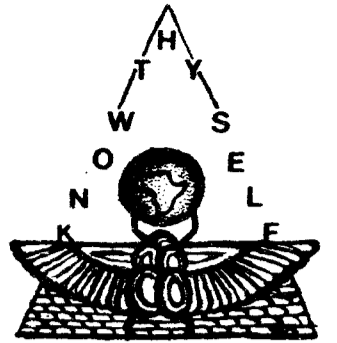


BLACK WORLD



A SUNY STUDENT PUBLICATION - UNIVERSITY AT STONY BROOK, NEW YORK NOV.26/DEC.3 1980

SUFFOLK COUNTY
MUSEUM for
BLACK HISTORY

JIM CROW IN THE 1980s

At the monthly meeting held October 20 by the Suffolk County Human Rights Commission, Fred Morris, a Commissioner of the Suffolk County Human Rights, was instrumental in getting a resolution passed to make a study and create a Black History Museum in Suffolk County.

Commissioner Fred Morris has suggested Mr. Vernon Reid, the Community Advisor for the Town Board, Town of Babylon, to be in charge of bringing about unanimity with the ten Towns of Suffolk County in locating a suitable place for the museum.

The County of Suffolk has been enriched through contributions made by the Blacks over a span of years and has enabled Suffolk County to be one of the leading, most progressive counties in the State of New York.

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Wrightsville, GA

In Johnson County, deep in rural east central Georgia, sits the small town of Wrightsville. The population of the county is about 8,000 and is 40-45% Black, yet Blacks here have no political or economic power.

The Civil Rights Movement of the 1950's and 1960's exposed to the world the backward and brutal racist oppression of Black people in the South. Now, 20 years later, the Black freedom movement in Wrightsville has ripped away the mask of the "new South" to show that the conditions of Jim Crow oppression and Klan terror are still entrenched in the rural South.

Some facts from the history of Wrightsville

Fact: In 1967, the Justice Department sues Sheriff Rowland Attaway for slapping a Black child for drinking from a "whites only" water fountain and for intimidating Black voters. A federal judge dismisses the charges.

Fact: In 1969, a Black family's house is dynamited. Two white men are arrested and found innocent by an all-white jury.

Fact: From 1966-1972, 150 complaints

It was so rough in Wrightsville that even in the 1960's, Blacks were beaten by the police if they laughed in public.

are lodged with the U.S. Justice Department against Johnson County, citing discrimination and violations of Black civil rights, as well as the brutalizing of Black prisoners in the county jail. The Justice Department refuses to act.

There are no Blacks in any city or county agency here, except for four in the street maintenance department working in the hardest, lowest-paying jobs. Until recently, no Blacks worked in any of the major retail businesses.

John Martin, President of the Johnson County Justice League, told *UNITY*, "The sheriff is the power structure for everything that happens in Johnson County. Now, in the 1980's, would you believe that all the banks are white, the post office, the board of education, the sheriff and his deputies, the police department and the courthouse are all lily white."

Jim Crow segregation can be seen everywhere. The American Legion owns the town's only recreational facility which historically has excluded Blacks. Until recently, the only city cemetery was for whites only. The sidewalks, gutters and water quality are noticeably worse in the Black community. Classrooms in the public schools are segregated, with Black children receiving an inferior education.

John Martin commented, "There's a new slavery now in Wrightsville. It used to be so rough in Wrightsville that Blacks had to stick their heads into a 'laughing barrel' when they wanted to laugh in public. If they didn't, they would be beaten by police. And this was in the 1960's!"

Oppression in the rural South

These incidents and the conditions for Blacks in Wrightsville are typical of the

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INSIDE:

- *What is Kwanza?
- *Feature on: The One S.U.S.B. President Marburger writes to BLACKWORLD
- *Women in Business

THE MUSIC CHOICE

By Juanita Garries

Gary Matthews, Assistant Director of Housing says, "music is one of the few commodities that we have which helps us to maintain our culture, especially here at Stony Brook, due to the number of Black people here and it's one of the few things we have to enjoy."

Lucia Levell, advisor for undergraduate studies says, "It sets the atmosphere or gets one going in the morning." She says that "music related to one's life-style, experience and is often artistic in the message being expressed throughout the song, such as reality, a good time or a feeling of relation."

William Harvey, Director of the Educational Opportunity Program says, "the music is creative in that there is a challenge involved. He commented that it helps one to put the "more difficult aspects of their life aside which becomes very relaxing."

Mae Charlton, who is the Senior Financial Aid Administrator, declared "working without music is boring, especially when one has to do paperwork."

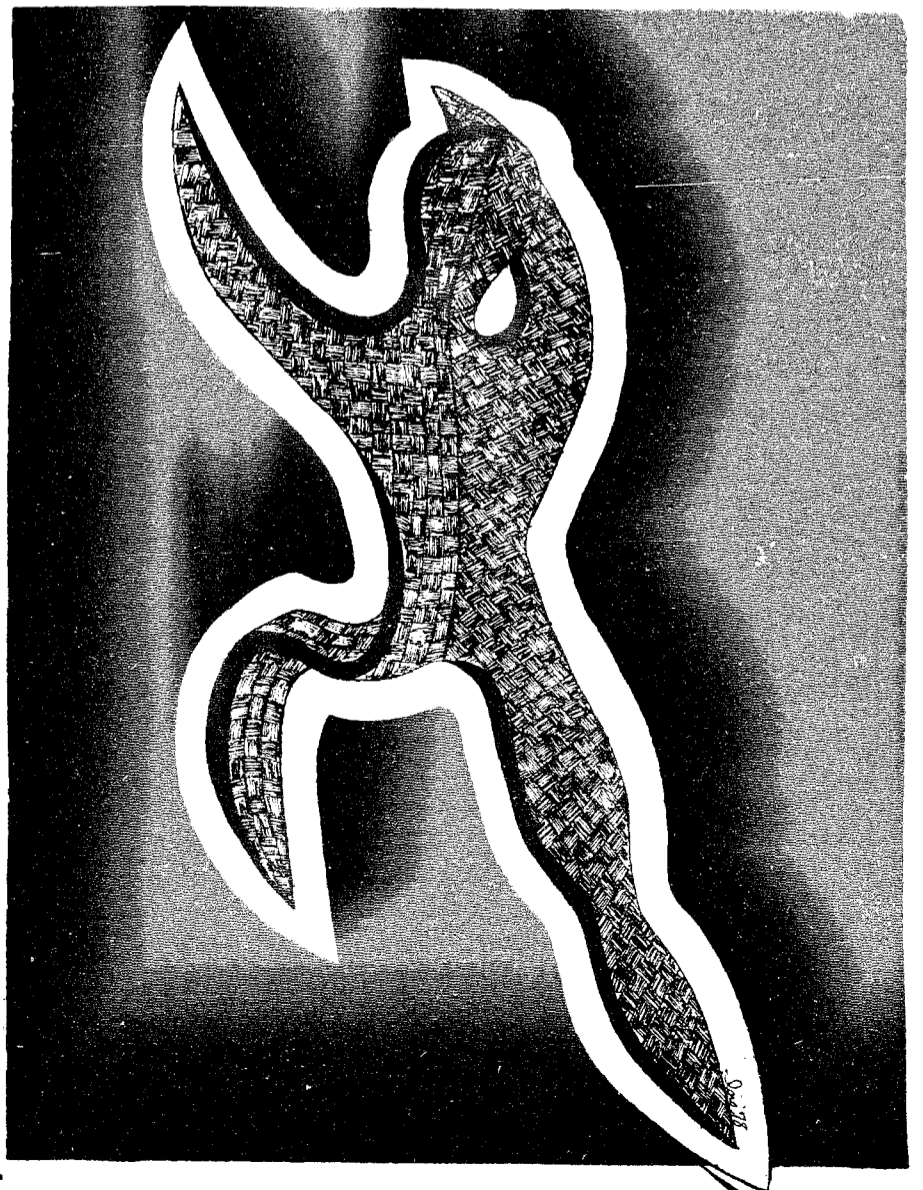
Leonard Earl Bryant, Counselor of Educational Opportunity Program says, "I like certain Connecticut stations because they're mellow, soothing and relaxing."

Robert Cornute, Director of Campus Security said that he was "raised in the modern Jazz era and I like modern jazz. Music fills in the time when driving because it changes the scenery."

Nathan Hawes, Senior Financial Aid Administrator felt "the age of a person determines the music one listens to." He relies on his stereo more so than the radio because he usually doesn't have a choice in the office and he does have a say in the matter at home. He also likes television for entertainment purposes because he can see the artist perform as well as hear the music.

I have spoken with seven faculty members of the State University of New York at Stony Brook campus and they all agree that age, mood, the type of work they're engaged in and the atmosphere needed for relaxation all determine what type of music one likes. The range of their musical preferences is wide indeed. For instance most of the faculty interviewed prefer jazz or some sort of Reggae, or some type of mellow, soothing music, ranging from classical to country and western. As far as disco is concerned it is a type of music which requires much body movement—called dancing—and that depends very much so on the mood one is in, says the faculty.

Just about every type of music displays a certain message, whether it is romance, the "Black Experience," life in general or creation. There is indeed a message being uncovered in songs.





Around the World

SO AFRICA—ATTRACTING US TOURISTS

The South African Tourist Corporation is launching a U.S. ad blitz this November, spending close to \$500,000 for a six-month propaganda campaign to promote vacation trips by Americans to the apartheid state.

More than 50 percent of the ads will appear in newspapers in 30 major metropolitan areas and will "expose South African tourist values" to approximately 36 million readers, according to an official of the tourist corporation.

The ads will stress the country's "variety and value." In addition to the newspaper ads, the propaganda will appear on TV in 84 cities as well as in eight national consumer magazines and eight travel journals. In the ads, there will be no mention of the country's apartheid policies.

Lagos, Nigeria—The government of President Alhaji Shehu Shagari may join Ghana in the exploitation of its bauxite resources at Kibi.

Authoritative sources told the Ghana News Agency that although negotiations are in the initial stages, Nigeria has expressed much interest in the project.

Professor George Benneh, Ghana's Minister for Lands, Mineral Resources, Fuel and Power, discussed this issue during a recent visit to Nigeria.

Besides delivering a message from President Hilla Limann to President Shagari, Mr. Benneh also met with Alhaji Muhammad Hassan, his Nigerian counterpart. A meeting also was held with Industries Minister Alhaji Adamu Ciroma.

