numbers. Once submitted letters are the property of Blackworld and may be edited. Correspondence should be addressed to Letters to the Editor and mailed to Blackworld or deposited in the Blackworld mail box in the Polity office located on the second floor of the Student Union, Blackworld, room 071, Student Union Building, State University of New York, Stony Brook, New York 11794.

ZIONISM AND APARTHEID

By ELOMBE BRATH

Jews must be prepared. We are warning Blacks to stay cool... If it's in the best interest of Israel to have ties with the South African government, that should be our policy. We have to follow the course of action that is best for Jews.

—Brett Becker, National Director
Jewish Defense League
Monday, August 27, 1979

The above quotation, excerpts that appeared in an insulting article — “‘Stay cool,’ JDL wants Blacks” — in the september 1st edition of the Amsterdam News, is based on an insidious assumption and an interesting, but assinine, logic. Nevertheless, it is a serious challenge that cannot afford to go unanswered.

Becker's remarks, while officially identified with the thinking of the neo-fascist JDL, unfortunately, are consistent with the practice of many other Jewish leaders and organizations who are ostensibly more liberal and responsible in their advocacy of the Zionist cause.

For this reason, to really understand the consequences that would inevitably follow if we were to “stay cool” and “follow the course of action that is best for Jews,” especially in the case of Israel's cynical relationship with South Africa, then it should be understood that we would be adopting a most cowardly and treacherous posture to the worldwide African liberation struggle.

Racist Regime

It is common knowledge that the racist regime of South Africa constitutes the greatest direct military threat not only to the national liberation movements of Namibia, Zimbabwe and South Africa proper, but to the whole African continent. Pretoria's social and political policies vis-a-vis African people manifests the most humiliating position of Black mankind since the epoch of chattel slavery. Black people in apartheid South Africa are in a far more inferior status than Jews either were in Nazi Germany or are in today's Soviet Union.

Yet, like the children, we are warned to “stay cool,” a posture that, unfortunately, most black leaders have maintained until the recent Andy Young affair, while the Zionists have been steadily strengthening South Africa's military and financial might because it's in their particular best interest!

Play It Down

As an article in Newsweek magazine, August 23, 1976, revealed: “Despite efforts by both sides to play it down, a major expansion of Israeli-South African relations is underway following recent visits to Jerusalem by Prime Minister John Vorster and Labor and Mining Minister Stephanus Botha. South Africa has bought two of Israel's 415-ton Reshef missile ships and will get four more...”

If there was valid reasons at that

— In-Depth —

time to be concerned about Israel's growing relationship with South Africa during the 20 years of so-called socialist government by the Labor Alignment forces, then there is even more cause to be alarmed since the coming to power of the Likud parliamentary bloc two years ago.

The Israeli election of May 18, 1977 gave the reins of leadership to Menachem Begin, a Zionist Revisionist zealot who had even embarrassed scores of Jewish leaders throughout the world for nearly three decades. At the time of Begin's election, the Patrice Lumumba Coalition expressed serious concerns for, besides his reputation as an internationally renowned terrorist, among other things, he was also rumored to be the Chairman of the Israel-South Africa (Friendship) League. This group is an Israeli-based clique whose primary purpose, as announced by both the Johannesburg Star and Jerusalem Post (in February of 1968), was established to increase collaboration between the two settler colonial states. And according to *Die Vaderland*, one of racist South Africa's most prestigious papers, “Israel's survival in the Middle East is a fundamental part of our own security.”

Anniversary Banquet

This point was also emphasized a year earlier when at the 70th Anniversary banquet of the Johannesburg Jewish Guild, Ben Schoeman, the South African Minister of Transport, described the similarities between the two white supremacist regimes. “We are both states which face hostile countries on the continent of Africa and have a right to our independence and survival,” Schoeman pleaded. “Because of that sympathy, we have agreed that funds from South Africa should be sent to help alleviate hardship in Israel.”

Thus, according to Schoeman's sense of warped logic, the expatriation of excess profits that are gained from the suffering and exploitation of the broad masses of African people in South Africa “should be our policy” because “we have to follow the course of action that is best for Jews” and “help alleviate hardship in Israel.” There seems to be a consensus of opinion between Becker and Schoeman!

Elaine Brath, a veteran Pan-African activist and lecturer is co-chairman of the Patrice Lumumba Coalition.