National

Continued From Page 1

It was suggested by Mr. Reid that an archive for storing documents of Black History be located in North Amityville. His reason for designating this particular area is due to the fact that it is the first place one enters in Suffolk County; it is convenient and accessible to those passing through, and there is a larger population of Blacks in North Amityville than any other area in Suffolk County.

Heretofore when one desired specific information about Black History, one had to travel to Nassau County in Hempstead.

Jamaica — the end of an era

THE electoral defeat of Mr Michael Manley is both a sadness and a warning. It is a personal humiliation for a man who had become one of the most persuasive and eloquent advocates of reform and development in the Third World — a kind of Caribbean Nyerere. And it is a daunting challenge for the people of Jamaica who, embarked for nearly a decade on a course of socialistic structural change, must now perform a disruptive about-turn.

But it is also a terrible warning to the rest of us — an indication of the turbulent passions that lie so close to the surface crust of the Third World. It is yet another cogent reminder of the perils ahead — so powerfully evoked in the Brandt Report — if new relationships between North and South are not soon constructed.

Of course, there will at once be people who will claim that Mr Manley went too quickly (or too slowly), that he spent too much time on world affairs rather than on his own backyard, that his choice of allies was provocative, and that his hope of promoting "political mobilisation for development" was merely a recipe for chaos and anarchy. The events of the past year, certainly, with the frightening toll of political killings, have been a miserable advertisement for socialist reform.

And there will also be people who will claim that Jamaica under Mr Edward Seaga will prove to be a land of plenty, to which the foreign investor and the foreign tourist will flock with enthusiasm, giving fresh hope to the sugar cane cutter and the gangs of Kingston.

But the reality of the present world order is that neither under Mr Manley nor under Mr Seaga is the lot of the great mass of the people likely to be anything more than marginally improved. The current hopes placed by the Jamaican voter in Mr Seaga are likely to be defrauded, just as they were in Mr Manley. Michael Manley was right to try to bring Cuba back into the community of Caribbean nations. He was right to try to give Jamaica a greater say in controlling its own natural resources. But he has been forced to pay a high political price. The tragedy of Jamaica, as of so much of the Third World, is that the crucial influences on its future come not from individual politicians or parties but from the workings of an unequal international order.



Any further information may be obtained by contacting either Commissioner Fred Morris at 264-6911 or Mr. Vernon Reid at 789-8875.

New Venereal Diseases Are Worse Than Syphilis: Medic

An epidemic of sexually transmitted diseases (herpes and NGU) is creating a vast number of sterile women in the U. S., according to VD expert Paul Wiesner.

Director of the venereal disease branch of the Center for Disease Control in Atlanta, Wiesner says these diseases cause a large amount of infant mortality and rival gonorrhea and syphilis as major health problems.

PERSPECTIVES

JUNE JORDAN SPEAKS

Submitted by Laura Pegrum

Thursday afternoon, November 20, June Jordan, poet, activist and teacher, held a poetry reading on the second floor lobby of the Social and Behavioral Sciences building. She spoke before a large crowd and gave the folks her views on such things as politics, nuclear waste, rape — and people.

Miss Jordan walked in, tossed her coat and scarf over a waste paper basket and began. "Can you hear me?" she asked. We held on to her every word. She threw up things such as Carter, ("the farmer boy") Reagan, the KKK, and the 15 massacred children (in Atlanta). She talked on not praying to God when things were rolling and praying to him when they weren't. She went on about money and respect. "Do they ever respect you if you don't make money" she asked in one poem—good question. I thought, good question. June spoke on being sensitive to each other and yet having nothing to say to one another, and people laughed at themselves. People sat back and they smiled and they frowned—about life.

June continued with her "Unemployment Monologue." Her answer to the answering machine was

seen in "We Must Get Together Sometime Soon," "—this is your dime, listen for the beep sucker—" — funny, right? . . . Yeah, I thought so too.

Miss Jordan then brought on the issue of women and rape in "Poem About My Rights." It was about walking out at night and the "sanctity of my vagina." It was about having the "wrong sex, the wrong age, the wrong skin, the wrong nose, the wrong hair, the wrong need, the wrong dream . . ." June held on to the group and didn't let go.

When she recited "Directions for Carrying Explosive Nuclear Waste Through Metropolitan New York," she surprised a lot of people. The court ruled that to stop transport of this nuclear waste it would interfere with INTERSTATE COMMERCE. "Look out for the crazies" June said in her poem. "I think that we have to —."

Later on June asked, "How y'all hanging on?" when we were then past the midway point. Fine, I thought—just fine.

June Jordan will be interviewed in next issue of Blackworld newspaper.

ALL AFRICA STANDING UP

(chorus)

Countries want independence
that's the way it's got to be
Nations want Liberation
they are fighting to be free
People want revolution
that's the course of history

ALL AFRICA STANDING UP (3 times)
drive imperialists to the sea.

Africa is rising
throwing off the chains
from the diamond mines and townships
to the grasslands and the plains
Millions of hands are loading
the rounds of freedoms guns
Millions of feet are marching
imperialists on the run.
(chorus)

Africa rich continent
this imperialists know
Labor there comes cheaply
resources overflow
GM and Gulf oil
make the people slaves
they think that it's their goldmine
it will drive them to their graves
(chorus)

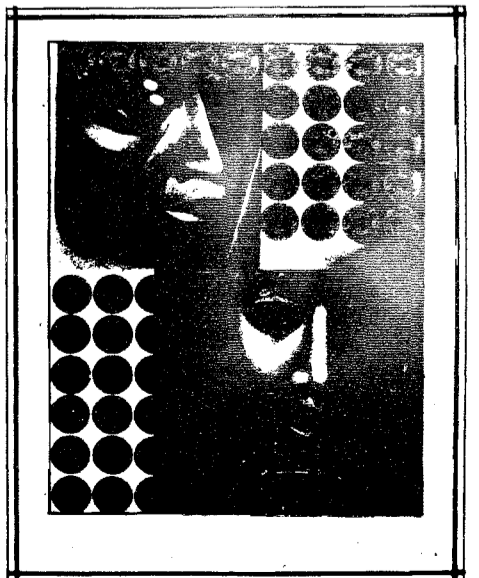
Superpowers backing
white minority regimes
Pushing Puppets out front
cooking up sham schemes
desperately preparing
to unleash world war

Trying hard to hold on
while grabbing out for more
(chorus)

African Liberation Day
Workers of the earth
stand in solidarity
a better world in birth

From Zimbabwe to Harlem
the enemies just the same
struggle is the answer
Revolution is our aim
(chorus)

by The May Day Singers



A.I.M. To Please . . .

By Thomas D. Morales

Career Advising

Providing students with information about various career options so that they can make intelligent and informed choices regarding their livelihood and employment prospects is another piece of the AIM package. Information is made available not only about various fields of employment; but also about opportunities for graduate and professional schools. Assistance is also provided for preparing resumes and helping students prepare themselves for job interviews. Representatives from various career fields also provide information to AIM students about job requirements, necessary preparation and adequate experience for their particular field in information sessions sponsored by the program.

Adjustment Courses

Three courses are given by the AIM program to help students in their adjustment to college life. The descriptions are as follows:

AIM 101 Reading Techniques—3 Credits:

This course covers the variety of reading techniques needed to meet the rigorous demands of college courses. Among the topics studied are: methods of vocabulary improvement, increasing reading comprehension and speed, study and organizational skills, reading college textbooks, and preparing a research paper.

AIM 102 Research Techniques—1 Credit:

This course stresses the appropriate procedures needed to conduct research including selecting and narrowing a topic, identifying pertinent literature, organizing resources and compiling data. It is especially designed for upperclass students who wish to improve their research approaches.

AIM 103 Achievement Motivation—3 Credits:

This course is designed to increase the achievement oriented behavior of students through self-study, achievement training and situational training. Students will become aware of who they are and what they want. They will also develop skills which will enable them to achieve their goals. This course is offered to first year AIM students.

Workshops and Seminars

A number of seminars and workshops are sponsored by the AIM program to meet various areas of student interest and to provide important information. Some of the topics that have been covered in past workshops and seminars include: Study Skills, Notetaking, How to Write a Resume, Decision Making, Sickle Cell Anemia, Assertiveness Training, After the B.A., What? and Options in Health Careers.

Other workshops and seminars can and will be organized according to student interest in a particular topic or subject. AIM staff members will identify pertinent indi-

viduals or organizations to address the identified areas of interest.

Cultural Activities

In conjunction with various campus organizations, the AIM program has sponsored a variety of cultural activities that reflect the multi-ethnic nature of the student population. These activities are intended to provide another dimension to the student's education by broadening his or her knowledge about others and the world around them.

Learning Skills Centers and developmental education have a long history in higher education. In the 30s, colleges and universities were establishing remedial reading clinics. New York University's Reading Laboratory began in 1936. Harvard instituted a remedial reading course for its students in 1938, and Francis Triggs founded a reading clinic at the University of Minnesota in the same year. Even though national statistics show us that college grades are currently higher than they have ever been, attention is still a major problem at Stony Brook and throughout the nation and students in general are taking longer to complete degrees. In developing the LSC at Stony Brook, we have adopted some goals that have been used by Centers throughout the country:

1. To assist students in becoming more independent, self-confident, and efficient learners so that they will be better able to meet the university's academic standards and attain their own educational goals. (Quote: Student Learning Center, University of California at Berkeley.)
2. To provide a place where faculty members can refer students in academic difficulty who need help in reading, writing, and study skills improvement or diagnosis of their learning problems.
3. To "support each educational method of each instructor, meet the separate and individual learning and study needs of each student, and . . . provide cultural and educational opportunities to the community." (Learning Center Unlimited, Cuesta College, San Luis Obispo, California.)
4. To ensure student retention in college and subsequent graduation.
5. To help students develop their self-concepts as learners.
6. To help students develop self-confidence and reduce fear of failure.
7. To provide individualized help.
8. To provide help in developing study skills.
9. To improve human relations and the sense of campus community among students.
10. To improve academic performance. (This goal is "concerned with improving the academic performance of students who are performing at academically successful levels but who may be capable of doing better

work." (Reed, 1974, Maxwell, 1979.)

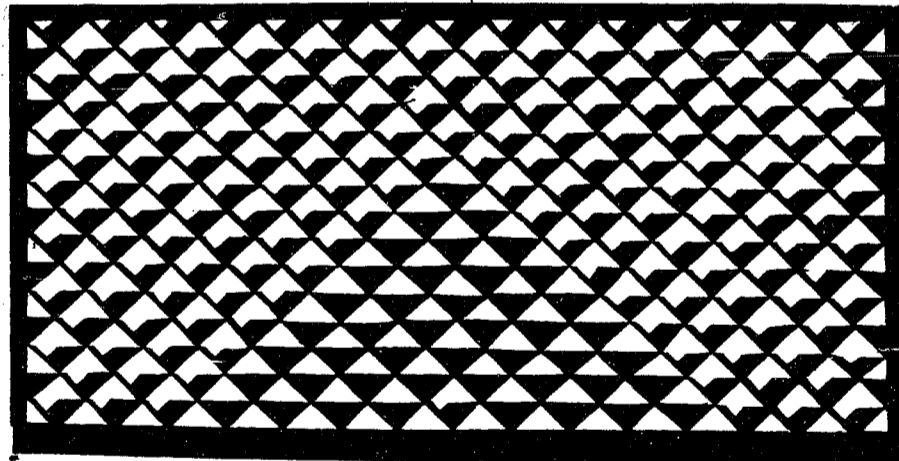
Some of the activities that have been held have included: The National Black Theater of Harlem, The Chinese Dance Company of New York, The Spiderwoman Theatre, A Documentary Film Series, The Puerto Rico Traveling Theatre, An Evening of Black Modern Art and The Bill Saxton Quartet. Future activities will be sponsored as student organizations schedule their activity program and request assistance from the AIM office.

The Learning Skills Center(L.S.C.)
The Learning Skills Center (LSC) is the newest addition to the AIM Program's network of academic services. Located next to the AIM office, the LSC will provide programs to help AIM students develop their reading, writing and study skills in order that they meet the rigorous academic demands of the University and benefit fully from their educational experience. Learning Skills programs focus primarily on increasing students academic abilities rather than on influencing the grade on a particular assignment.

With assistance from an external funding source the AIM Program will be acquiring and rehabilitating rooms W3510 and W3502 in the main Library to construct a center which will be open to students approximately the same hours as the library. Keeping in mind that space efficiency is extremely important when developing a multi-purpose LSC, the AIM program will attempt to include the following areas: academic information area, group tutoring room, group presentation room, academic aids and tutoring area, etc.

During 1980-81 academic year the AIM program assumed full responsibility for the processing of admission applicants to the University via the AIM program. Assuming the responsibility of the entire admissions process for the program has relieved the undergraduate admission and the Financial Aid office of a tremendous workload and has allowed the AIM program to assertively recruit and admit better qualified students. For the Fall 1980 Semester the AIM program received 1,593 admission applications, offered admission to 403 students and matriculated 289 students. This represented the largest AIM class in the 12 year history of the program. Compared to previous years, the quality of students who entered this fall are much higher. Approximately 50 percent of the students admitted for the Fall, 1980 semester, had a high school average between 80-84.9 percent. 75 percent of these new entrants had an average of 77-84.9 percent. In addition to our off campus recruitment efforts the AIM program offers a number of Saturday admission workshops to assist students to complete their admission and financial aid forms.

In addition to the above mentioned programs, the AIM staff serve as liaisons to the following offices and agencies: Residence Life, Financial Aid, Health Science Center, Social Services. Listed below are the names of all the staff and AIM program advisory committee members.



AIM STAFF

Director William Harvey
 Ass. Dir. Thomas D. Morales
 Asst. to Dir. Norma Mahoney
 Counselors Corine E. Bradford
 Leonard E. Bryant
 Anna Lee, Lida Levine
 Barbara Marshall, Javier Melendez
 Ulku Nouri, Sally Peters
 Admission Clerk Quica Lo
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 Prof. Ted Kennedy . Anthropology
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 Prof. Tom Rogers English
 Dr. Sei Sujishi Provost,
 Physical Science & Mathematics
 Prof. C.N. Yang Physics



**Building More Stately Mansions
 Mural Painting 1936
 Aaron Douglass (1899-1979)**

SUSB STUDENT VISITS GUATEMALA:

a country in turmi turmoil

SPECIAL TO BLACKWORD

By Hassan A. Khalliq
(filed from Guatemala City,

As I arrived in this central American country, from the Mexican border, the first thing I encountered was trigger happy custom officers carrying automatic Israeli made machine guns. As they checked my passport, making sure it was valid, machine gun barrels were pointed at me. After the customs soldiers on the road checked and rechecked, I was finally allowed to go on to my destination. This incident was just a taste of a lot more to come in this politically unstable country.

Guatemala, a country with approximately six million people, is the most heavily populated country in Central America. It borders Mexico to the north, El Salvador and Honduras to the south and Belize to the east. A most striking and impressive characteristic, one first gets in this Latin American country, is the large number of indigenous Mayan Indians still existing there with their culture intact. In most other Latin American countries one will encounter a dilemma when trying to locate the indian population (because of extinction and mixing). In Guatemala they have successfully survived such threats.

Quezaltenango is a city located near the Quiche, a predominantly indian region in the center of the country and is one beautiful and magnificent sight of Mayan culture, struggling to maintain itself. I sensed a deep hurt, a dissatisfaction, and a loss of pride as I talked and lived among the people during the summer. Poverty, illiteracy and sickness are so widespread that one naturally asks, is the state of things "normal" or is it the effect of con-

tinuous exploitation and oppression. In practically all Latin American countries the latter is generally the case.

Ironically, the Guatemalan government while oppressing the indians are at the same time exploiting their culture. Tikal, a former major site of Mayan civilization is now a major tourist attraction bringing people from as far as Japan to observe the famous pyramids. Many of the buildings in Guatemala City are structured with Mayan relics and architectural designs. Statues and posters of great Mayan heroes are also prevalent. Nevertheless, these friendly outward displays do not obscure the extreme political, social, and economic problems the country is facing.

To understand the present situation in Guatemala, one must search for the past causes. Like other Central and South American countries, Guatemala has had a long history of direct and indirect U.S. involvement in their internal affairs. Ever since the invasion by U.S. trained mercenaries in 1954, overthrowing a democratically elected and popular government, Guatemala has had a series of semi-literate, self-appointed, and puppet generals ruling the country. The latest general, Romeo Lucas Garcia, has ruled the country with an iron hand since 1978. Garcia's ascension to power was quite typical in what his Washington supporters would say, "a country that does not lend itself to the democratic process." Garcia won a rigged election in which all the candidates were from the military. Since 1978, Garcia's regime has survived a few counter coups and consolidated its power with the generous help of the United States.

In spite of the oppressive measures taken by the government to neutralize the opposition, tremendous resistance has been shown, es-

pecially from the Quiche area, the labor sector and the university. At the University of San Carlos, one can see a plethora of revolutionary and progressive banners almost everywhere. The red and black flag, characteristic of the Sandinistas in nearby Nicaragua, is openly displayed on the walls, buildings, and even the trees on campus. The students are so active in political activities such as organizing demonstrations, distributing pamphlets, and writing political graffiti on the walls that one wonders if classes are ever in session. In all other revolutions it has been the students who have first taken up the banner of revolution and disseminate it to the masses. In Guatemala, it is no different. The determination, commitment, and sincerity expressed by the students to rid their country from the dirty hands of oppression and imperialism was quite a moving sight for me especially coming from a passive school like Stony Brook.

In the labor sector of the country, strikes and demonstrations have been organized periodically by workers against the inhumane conditions imposed on them by foreign companies, specifically Coca Cola. To counter this, the government, together with the company's American executives, have been selectively assassinating union leaders. As a result of these murderous actions, a boycott against Coca Cola was organized by progressive groups in Europe and Latin America, sympathetic to the Guatemalan cause. The loss of their leaders has not discouraged the workers in their continual struggle, but more importantly, a realization is quickly taking place that only through revolution can labor conditions improve.

In the Quiche region the supposedly passive indians are not being passive at all. The Mayan Indians, the most oppressed and humiliated people of Guatemala, have been rising up in the thousands to fight for their liberation. Everyday in the government's newspapers,

there are reports of fierce fighting occurring in this region. As expected, these reports usually exaggerate the number of revolutionaries killed while understating the number of soldiers killed. From reports, that I obtained from independent journalists in the region, the figures are usually reversed. The seizure of embassies has also been a tactic used by the indians to communicate their situation to the rest of the world.

In an attempt to slow down the revolutionary process, the government is involving itself in a massive media campaign to discredit the revolutionaries. Government propaganda picturing the students as irresponsible, the workers as communists, and the indians as terrorists is given a large amount of time and space on TV, radio, newspapers, billboards, and even movie theaters. It appears that the Garcia regime is getting desperate. One government poster shows a soldier helping a farmer in the field with the caption underneath reading: "The soldiers are your friends. Maintain the peace in Guatemala." Salacious propaganda such as this plus the ever present trigger happy soldier creates a sense of tenseness and fear amongst the people.

The National Palace in Guatemala City resembles a U.S. army compound. Within a three to five block radius, soldiers can be seen patrolling the area. They are on every corner, on roof tops, in municipal buildings, post offices, practically anywhere that a conceivable attack on the palace could take place. Garcia's regime is taking every precaution to avoid a possible take-over, such as the one that occurred in Nicaragua. Nevertheless, wherever there is a will there is a way. After talking to students, workers, indians, and intellectuals there is a strong impression that a way will be found. The Guatemalan people are determined to never give up until every vestige of exploitation and imperialism is removed from the country.

The French writer, Paul Tournier, once wrote "It is a catastrophe when evil triumphs, but it is an even greater catastrophe if it compels the just to resort to injustice in order to combat it." In Guatemala, the concentration of the national wealth in the hands of a few generals, businessmen, and landlords, fostered great injustices and hardships for years on the rest of the population. When popular movements for fundamental change emerged in the past, they were mercilessly crushed by American trained and Israeli equipped armed forces. The huge profits expropriated from Guatemala by American companies like Coca Cola, is simply something that they are not ready to lose. But this time, more so than ever, the Guatemalan people spurred on by the victory in Nicaragua are ready to spill their blood for their liberation. General Garcia, Coca Cola, and the U.S. marines will have a very difficult time containing them.

POLITICAL DISCO . . . and other songs.

By Teresa DeMarie and Juanita Garries

Sixteen tons, and what do you get,
No minimum wage and deeper in debt,
So Ronnie don't you tell me where to go,
I'll get your behind in the next poll!