To many of us who have basic problems trying to distinguish between the concept of a “Chosen People” and the theory of a “Master Race,” we find both the

Zionist entity in Palestine and the neo-Nazi regime in Azania equally rooted in a false assumption of a selective white supremacy.

Those of us who view Black survival — and liberation — in Africa as a fundamental part of our own security, and regard the current intolerable situation in southern Africa at a crisis flash point, find the interests of the active supporters of apartheid diametrically opposed to our own. Indeed, no less a sympathetic authority to Israel than New York Times editor C. L. Sulzberger, seem to share our concern when writing in the Times of April 30, 1971, in an article called “Strange Non-alliance,” he stated:

“There is remarkably close if little known partnership between Israel and South Africa. The relationship between the nation controlling Africa's southern tip and the nation still holding the gate to its northern tip affects political, economic and military affairs... South Africa therefore feels that if Israel is sympathetic this will help its own international standing.”

The importance of this last point, of Zionist sympathy for South Africa, is of vital interest to all sincere African people struggling to aid in the total liberation of southern Africa.

In the Johannesburg Star of

January 8, 1977, Lofty Adams, the Labor Party Chief Whip in South Africa's white parliament, bragged how he had rebuked U.S. Congressman Charles Diggs for “promising to bring South Africa to its knees through economic sanctions while knowing that it was impossible.”

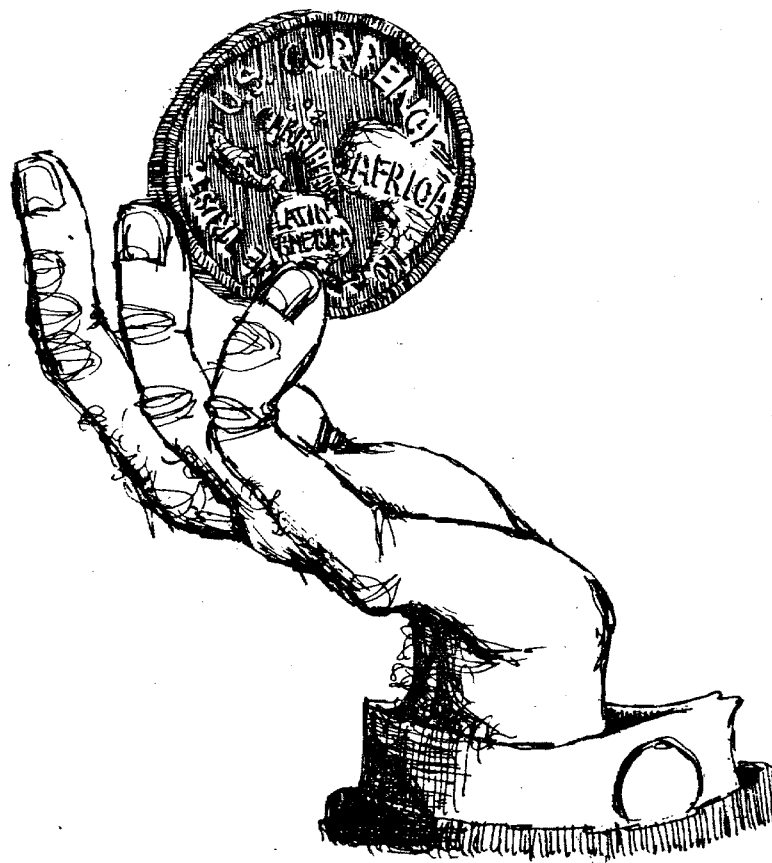
Economic Sanctions

It was impossible, Mr. Adams told his party's conference in Athlone, because, as he challenged Rep. Diggs in a confrontation in Capetwon, “how [could] he [have] proposed to bring about economic sanctions against this country in the face of the power of the Zionist lobby in America?” (Now mind you, Diggs was threatening South Africa — not Israel!)

Adams went on to boast that “the Jews played a major role in South Africa's economy and the [then] Prime Minister, Mr. Vorster, enjoyed good relations with Israel... In addition, the Zionist lobby in American politics was far more important and influential than the black one and he could not see economic sanctions being implemented against this country.” Charging that Diggs was “shockingly out of touch with the realities of the South African situation,” Adams said that it was “unfortunate” that the Black American Congressman “had raised the hopes of local blacks on an issue which he knew could not be obtained.”