Oh it's Ronnie's night,
The Republicans are right,
Oh yes it's Ronnie's delight,
Oh what a night!

Ronnie was a rolling stone,
Crushed peanuts to the bone,
And when Jimmy died,
The Democrats were alone.

You can tell by the way he talks,
He's a big business man,
No time to balk,
He needs votes,
So he's your friend,
He's been around since I was born,
So hurry it's okay,

To let a fool into office today,
We can try to understand,
IN New York we gave him the land,
Maybe you're a worker and you're trying to
stay alive, stay alive
Feel the republicans shaking and breaking
your wallet,
So they can stay alive, stay alive,
AH AH AH they're staying alive staying alive
AH AH AH Taking your money to stay alive alive alive!!

Ronnie was a bull frog
He wasn't no friend of mine,
I never understood a single word he said,
But he helped himself to my wine,
Yes he always had a mighty good time,
Singin', Ronnie to the world,
All the boys and girls,
It's Ronnie to the rescue, oh let us be,
Singin' Tax Cuts to you and me!

I feel my money move under my feet
I feel the sky tumblin' down a tumbilin' down,
Republicans just lose control,
down to my very soul,
He trying to get my money
before I'm old
And leave me out in the cold
All over all over again, I feel . . .

Next Issue: El Salvador—A revolution in progress.

EDITORIALS

WHY THEY KILL THE PANTHERS AND THE KLAN LIVES

With the many murders, deliberate killings and attempted assassinations being carried out against Blacks nationally by the "boys in blue" and the boys in the white sheets, it came as no surprise, but a warning, to many that the six Klan/Nazis were found not guilty of murder and riot in the killings of five Communists at a "Death to the Klan" rally in Greensboro, N.C., last fall.

The six terrorists were acquitted of their crime by an all white jury of their peers on November 17, 1980. After all, the one woman and four unarmed men they they killed (all unarmed) were only communists protesting about "Death to the Klan," a band of sick, murdering degenerates but who after all are people to, better yet Amerikkkan citizens. Amerikkans who are the proud members of the 'moral majority' that has just elected a president to the nation's highest office in a "landslide" election that saw one of the lowest turnout of voters in the universal suffrage history of the U.S.

As Black people struggling for true liberation (for those who want more than the ability to share a multiracial toilet, after all shit is shit), it remains an urgent matter that said Blacks be responsible for each other's interest and welfare against all enemies.

Thus, the massacres of Black children in Atlanta, New Orleans and the Black men whose hearts were cut out in Buffalo by a white man are grave issues that should concern us to just what we can do individually or most importantly as a group.

These incidents should be viewed as the so many killings we witness hourly on the terror vision (TV). The reality is that we are living in some most reactionary times wherein silence is consent or death.

Blacks are to take the release of the six Nazi/Klan butcherers as a warning, "OMEN III—They Walk Among Us," just as the Klan will take it as a sign from their god; indeed their hysteria will mount as their new wave of punk wave of christianity goes unchallenged by the "moral majority" of Amerikkka "and justice for all . . ." or given the silent sanction by the peanut farmer from Georgia or the cowboy from "Frisco."

Which brings to mind: What state of affairs America that you elect such characters to your highest office? Is this the beginning of the end or just a BLACKWORLD's exercise in editorializing?

AT this point it should not sound hysterical or rash for the concerned campus community to write to the Suffolk police that they look into the possibility of any relationship between the murder of Brother Shabaaz this semester and the rash of Klan related killings throughout the country; or did they close the case as an unsolved crime?

This would be an instance of Blacks taking an interest in each other's welfare—for after any such an interest is shown the next step must be to act to stop any force of aggression by whomever "by any means necessary." At this point Fanon might say "every spectator is either a coward or a traitor."



SUSB Gospel Choir "Semi-Annual Fall Concert" celebrated the "Soul of Music" with the campus community at the Fine Arts Center Main Auditorium on Monday, November 17, 1980.

A.I.M. To Please . . .
page 3

THANKSGIVING

For all those not descended of Plymouth Rock/Mayflower Turkey dinners/ broken Indian treaties/ emigration by choice etc., etc. BLACKWORLD wishes you a joyful Thanksgiving also — for we all have reasons to give thanks on the upcoming holiday — life is indeed a song worth singing. So, in your mass exodus to your homes be conscious of the life for which you will celebrate . . . ONE LOVE!



The present newspaper possessed some very exciting features. The illustrations by Lady Isis were outstanding and a format which focuses on elements of the diaspora (Africa, Caribbean, America) has much to recommend it. The quality of the articles was generally good and such aspects as a poetry section, healthful hints, and feature on: THE ONE, helped to stimulate interest in our community. I also believe that your publication of upcoming events sponsored by the clubs goes far toward keeping everyone informed about what is going on. This, more than anything else, helps to provide unity.

In short, I hope that you can keep up your commitment to an effort that is one of the most vital contributions that can be made to our survival. I look forward to reading upcoming issues.

Best wishes.

—Brother Les Owens
Chairman, Africana Studies

Dear Sisters and Brothers of BlackWorld,

I was very pleased to see the November, 1980 issue of your newspaper and would like to congratulate you on its appearance. As you know, in the past a primary difficulty with BlackWorld has been that it simply has not come out on a regular basis. If you are able to overcome this difficulty, then you will make a major contribution to the Third World community at Stony Brook.

-President Marburger III on KKK "rumors"

Office of the President
State University of New York at Stony Brook
Long Island, NY 11794
telephone: (516) 246-5940

Stony Brook

November 17, 1980

Lasana M. Sekou, Editor
Blackworld
971 Stony Brook Union
State University of New York
at Stony Brook
CAMPUS

Dear Mr. Sekou:

I ask that you please print the following statement in your next edition:

Rumors of Ku Klux Klan recruiting activities on the Stony Brook campus are disturbing. The violence and irrationality with which this group has been associated render it unsuitable for and unwelcome to any university community. I have not been informed of any specific instance of Klan activity on campus but am prepared to act vigorously in response to any such incident.

Thank you very much.

Sincerely,

John H. Marburger
John H. Marburger
President

BLACKWORLD

"KNOW THYSELF"

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THIRD WORLD BIO-RHYTHMS

By Cameron M. Kane

The Third World . . . The Third World . . . The Third World was the big news at the Jimmy Cliff concert Sunday night. Third World pumped multi-rhythms into an intellectual crowd with sore bottoms from sitting while waiting one hour for the concert to begin. Third World was the dynamo, the power-house of thematic vibrations throughout the gymnasium Sunday night.

Besides their complex, well defined modulations between drums, conga drums (all kinds of percussion) and bass, Third World offered a visual account of their native Jamaica and African beginnings. Third World was the band to see and hear live at Stony Brook. This was not like a Frank Zappa concert filled with hype and apathy; this was a solid encapsulated presentation of Jamaican culture and Reggae music.

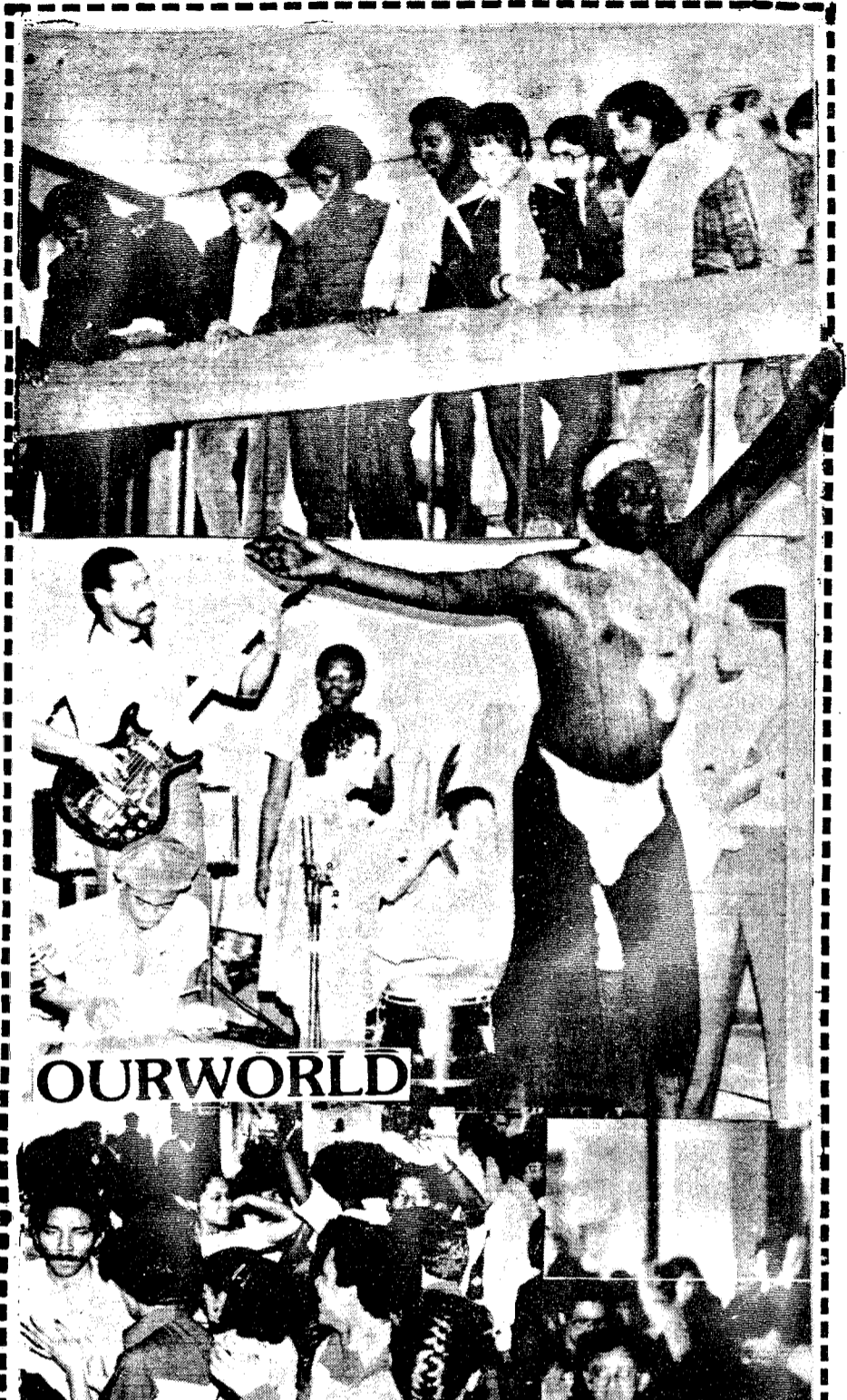
At the midpoint of their presentaiton, the guitarist stopped the show to say to Stony Brook "intellectuals" that listening to Reggae while "sitting is not the way" they do it in Jamaica. When practically no one stood up to even stretch their legs, I thought Third World would walk right off the stage. But, the did not. It was the intention of Third World to stir the rumblings under each person's composed, controlled exterior, until everyone expressed the musical experience of Reggae in the form of dance. That they did!

Some Reggae lovers filtered down to the floor from the bleachers. People who payed extra money for reserved seats discovered they had no need for them. The dancers on the floor were so packed together and alive with vibrations, they resembled the tentacles of some marine invertebrates, each one receiving sensory datum and passing it along to the one behind them.

Stony Brook Concerts gave a congruous light show with warm colors, highlighting the dancers with sweeping spot lights over the gymnasium floor. Each dancer was into his or her own improvisational step. Some were unique in their complex impromptu movements that expressed their experience of Reggae. Though the aisles were packed, the more blithe dancers moved up to the front of the stage easily, without resistance, in a whirling dervish fashion.

Maybe it's just my mind, or my major, but something made me realize an analogy of the driving music and excited dancing to the pH gradient in the double layered membrane of the mitochondria involved in human respiration. Many packed proteins carry protons to the outer surface, while other proteins form a canal to pass along busy electrons to the inner surface of the energy organelle.

This was extraordinary entertainment. The whole event captivated the rhythmic pith of everyones' soul in the gymnasium Sunday night at the Jimmy Cliff concert. If there ever is a dance marathon held again on campus, they should play the Reggae music of Third World: people would never want to stop dancing.

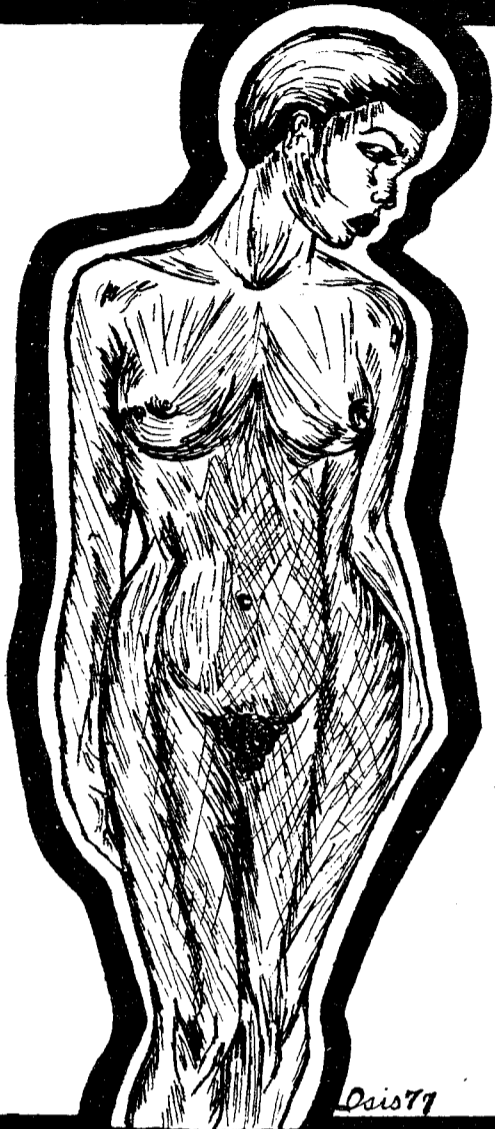


Caribbean day celebrated in the union



KWANZA IS COMING!

Voices Voices Voices



*I wish
I could be
Someplace
Where the moon
Shines hot
And I . . . can just lie down
. . . outside.*

*By: Alina
Soc. Sci. Major
SUSB Junior*

*Revolutionary Love
Black Revolutionary Women
In love w/Revolution
Your man better be a revolution
for you to love him
Black Revolutionary woman
the care of the world
is yours, in your hands is
entrusted all the new beauty
created here on earth
Black revolutionary women
were you my companion I'd
call you Amina, Afrikan faith
and inspiration, were
you my comrade in struggle, I'd still
call you lady, great lady
Bibi, Black Revolutionary Women
were you my woman, and even in the pit
of raging sturggle, we need what we love,
we need what we desire to create, were you
my woman, I'd call you companion, comrade,
sister, Black lady, Afrikan faith, I'd call you
house, Black Revolutionary woman
I'd call you wife.*

By Amiri Baraka

FOR US ALL

*And when
There are no more poets
Who will weep for Mother Earth
Or share gratefully
The laughter of the sun
Or let the mellow glow of moonshine
Kiss our eyes.....if it sees us.*

*Who will sing of beauty
And curse the demons of evil
Then who will dream of dreams and peace,
And when
There are no more poets
Who will know of life
And place libations of gratitude upon its altars???????*

By Lasana M. Sekou



THE JOURNEY TO ZIMBABWE:

*Ninety solid years had slowly passed by
Each and every moment added more burden
and yet more burden over my people's shoulders.*



*Grandmothers have shed tears which could fill buckets
As sons and daughters were being swallowed
Mercy was unheard of: oppression was the name of the game*

*Frustration and desperation was starting to take its toll
Children left alone in the dark cloud of sorrow
with no one to wipe their ever tearful eyes
And comfort their ever bleeding souls.*

*But lo!
Machinegun fire was heard before the dawn
Dodging shells in our own land
And Freedom was on the way.*

*"Zi, Zi, Zimbabwe," here, there, and everywhere
We stood firm for our cause
We gave the enemy no pause
and Freedom was on the way.*

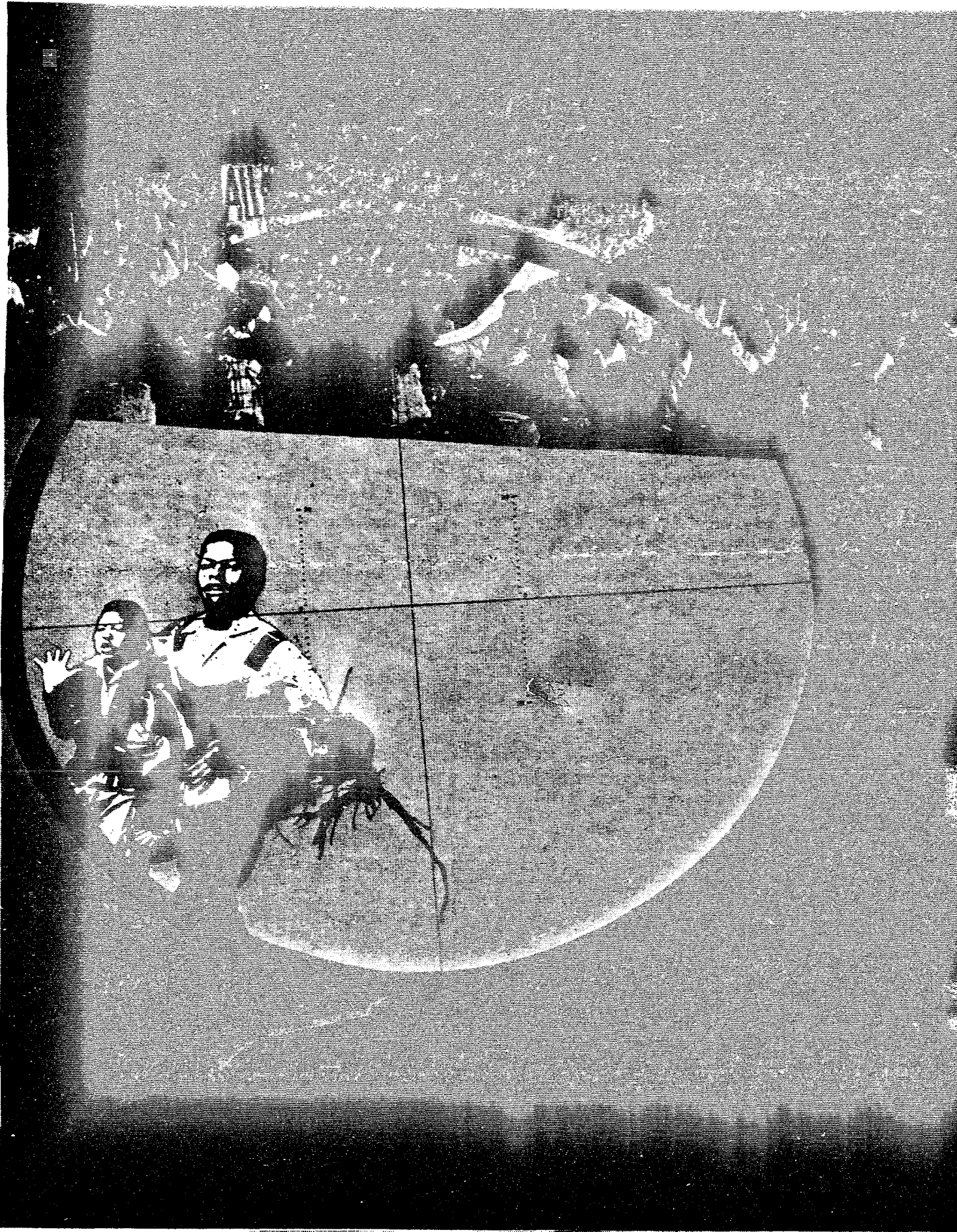
*Birds sung words of Freedom in the trees
All around the enemy the lights dimmed
Hit from North, South, East, West and Everywhere
He had to shout, "Power to the People!"
The masses stood up and rejoiced
The long journey was finally coming to an end
Tired feet were soon to rest under the cool trees
Shadows of our beloved Zimbabwe
Oh Zimbabwe, we love you!*



—Emmanuel Wami

We Need Solidarity

KWANZA, A HOLYDAY



Kwanzaa, or Kwanza, is an Afro-American holiday that was a creation of the 1960's upsurge of the Black Liberation Movement. It was conceived by Ron Karenga, head of the U.S. organization, as an alternative to Christmas and as a vehicle for promoting *Ka uaida*, the cultural nationalist doctrine also developed by Karenga and popularized largely by CAP (Congress of Afrikan Peoples). While African traditionalism and *Ka uaida* in particular has declined in its influence in the Black Liberation Movement since the late 1960s and early 1970s, Kwanza seems to have taken root. This winter numerous Kwanza programs were organized in schools and communities.