However, the liberation of southern Africa in general and South Africa in particular is obtainable. But Africa cannot be freed by the bogus support and opportunistic media-manipulation that some Black leaders have recently shown, only discovering — or, at least, speaking out about — the Israel South Africa connection after Andy Young's contrived,

con't on page 8



The Hand of U.S. Imperialism

Voices Voices Voices

con't from page 3

directed, rightfully or otherwise, are well protected by force and self-righteousness. Besides, we, like other arrivals to America's shores — not withstanding our chained and bonded status — must create our own place in "the sun." This should be done with or without the help of people who have recently gotten out of someone's shadow or those who are long-time enjoyers of the best America has to offer.

When we meet we must *not* just read the minutes, have someone second every motion, debate the correctness of Robert's Rules of Order, then strategize about the action we may eventually take to answer the absolutely weird, unbelievable charges leveled against blacks who have been outspoken for open-housing laws, against government deprivation and police excesses, just to name a few.

When we meet we should talk about what we are willing to give up personally or risk not achieving collectively in order to champion the cause of Brothers and Sisters relegated to non-personhood by the oppressive power elite. We should talk about *why* a particular brother or sister is the target of hate. Why was the person, rather than another, designated for persecution or prosecution?

The question is not only why him, but "will it be me next, Lord???" And, it certainly may be if you are seriously taking care of the business of black people. This type of business is fraught with personal danger and externally enforced discipline or punishment.

Yes, we should meet once a week to address the dilemma of how caring about one's brother and sister is often risking one's job tenure and economic security. When blacks care enough to express indignation at the oppressor and support for the oppressed, their modest gains, too, are abbreviated — withdrawn by those who control power and opportunity. While this has been true in the past, if we meet once a week around the agenda, history does not have to repeat itself.

We should meet for the purpose so aptly commissioned by the founder of Black History Week, Carter G. Woodson — to know the possibility of a race, an appraisal of its past is necessary. (Black Heritage, Historical Backgrounds of the Negro Family, p. 37.)

None of this is a call for force or revolution. It does call for courage even to the loss of jobs; for daring

THE PILL

Are you aware of the pill?
Its basic design to kill.
The fertile womb
becomes a tomb
for a new child unborn still.

I say, are you aware of the brute
whose job is to wither the fruit?
They'll cause us to fall
our history and all
by cuttin' us off at the root.

They say, "We'll stunt Africa's growth.
And Asia has too many folks.
Too large is the mouth
in the Latin South.
We'll aid 'em by cuttin' their throats."

"No, we must approach as a friend
and do our job from within.
Let's feed 'em the pill
that's made up to kill
and make their beginning their end."

So poor folks of the world be aware.
For their evil design is laid bare.
Watch out for the hag
with the little black bag
marked "Birth Control: Peace Corp's and Care."

It's part of a game that they play.
And it's designed to make poor people pay.
It's part of a lie
to help you to die
while they cart your resources away.

I say conspiracy is in the air
to control the children you bear.
Control of the land
is a part of the plan
as your kind grows increasingly rare.

It's a truth to be understood,
though at first it may appear to be good.
But it's a menace to health
and to lineal wealth,
since you can't reproduce when you should.

And in this respect I am told
it is better to use self-control.
For the future and truth
belong to the youth,
since you cannot prevent growing old.

So make sure that your reasoning is sound
before taking that love potion down.
For it would be a shame
to come into fame
for being the last one around.

—By The Last Poets



to think and (have) guts . . . (Foner, Phillip S., p. 277). We should have the guts to say that satisfying the dreams of two percent of blacks is not a worthwhile cause to celebrate or tolerate. To say it . . . mean it, and act on it even when the 98 percent disenfranchised blacks may not be present at the meeting. It means not having any meetings where the majority of blacks, those disenfranchised, would be uncomfortable if they attended. It means understanding Langston Hughes' statement, which could easily be the cry of the so-called black underclass to the two percent (black) high achievers:

I could tell you if I wanted to
what makes me what I am, but
I don't really want to
and you don't give a damn.

We need to meet at least once a week to discuss and resolve problems of school teachers and mechanics. "The black school teacher who sees the need for a particular kind of program . . . and puts it on paper and sends it through the channels for approval, and then upon approval finds that someone else has been put in charge. . . . The mechanic who is trained, taught

and skilled, but who finds he can never become a supervisor of those with whom he works." (Margaret Bush Wilson — A Mission to Lead, Crisis Magazine, Oct. '79, p. 335.)