Kwanza is celebrated for seven days, from December 26 to January 1. It incorporates elements from the traditional African harvest festival. Further, it utilizes the *Nguzo Saba*, or seven principles of *Ka uaida*: *Umoja* (unity), *ku jichagulia* (self-determination), *Ujima* (collective work and responsibility), *Ujamaa* (collective economics (sic)), *Nia* (purpose), *Kuumba* (creativity) and *Imani* (faith). On each of the days of Kwanza, when one is greeted with "*habari gani*" (Swahili for "What's the news?"), the answer is one of the seven principles. And on December 31-January 1, a neo-traditional *Karamu* (feast) is sprung that unites past and present, party-style!

Kwanza has taken root because it is an alternative to the super-commercial department store "Christianity" of Christmas. The raising of Africa as the historical and cultural antecedent to Afro-American people is an educational and ideological resistance to U.S. imperialist values.

The imperialists put forward that only their imperialist culture, the culture of the oppressors, is valued; and that the culture of the oppressed is no culture at all, but "primitive," "savage," "raw (material)," or backward. The masses are sharply affected by this cultural aggression because their culture is attacked to make imperialist profits, denigrated, super-commercialized, and they cannot utilize it to the consistent positive potential development of themselves, as individuals or as a nation.

In its original form developed by Karenga's US organization, Kwanza had a revolutionary thrust in resisting imperialism and cultural aggression, but was also very much oriented around the ideology and needs of the Afro-American petty bourgeoisie. It does not mention, in its explanation of the seven principles, *revolution*. It substitutes the term "cooperative economics" for *socialism*, although in East Africa if you say "*ujamaa*," you are saying *socialism*! But under *Ka uaida*, "*ujamaa*" was explained to "build and maintain our own stores, shops and other businesses, and profit

The blood that our people have shed calls for action, not for words. It calls for action to destroy the Fascist regime that continues to massacre the innocent.

Oliver Tambo, President, African National Congress of S. Africa

together from them." These reflect the weaknesses of Karenga's cultural nationalism in stressing the building of cultural institutions outside the context of the struggle for political power.

In continuing the tradition of Kwanza, the seven principles should be reinterpreted in a more revolutionary way, to be actually in tune with the real needs of the Afro-American people. *Self-determina-*

tion is not just "to define ourselves, name ourselves, speak for ourselves," it must be the struggle for political power, Black power. Black control of the Black-belt South, the historical and contemporary homeland of the Afro-American nation, is the basis for actual self-determination, and this is a revolutionary struggle. *Umoja* (unity), in the most useful sense is the need to build a national Black united front, to

unify the great majority of Afro-Americans in the struggle for self-determination. "Collective work and responsibility" as opposed to unproductive individualism, is positive; *collective struggle* is what is necessary. *Purpose* must be the liberation of the Afro-American people. *Kuumba*, the creative principle, obviously is as essential to the building of a national Black united front as it is to the creation

of art. It must be harnessed in revolutionary art to revolutionize even further Afro-American culture. The *faith* of a revolutionary needs faith in the people, along with clarity of understanding the struggle, the justness of it, and the inevitability of its victory.





STUFFED CABBAGE ROLLS

- 12 cabbage leaves
- 1 pound hamburger
- 1/2 cup uncooked instant rice
- 1 medium onion, chopped (about 1/2 cup)
- 1 can (4 ounces) mushroom stems and pieces
- 1 teaspoon salt
- 1/8 teaspoon pepper
- 1/8 teaspoon garlic salt
- 1 can (15 ounces) tomato sauce
- 1 teaspoon sugar
- 1/2 teaspoon lemon juice
- 1 tablespoon cornstarch
- 1 tablespoon water

Cover cabbage leaves with boiling water. Cover and let stand until leaves are limp, about 10 minutes. Remove leaves; drain.

Mix hamburger, rice, onion, mushrooms (with liquid) salt, pepper, garlic salt and 1/2 cup of the tomato sauce. Place about 1/3 cup hamburger mixture at stem end of each leaf. Roll leaf around hamburger mixture, tucking in sides.

Place cabbage roll seam sides down in ungreased square baking dish, 8x8x2 inches. Mix remaining tomato sauce, the sugar and lemon juice; pour over cabbage rolls. Cover and cook in 350° oven until hamburger is done, about 45 minutes.

Mix cornstarch and 1 tablespoon water in saucepan. Stir in liquid from cabbage rolls. Heat to boiling, stirring constantly. Boil and stir 1 minute. Serve sauce with cabbage rolls. Garnish with parsley if desired. 4 or 5 servings.

BLACKWORLD CONGRATULATES

Omar Abdul Salaam for being the talented subject of H. Cleland's award winning Class 'A' Slide, "Omar the Drummer" (awarded by Paumanok Camera Club).

Address all materials, photographs, poetry, prose, news articles, illustrations, letters, recipes, announcements of parties and club activities to:

BLACKWORLD Office
Rm. 060, Student Union Bldg.

Happy Birthday goodlooking!
—The Lords of 210

Send birthday greetings and other such love notes to **BLACKWORLD's Newsletter**, Rm. 060, Union Bldg.

Kwanza
KWANZA
Kwanza
KWANZA

KWANZA AT STONY BROOK

The first observance of Kwanza on the Stony Brook campus occurred during the month of December 1976. This event was coordinated through the Malcolm-King Educational Center, a pre-school educational center which was affiliated with the Africana Studies Program.

Students, faculty, staff and the children at the center prepared joyously for this festivity. The observance of Kwanza grew out of the hearts of those individuals in 1976 who had a sincere love for and a dedication to these children. They wanted them to know of their true heritage.

The Malcolm-King Educational Center no longer exists but the observance of Kwanza continues. Each and every year since 1976, faculty, staff and students have pulled together in unity to observe this special event—KWANZA.

This Kwanza celebration will be dedicated to the memory of Yacub El-Shabazz:

Thursday, December 4, 1980
at 7 PM

Tabler Cafeteria, Stony Brook

There will be singing and dancing and food prepared with love...

For further information call Aisha Bradford at 246-3610 (AIM office); Lucia Levell, 246-877 (USO); Gerald Shepherd, 246-2280 (Counseling Center).

Come, celebrate life!!!

OURWORLD



MISS IVORY SAPPHIRE. Darlene Cooper was crowned Homecoming Queen and winner of the Ivory Sapphire Pageant in late September. The event, sponsored by the Stony Brook Chapters of Zeta Phi Beta Sorority and Phi Beta Sigma Fraternity, was supported by the Stony Brook Foundation and Scholastic Achievement Incentives for Non-Traditional Students (SAINTS). The first runner up was senior Lourdes Villamil.

feature on: THE ONE



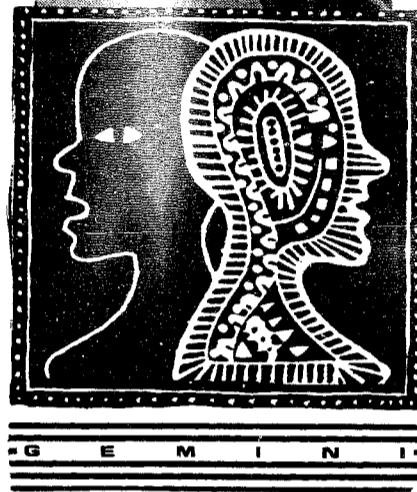
Delores Dunlap
Major: Psychology
Place of Birth: Manhattan, NY
Philosophy on Life: "The more aware of things I get, it makes me angry, mainly because I realize that there is not much you can do alone, it depresses me sometimes. When I was naive to the world around me, I was "happy." The solution to many of our social problems got to be drastic. I am revolutionary in this outlook. I don't think many of our problems can just be worked out with meetings and talking, we need action!"

Zodiac: Gemini

Hobbies: "I like all kinds of dance, paddle-ball; I like to watch basketball. I like sports in general."

Campus Activities: Delores has been involved in past fashion shows and in some functions where she did "modern dance." She has also been involved with Black Women's Weekend, an annual spring celebration that is intended to bring Black women at SUSB together in a positive and creative way. Dee is also a member of the Afro-American Student Organization.

Favorite Person at "The Brook": (Giving one of her prettiest smiles)... I love all my suite-mates, they're my favorite people.



HEALING HERBS

By Veronica Lowe
AIM Counselor

Lettuce

Lettuce is a good source of the four major vitamins: A, B, C, and E. It is helpful in urinary disorders, insomnia, acidosis, obesity, catarrh, anemia, dyspepsia and goiter, and it stimulates circulation. It is a good diuretic and laxative.

Pears

Pears contain small amounts of citric and malic acids. They are helpful in indigestion, high blood pressure, colitis, catarrh and skin eruptions, and they tend to decrease the acidity of urine. Pears are not recommended for diabetics.

Beets

Beets regulate menstruation. Their high potassium and sodium content provides a good solvent for calcium deposits. They are also helpful in treating low vitality, low blood sugar and anemia, and are an excellent blood-building liver tonic and alkalizer. Beet leaves are a good source of magnesium, calcium and iron.

Carrots

Carrots, exceedingly rich in vitamin A, are excellent for blood cleansing and as an alkalizer. In the raw, they contain nearly all the minerals and vitamins required by the human body. Soothing, healing and nourishing, they are helpful in protecting your

Wrightsville . . .

rural South, where Blacks constitute an oppressed nation and where the white power structure uses the most violent means to keep Blacks without any power.

Wrightsville looks like many southern country towns. It is surrounded by dirt roads and wooden shacks with tin roofs where many Blacks have lived for decades. Some Black families still have ties to the land, owning small plots or working the land, but most Black farmers must take a hard cond job just to hold onto their land.

Wrightsville is the center for the county's farming and light industry. Like other parts of the rural South, many large companies have moved factories there to take advantage of the depressed wages, lack of unionization and the pool of oppressed Black workers. Blacks are almost universally restricted to minimum wage jobs and often travel miles to neighboring towns in search of work.

Most Blacks here work in the sweatshops of the area's clothing factories, the large textile mills like Laurens Park Mill and J.P. Stevens, or work in the fields. The closing of a Uniroyal tennis shoe factory left many Blacks without jobs, and Black unemployment here is estimated at 30%.

The system is ruthlessly enforced by the Sheriff (who has been in office for 19 years) and his KKK henchmen.

Blacks fight for power and justice

Black people in Wrightsville have become increasingly active in the struggle for human rights. In 1979, John Martin and Reverend E.J. Wilson of the Johnson County Justice League (JCJL) led the Black community in an economic boycott of Piggly-Wiggly supermarket, which refused to hire any Blacks. The owner was finally forced to hire one full-time Black cashier.

This year, the Johnson County Justice League has continued to lead the Black community in its struggle for dignity and justice, demanding political representation, the ouster of Sheriff Attaway, affirmative action hiring and a lot of other demands. This struggle has been met with continued attacks and increasing brutality.

On April 8, 1980, a JCJL march was attacked by a mob of racist whites led by the Sheriff. A supporter from Sandersville, Georgia, suffered two broken ribs. The racists then rode through the Black community shooting, but were driven back by Black residents who armed and defended themselves and their community. A week later, after several days of other incidents, the JCJL marched on downtown Wrightsville and was met with a counter march of 200 robed and armed Klansmen. The Wrightsville struggle began to pick up support from other parts of Georgia, including Atlanta.

On April 19, a nine-year old Black girl, Constance Folsom, was shotgunned in the face by white racists. On May 19, over 45 Blacks were arrested, including John Mar-

tin and Reverend E.J. Wilson. Martin and Wilson were charged with inciting to riot and other charges, and 12 young Black men were charged with various trumped-up felonies. The May 19 mass arrests and raids, called "Attaway's Rampage," escalated the demand of Wrightsville Blacks to remove him from office in the election this fall.

The Black people of Wrightsville have stood firm in their conviction that there will be no peace here until Black people win respect and justice.

National focus on Wrightsville

Wrightsville has become the first major battleground of the 1980's in the rural South. It represents not only the struggle of a small community of Black people for their human rights, but symbolizes the struggle for Black self-respect and self-determination throughout the South.

From New York, Detroit, Pittsburgh, Cleveland, St. Louis, Chicago, Philadelphia and other cities in the north, Black activists are focusing on Wrightsville. Throughout the South, Black activists are organizing support for the struggle. The movement is also gaining support from other nationalities throughout the country, as progressive people everywhere begin to support the demands of the Black Liberation Movement in Wrightsville.

Sababa Akili, national coordinator for the Wrightsville National Mobilization Committee, explained to *UNITY*, "The fact that Black people from northern cities and Black people from other southern cities will be coming to Wrightsville to stand with their brothers and sisters represents a new alternative and a new upsurge in the Black Liberation Movement. It certainly indicates that Black people will not be driven back into a condition of near slavery . . ."

take place around the time of the trials of the Black defendants and will add momentum to the movement to oust Attaway. "Black people want to win some power," he says, "so we can see daylight. Nothing is going to turn us around — not Sheriff Attaway, not the police, not the courts, not the federal government, not the Klan . . . We will win our freedom, no matter what it takes."



BLACK WOMEN IN BUSINESS

A double handicap. That's how one business owner describes it. This entrepreneur is a Black woman.

Barbara Parker is a founder and co-owner of Selec/Type Agency, a typing service and temporary personnel agency at 1 Beekman Street, in the heart

of the City Hall area. Expressing similar sentiments is Gena Williams, co-owner of the plush Le Zebre Beauty Center Ltd., located at 30 West 57th Street.

Committed to the success of their enterprises, these two women—like more than 300 others, both Black and white—found their way to the American Woman's Economic Development Corporation. AWED is a non-profit, federally-funded model program designed to teach women the solid business skills and technical knowledge necessary for operating a business profitably.

The biggest problem, according to Ms. Parker, is that Black women in the business world are not taken seriously. "People see us as a phenomenon of the women's movement, and fail to recognize our entrepreneurship as the expression of our talents."

Neither Barbara Parker nor Gena Williams is as unusual as you might suspect. A 1978 Department of Labor study confirms that there are at least 1.8 million women-owned businesses across the United States. Nationally, women are choosing entrepreneurship at three times the rate of men.

Armed with strong ambition, Barbara Parker started her business in 1978 without any managerial experience. She contends her AWED training compensates. Since entering AWED's year-long program in May 1979, Ms. Parker has applied her seminar and workshop learning directly to the business. The payoff: business volume is up 100 percent.

Ms. Parker attributes part of this impressive growth pattern to another AWED service: an on-site business adult conducted by an experienced management analyst. After thoroughly studying the entire operation, the analyst offered recommendations that she quickly adopted, such as a newly designed bookkeeping system. "It's much more accurate and so easy, I use it daily," Ms. Parker observes.

African dances as well as the limbo dance. The most amazing feats were done with broken glass as George danced, rolled and put out fires with his foot on broken glass.

The biggest hit of the afternoon, however, was that of the local band, The Caribeats. Lead guitarist Gregory Sam captivated the audience as "he was speaking to his guitar and his guitar was speaking back," according to Caribbean students' President Errol McDonald. A crowd of more than 300 people jammed in the union lounge and above to hear and dance to the music of the Caribeats. Other members of this exceptional band featured Sergio Dor on bass guitar, Andrew La-piana on drums, Felix on bongo and Renald Suprice on piano.

POETRY, MODELING AND DANCING

The part of the day started with poetry readings by Lasana Sekou, and Oneil Morgan, reading from the works of Claude McKay, both appealed to the Black struggle and cultural identity. George Percival and his group high-lighted the evening with various "fire eating" feats and dances. The Caribbean student dancers finally displayed their talent after several weeks of preparation. The modeling consisting of African wear by the Caribbean ladies as well as European styles. The bathing suits stirred the audience as the ladies and men modeled.

The evening ended with a party in the ballroom. I commend the Caribbean students on a job well done and look forward to Caribbean weekend next semester.

—By Pete Lawson

POSITIVE VIBRATIONS!

The annual Caribbean Day promoted by the Caribbean Student Organization once again was a very successful day. The traditional fall semester "day" seems to get better every year; this year, for the first time, the Haitian Students and Dominican Students participation was evident. Various exhibits were shown and many cultural expressions were carried on throughout the day.

The "day" started at about 10 AM as posters, exhibits (wood carving) from Santo Domingo, and glass paintings by Steve Charles contributed to the art display. The "cool" Caribbean musical rhythm floated into the air by local DJ Michael Hill. The food arrived at about 2 PM, and it didn't take long for the sweet aroma to reach the many people that enter the Union. The reception with the food was only the start of a very festive evening. Later in the afternoon, George Percival from Trinidad and his group consisting of three young ladies and five young men performed

FICTION

The Inevitable End

By ANDRES GUILLERMO LOPEZ

Continued

My life flashed before my eyes in an instant, and made it harder for me to accept what was to come. I was a soldier, taken prisoner, and ready to be tortured to death. I looked desperately for a glimpse of hope and a spark of courage, necessary to allow me to endure the pain long enough to escape and continue to live and fight. I was the confused hero of an even more confusing epic tale, who searched to be reborn in order to confront reality. I descended deep into the caverns of my brain for the spark of truth that would help me cope. I searched viciously for the secret that would save me from death. The images of those I loved and cared for with all my might, imprinted themselves in my mind, and refused to leave my consciousness. I saw them all there before me. They would not leave me until I was ready to leave life. My mother and father were there, and my two younger brothers. My wife, and three small children cried because they wanted to see me, and I cried because I wanted to hug and kiss them through all eternity, never loosening my embrace. I survived the sharpest death stabs from within and from outside me simply by thinking of them all. Love, I realized, had a power beyond any I would ever know. It had a magic

that revived and revitalized my weakening senses. It made my anger and hatred cease to exist for some moments, while I contemplated all I had lost, and all that mankind would lose. I hope and wished that all my feelings and the feelings of every survivor in the world at that instant could somehow combine with a force capable of repelling and destroying the evil that lurked the earth. But, I could not fool myself. It was a good dream, but it would never come true.

I was momentarily stunned and astonished by a figure who approached me from afar. I could not recognize him at first, but his presence made me shake violently. As he got closer I could see his features more and more vividly. His eyes were black balls, sparkling a fearful gleam at me, from deep within two hollow caverned sockets. His face wore a sneer that could not conceal his evil nature. His body I could not see. I did not know whether he was an illusion, or a real person. Soon, he became just a head coming fast towards me. Then, his flesh started disappearing bit by bit, the closer he came to the light of the flames. My heartbeat increased rapidly, and I shook violently as fear strangled me more and more, the closer he got. In an instant there was no flesh on his face, no skin visible anywhere. It was a skull, guided through time and space by a devil's hand. I did not know what to do, and crouched down low ready to pray for this devil to pity me. Its

skull with a madness overcoming my every thought. I launched at it, and found myself holding on to a dead old man. His body was cold, and his mouth was dry and open. I began to shiver and cry, as I lay the body gently, on the ground, next to where I stood. The old man reminded me of my father; someone I would never see again. My mind played with my reason. I knew I was on the border of sanity and insanity, ready to drown in a river of forgetfulness. I tried to fight off every illusion and falsehood that mocked me. I wanted to do this until the moment I'd die. I wanted to remain a sane man to the very end.

My heart began to beat faster. It was working twice as hard to pump the poisoned blood through my arteries. I could feel the beat increase every second, and it sounded louder and louder. My heart crashed against my chest, like the pendulum of a gigantic bell smashing against its sides out of control. In my lower neck I felt extreme pain. The veins there pulsated so hard that I awaited them to burst. I could hardly feel my legs and arms. My brain however, was still active. My eyes refused to close.

I looked down the darkening streets with the light of the flames which had not subsided. What I saw was enough to choke and rob me of the last doses of life I had left. I somehow knew that the things I saw before me would be the last I would ever see. They would be the final observations of a living man. The images that I saw were spears thrown at my heart at point blank

range. They could kill anyone with but an ounce of emotion in his heart. They told the truth, and mocked the living hell out of man, society, and life itself. Small children lay all around, crushed beyond recognition by stampedes of crazy people. Their soft limbs and brains, blending in with the soil and stones of gutters, were being devoured by hungry dogs. I realized then, how my country had been crushed and mangled in a similar fashion. Not too far away from me a group of young boys jumped to the river, which rushed 30 feet below them. They thought it would be a leap to save their lives, but deep inside they wished it would do them the opposite favor. I wanted to do the same, but felt that I could not. I had to write what I saw, for whatever it was worth, until death would stop my hands. Someone some day might want to know how a world had perished. I did not really care if anyone would read it. No one would be left to read. But, I had to write about what occurred to satisfy myself. It was human slaughter that I saw. It was a horror beyond the scope of the most creative imaginations. It was the remnants of the third world war. I felt compelled to relate all I knew before death would conquer me.