Unless we move forward TODAY and ring out in rising voices— "Let's meet *next* week, and every week," or in the 80s we will not have another opportunity to realize dreams and hopes that were unfulfilled in the 70s.

We now clearly know some of the strategies used to block our path to progress and opportunity. Both our friends and our enemies are more clearly defined. We have discovered some ways to identify "friends" at the meeting who need help on how to add true meaning to friendship.

The choice is ours. When we meet we can decide how we will use our time together. We can answer the question, "What do we want, need, and must have in order to fully participate in this nation which we helped to build?"

Where we meet and the name of the group isn't important: The name may be the BFSAs, BSUs, or, in fact, no name at all is fine. For some the church basement will be preferred. For others, a living room,

and still others will want to talk on the street corner. Just meet! Begin the "dialogue and discovery."

Blacks *can* because we think we can. We can achieve true peoplehood by meeting, talking to each other and working together hand-in-hand. No more *handouts*. There is no more need for dependency and disappointment.

Let us set the clock with the hands of love and respect for each other. On our agenda, for starters, let us have:

*The creation and support of institutions vital to our physical, mental, social, and spiritual survival.

*Institution of an educational system which enhances ability and stimulates desire for higher education.

*Abolition of drug addiction and alcoholism.

*Utilization of ballot-power in all elections.

Meeting every week we can achieve these and other modest goals for the black community. Unless we do it ourselves, history indicates it won't get done.

Scholastic Achievement Incentive

for the

Non-Traditional Student

By Brenda L. Payne

As a new semester commences at Stony Brook once again, the SAINTS (Scholastic Achievement Incentives for Non-Traditional Students) organization is already marching on with its efforts to address the academic and social needs of minority students on campus. It welcomes students of all academic majors to partake in the effort to strengthen communication among themselves, their professors, and administrators.

The six year old organization offers tutorial services, career counseling, and basic moral support to students. Annual field trips to such places as Harlem Hospital and Brookhaven National Laboratories will take place allowing students to converse with minority professionals as they perform their jobs. Frequent luncheons with professors and professionals will also give students the opportunity to inquire about their particular fields of study in an informal atmosphere. Some of the administrators and faculty who advise SAINTS, are Lloyd Sargeant, Admissions advisor; Lucia Levell, Undergraduate advisor; Veronica Lowe, AIM counselor; Dr. Eloy Carlson, Biology professor, and Dr. Al Jordon, Assistant Dean for Students and Minority Affairs at the Health Sciences Center.

One of the major projects of SAINTS is its annual career conference. The dates scheduled for the event are November 18, 19 and 20 in the Student Union. Professionals from various fields will enlighten students to employment openings and how they may prepare for specific career goals.

Georgia Robinson, SAINTS president stresses that every minority student on campus is a SAINTS member. "Whatever the organization plans is for the benefit of all minority students. Minority retention at this university is a major concern. Everyone must realize that utilizing resources, discipline, self-motivation, and perseverance are the key factors toward success at Stony Brook and in life."

Caribbean Club

Weekly meetings on Tuesdays
8:30 P.M.

Fireside Lounge
Stage XII Cafeteria

All folks of Caribbean extraction and/or have an interest in the Caribbean are extended to come and participate.

Suggestions?

*What would like to see in Blackworld?
What is your opinion of it up to now?
What other comments do you have?*

Bring them to:

*Blackworld Office or Suggestion Box
S.B. Union Rm. 060 located at
Information Desk*

STONY BROOK 'RISING TIDE'

By Martin Farrel

Earlier this semester the Caribbean Club showed the film, "The Rising Tide," which sought to reveal some of the problems facing South Africans and the frustrations that these problems create amongst the oppressed Africans.

The film was stirring, moving everyone to anger and strong feelings to the extent that commitments were made to support the struggle. In the subsequent discussion which followed the film, suggestions came forward as to methods we as black students could initiate to show direct and conscious support for the struggle being waged against apartheid. The eventual decision was to stage some form of demonstration and as this article is being written, the demonstration had already taken place.