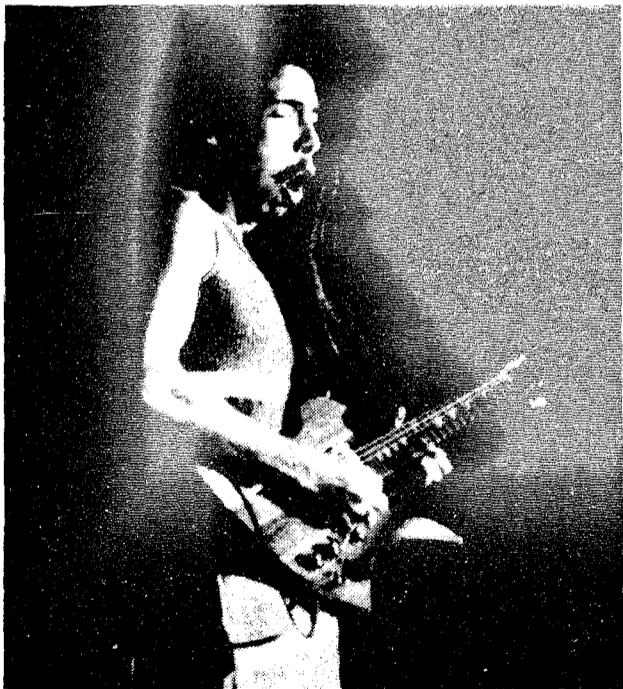
The last bomb burst with a voice that screamed "I am death, prepare for darkness."

I cannot hear, I cannot see. The explosion has blinded me. God help me. Let me scream! Why, why, why? ..

to Meet the Lord" and Denise Boone's "Nobody Can Turn Me Around."

Although these two songs brought out the greatest reaction from the audience, all the other songs were excellent and soul stirring. The entire Gospel Choir gave a well-coordinated and orchestrated performance. Credit for the coordination and discipline exemplified by the choir must definitely go to Carlton Spruill. Carlton, a former BSU President, has worked very diligently over the years with the choir. As founder and organizer of the group, Carlton, together with people such as Min. Thomas, Stanford Perry and Gerald Shepard, has really done a magnificent job. This concert was the fruit of their many months of hard work, and a most delicious fruit it turned out to be.

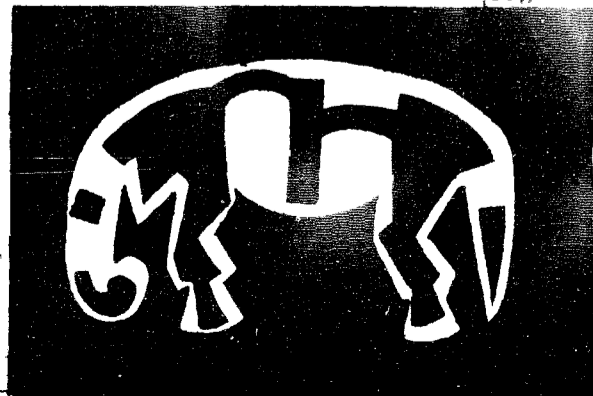
For us Black students in this "island of futility" known as Stony Brook, we rarely get the opportunity to enjoy something that reflects us. The Stony Brook Gospel Choir, irrespective of our particular religious, spiritual, or ideological persuasion, belongs to us collectively. It is one way in which a large segment of us express our consciousness, or soul. The Gospel Choir helps to remind us of how during those long, dark, and miserable years of slavery, we as a people stood together under the strong religious belief that deliverance someday would come. Furthermore, with the inspiration imparted on all those that attended, one can't help but wonder what great heights we can reach, only if we can properly direct it.



"Cat" Coore of "Third World" Alternatives/Mathew Lebowitz

"Bio-Rhythms"

see Page 6



GOSPEL CHOIR: Shouts of Praise

By Hassan A. Khaaliq

On Monday night, the 17th of November, the Stony Brook Gospel Choir gave a stirring performance to a standing-room-only audience at the Fine Arts Center. The Choir created a very warm atmosphere in the Recital Hall in contrast to the cold weather outside. Traditionally, the Stony Brook Gospel Choir has always managed to arouse the emotions of "spirit" of the audience with their down to earth and soul shaking performances. Without a doubt, this recent performance turned out to be no exception.

Stanford Perry, a long time Gospel Choir member, served as the narrator for the evening. Debra Lee started everyone jumping with a heart rendering solo of "If Ye Believe." From that moment the pace of the evening was set. If you were tense, a little tight before the concert began, it surely did not last long once the choir got into high gear. Even a shy and private person like myself felt the "spirit" moving in me as the evening progressed. The highlight of the evening, from the audience's standpoint, was Bill McKenzie's rendition of "Prepare

Aretha Franklin

Undoubtedly one of the highest forms of acclaim and recognition within the music world is to be known simply by one's first name. The name Aretha conjures up—for millions across the world—images of emotion, intensity and fire: the pure essence of that elusive quality known as soul. Indeed, the two have become synonymous to the point where Aretha Franklin has been known to fans and critics alike as the Queen of Soul for the past decade and a half. And not without reason: acknowledged as an outstanding and brilliant interpreter and creator of music through close to an incredible two dozen gold records and an astonishing ten Grammy Awards, as well as television appearances and sell-out performances throughout the world, Aretha's contribution to contemporary music is undeniable.

Ms. Franklin's influence as one of the forerunners of Black music today has earmarked her as a true legend in her own time. Now, with her association with Arista Records, a new and exciting chapter has begun in her illustrious career. Her debut album for the label, *Aretha*, indicates that the association will lead to new levels of achievements and success as a result of the care taken to put together all the top quality elements that have made Aretha a household name.

Even before she became a familiar name to music lovers across the globe, Aretha Franklin was stunning members of her father's congregation at the New Bethel Baptist Church in Detroit while still in her teens. One of five children of the Reverend C.L. Franklin (a reknowned and respected figure within the gospel field, with numerous gold records to his credit), Aretha's musical education unquestionably began in church. Indeed, it has been the intensity of gospel music which has been the backbone of Aretha's instantly recognizable vocal style. By the time she was fourteen, Aretha had cut her first record. The album, *The Gospel Sound of Aretha Franklin* is still acclaimed as one of the finest examples of the richness of Aretha's style and talent. Spending some of her adolescent years traversing the country with her father as a gospel star, Aretha decided to turn her many talents to other styles of music, encouraged by such notables as the late Sam Cooke, one of the many fine entertainers who would visit the Franklin household in Detroit. Indeed, with visitors such as Dinah Washington and Mahalia Jackson and Clara Ward in the house,

it was hardly surprising that the young Aretha heard so much good music while growing up.

In 1960, Aretha came to New York and auditioned for John Hammond at Columbia Records and instantly, Hammond recognized the genius and talent evident in the young vocalist. Aretha stayed with the label for some six years, recording ten albums for the company including the critically acclaimed *Tribute to Dinah Washington*, and scoring chart success with singles such as "Rock-a-Bye Your Baby With a Dixie Melody", "Try A Little Tenderness" and "Runnin' Out of Fools", her biggest hit for the label in 1964.

In 1966, she signed with Atlantic Records and working with producer Jerry Wexler, arranger Arif Mardin and Tom Dowd, she began a decade that has guaranteed Aretha a place in musical history. Wexler explained: "I took her to church, sat her down and let her be herself." The immediate result was a gold record in "I Never Loved A Man (The Way I Love You)", released in early 1967,



Aretha Franklin

with the album of the same name giving Aretha another gold smash—the now-classic "Respect" (penned by Otis Redding) as well as achieving gold status itself. "Respect" went on to establish Aretha internationally as a major force, and the string of hits that followed simply reinforced her natural ability as a vocalist and musician of extraordinary dexterity. Her second album *Aretha Arrives* yielded further hits in "(You Make Me Feel Like) a Natural Woman" and "Baby I Love You" (another million seller), and was quickly followed by *Lady Soul* (another gold album) which featured "Chain of Fools" and "Since You've Been Gone" (two more additions to her gold collection). During Aretha's first year with the company, she earned an unprecedented five gold records and

was the recipient of her first Grammy.

Through the end of the Sixties, Aretha continued to produce gold record after gold record: "Think" (featured in her movie debut, *The Blues Brothers* in 1980), "I Say A Little Prayer", "See Saw"; albums such as *Aretha Now* and chart-sellers like *Soul '69*, *Aretha in Paris* (recorded during her first European smash visit in 1968) and "This Girl's In Love With You". At the turn of the decade, Ms. Franklin added hits like "Call Me", "Spirit in the Dark", "Don't Play that Song", "Bridge Over Troubled Water", "Spanish Harlem" and "Rock Steady" to her incredible repertoire and her *Live at the Fillmore West* (complete with guest appearance by Ray Charles) and *Young, Gifted and Black* are acclaimed as Franklin classics.

By the mid-70s, Aretha Franklin had amassed an astounding six gold albums (including the album recorded with the Reverend James Cleveland, *Amazing Grace* which is still featured on gospel music charts some eight years after its initial release) and fourteen gold singles as well as racking up numerous music industry awards (NARM, NATRA, trade publications and further Grammy Awards). Her soulful and energetic live performances resulted in rave reviews and standing ovations throughout the country at all major concert halls and stadiums—including Madison Square Garden, the Hollywood Bowl, the Latin Casino, the Houston Astrodome, Radio City Music Hall and Carnegie Hall, alongside overseas appearances in Canada, Australia and in Europe.

Signed with Arista in 1980, Aretha finds many of those skills being utilized fully. Of her association with the label, Aretha comments, "I'm really thrilled with the kind of enthusiasm and support that is clearly there. The expertise and experience of Clive Davis (president of Arista Records) are already evident on our first project with the company and I'm very excited about being with the label." Aretha teams producer Chuck Jackson (whose credits include numerous hits with Natalie Cole) with Aretha alongside many of the musical stalwarts who contributed to Ms. Franklin's early successes.

The new decade also marks a new departure for Aretha: her motion picture debut in *The Blues Brothers* (starring John Belushi and Dan Ackroyd) which has already garnered her rave reviews. She anticipates that she'll be doing more film work ("it's hard work but I really enjoyed doing it") and feels good about the revival of interest in the soul music of the Sixties of which she has been so much a part.

The Black American.