Indeed, many of you readers will question the purpose of such a demonstration. After all, South Africa is so far away, what good is a demonstration in America, in New York . . . in Stony Brook! Also, the less sensational among you may calmly reflect upon our own immediate and visible problems, such as: slum housing; social, educational and economic inequality, etc. Thus, it is rationalized that we have our own problems so such a demonstration can wait.

What fools we are if we think this way! Should it not be evident that as a race, our most humiliating insult is apartheid in South Africa? Apartheid against Africans means apartheid against you and me. To the European, apartheid in South Africa is a confirmation of his diabolical beliefs and desires . . . superiority above, not just over other races, but the African race.

Of course, many of us do not consider ourselves African. "We are Afro-American!" We speak English (and with our own American accents), and we eat recognizable foods which are easily purchased in "Pathmark." "Roots" was a good TV movie and we felt a lot of anger . . . but no, baby, we aren't Africans; ever seen the real Africans on campus? . . . well, those are Africans. We don't speak to them, course not, they look so strange and speak so strange we're glad we are "Afro-Americans." Yes sir, we're glad we are "Afro-Americans."

Certainly many readers will begin to rant and rave at this point. "How dare he write such . . . don't we say many powerful and impressive statements in our Africana Studies classes about our support and awareness of Africa's plight?" "Didn't we gather in front of the administration building and scare the hell out of 'them' to prevent the university from closing down the Africana Studies department?" To

those of you who utter rebuttals, I say: "be still and say no more." I remember on that eventful day we said "hello" to every black person we encountered (even the "real" Africans!) and with dedication we took time off from classes to attend the demonstration. Then with apparent attentiveness, we listened to speakers of the likes of Amiri Baraka and Lucia Lovell. Also, in Africana studies classes I hear the comments and assertions about this kind of oppression and that kind of inequality. But I ask, who is fooling whom. Have we forgotten the time-worn cliché "Actions speak louder than words?"

To you my friends (forget the brother and sister garbage) I say beware. Be wary not just of injustices within this system or of conscious attempts to forever contain us in a cycle of ignorance . . . beware of yourself. But the catch-22 is that you must first know yourself before you can avoid the pitfalls into which you will be self-propelled.

An effective demonstration would involve boycotting the purchase of the expensive South African clothing Macy's and other department stores sell. I expect you to ask, well, where will you buy your clothes then? Thus, in asking such questions, I hope your eyes open to the fact that these are our only sources of clothing, food, necessities, etc., making us totally and powerfully under the control of white grandmasters. Not even in the ghettos do blacks control the economy, for there we only contribute to the outflow of income to the better and more luxurious areas of the cities and suburbs. Nevertheless, a demonstration (here I mean more than just marching by the student's union), against the support granted South Africa by U.S. companies will assist in our own development of self-consciousness. Such an awareness will generate in us the impetus to decidedly act against our own oppressors who made us creatures of slums and victims of "Affirmative Action." With such enlightenment, we will realize that "apartness" in South Africa is alive and well over here in America, but it has been modified and mitigated in subtler words and phrases.

But who cares? I will write this, you MAY read it, but "the beat goes on." After all, aren't we called upon to "throw our hands up in the air and party hearty like you just don't care." We need our Macy's to buy our expensive boots and to forever be in touch with the sartorial trend. This is how we attain our self esteem and we achieve self realization with our outstanding display of garments at nightly disco sessions. You may resent my writings and demand an apology, but none will be forthcoming. Explanations I may give but apologies, no. Your contempt against me and my pen will be short lived, but our miseries may live on forever and be our only legacy to bequeath our children and our children's children.

Therefore, I beg you to examine and question your actions, where upon you will realize that you are no less of an oppressor, of both yourself and your brothers and sisters abroad, than Macy's or Botha.

Apartheid con't from page 5

forced resignation. (I say contrived in view of the fact that (1) Young, like Carter, Mondale, Vance, Brzenski, Brown and others are all members of the Trilateral Commission. David Rockefeller's monopoly capital/policy-making think tank which is most definitely advancing a more even-handed approach in the Middle East to accommodate OPEC interests in support of the inalienable national rights of the Palestinians; and (2) the former ambassador's recent trip to Africa on behalf of multinational corporate interests and to break the isolation of Israel in Africa among certain neo-colonial oriented states heavily subjected to U.S. imperialist pressure.)

Out of Touch

To agree that the Black leadership establishment is, as Adams alleges, "shockingly out of touch with the realities of the South African situation," is to give them a modest benefit of the doubt that perhaps they do not truly realize how deeply Israel (whom they all resolutely support, no matter how many photos they pose for with PLO representatives) is involved with the racist republic of South Africa.

Part of the reality of the Tel-Aviv-Pretoria axis is that in November of 1976, three senior Israeli officials — Dov Kanterowitz, Controller of Foreign Exchange; Avigdor Bartel, Director of the Investment Authority; and Amose Mar-Haim, Director of the Investment Center — flew to South Africa for discussion on economic relations between the two countries.

Their mission followed visits to South Africa in September of the same year by two South African trade delegations hosted by the Israel-South African Chamber of Commerce, which in turn followed

one earlier in the year by former Prime Minister Balthazar Johannes Vorster — all of this activity coming soon after the brutal massacres of the hundreds of students involved in the Soweto and other township's uprising.

These recent moves only highlight a relationship that goes back to the original collaboration between Chaim Weizman, who would later be Israel's first President, and Jan Christian Smuts, the racist general from South Africa who played a leading role in authorizing the 1917 Balfour Declaration which created the "legal framework" for the subsequent founding of the Zionist settler state of Israel in 1948.

Twist of Fate

In an ironic twist of fate, the Zionists took over Palestine (May 14) at almost the same time that the so-called Afrikaner "Nationalist" party came to power in South Africa (May 26) under the arch racist Dr. Daniel F. Malan. Malan began the institutionalizing of the system of apartheid (pronounced apart-hate—and meaning just that in its concept of "apartness" or separate development for Blacks). At the same time, under Malan's vision of total white unity, the Jewish population which had previously been stunned by the anti-Semitic and pro-Nazi "Afrikaners" was brought into the white mainstream — a sort of honorary white supremacist process!

In another irony, the U.S., Soviet Union and the new government of South Africa all were among the first nations to reorganize the State of Israel. To communicate South Africa's relationship with the Jewish communities, Malan became the first European president to visit Israel.

The similarities between Zionism and Afrikanerism were mutually

appreciated. Both claimed that the lands that they had usurped were empty of people — except for a "few Bedouins" in Palestine and a "few Bushmen" in South Africa, swearing that the bulk of their respective colored population came much later. Each found justification for their injustice in the Old Testament. And both the Jew in the desert and the Dutchman of the veld rejoiced in throwing off the "British yoke" in their respective new areas, insulating their exclusive culture ethnocentrism in variants of the Teutonic tongue (i.e. Yiddish and Afrikaans).

Friendly Relations

Although the two settler states never really bothered to officially exchange ambassadors, throughout their three decades of friendly relations, their trade has grown tremendously. Yet the Zionists and their apologists do their utmost to minimize the trade's true book value.

For instance, Robert Kaplan, a free-lance writer from Jerusalem claims that it should be "to Israel's credit that despite the slew of economic and political factors luring the Jewish State into further dealings with the Vorster government exports to the southern nation dropped in 1977, to \$25.3 million from \$26.7 million the year before." But a newer set of figures from Jerusalem paints an entirely different picture.

According to the Johannesburg Star, March 3, 1979, Peter Allen Frost pointed out that "bilateral trade between Israel and South Africa during 1978 exceeded 100 million dollars for the first time in the history of trade relations between the two countries."

Frost bases his facts on information disclosed by Dennis Franklin, South Africa's Ambassador to Israel, during the annual meeting

of the South African-Israeli Chamber of Commerce, in Jerusalem. The cutting edge of the article was its climax when Yehezkiel Flomin, Deputy Israeli Minister of Finance, addressed the meeting. The reason for the greater trade, Mr. Glomin stated, was because "the previous Israeli Governments had been somewhat ashamed of their relationship with South Africa." However, the Menachem Begin regime sees things differently, as Flomin boasted: "I'm proud to say [that] this Government takes a different attitude. There's nothing to be ashamed of, but a lot to be proud of."

Stay cool? We had better start unequivocally following the course of action that's best for black people throughout the world?

**PUT YOUR
TALENTS TO
WORK.**

**JOIN THE STAFF
OF
BLACKWORLD.**

**NEEDS:
*WRITERS
*REPORTERS
*TYPIST**

FOR REAL By C.M. Eagon



**HAVE SOMETHING TO SAY?
SAY IT THROUGH THE
BLACKWORLD PAGE OF
OPINION.**