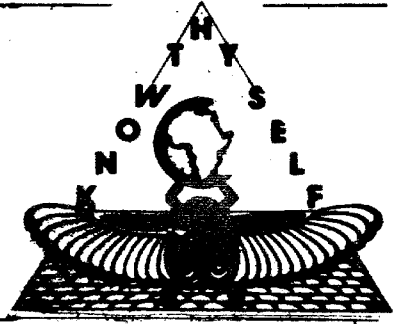


# BLACK WORLD



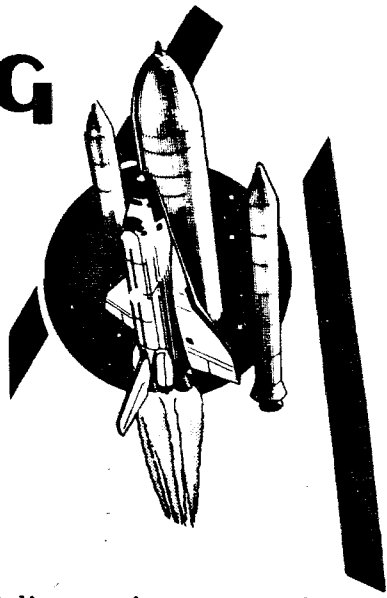
A SUNY STUDENT PUBLICATION- UNIVERSITY AT STONY BROOK Feb. 24, 1982 Vol.XIII No.2



NAME THESE HISTORICAL FIGURES....

## February Black History Month

# ENGINEERING



cont. from p. 14

pay increments are usually based on a percentage of the base salary. When this factor is used to calculate projected pay increments over the work life of an individual, the accrued effect of the pay differential causes the earning gap to widen between holders of different degrees.

On the intangible side, graduate education increases the options and alternatives available to an individual and permits him/her to choose from among larger and more varied possibilities. Even though this aspect of graduate education, as a benefit, is thought of as non-monetary, the personal satisfaction or social status that comes with the profession might be more rewarding than the monetary values. This is particularly true of professions such as religion, education, or criminal justice where the rewards are often spoken of in terms of service to humankind or personal fulfillment. Qualities such as these are hard to quantify. Yet, they are often cited by clergymen or professors as the one feature of their job which has made the effort that went into pursuing the advanced degree worthwhile.

## WHAT AREAS HOLD PROMISE FOR THE 80'S AND BEYOND

Speculating on the manpower needs for the future is risky. Shifts in the economy, breakthroughs in technology, availability of resources, etc. all contribute to fluctuations in the job market. Because of this, let's look at broad categories of job classifications where people with advanced degrees are projected to have an advantage.

Rapid expansion of technology into communication, energy, research, transportation, data processing, ocean research, etc., has opened up excellent job opportunities for students with advanced degrees in mathematics, physics, chemistry, engineering, and systems science. Both the College Placement Council and the United States Bureau of Labor Statistics project a continuing favorable job market in these areas for the remainder of the twentieth century. The outlook is best for persons with degrees in metallurgy, statistics, geophysics, petroleum, mechanical chemical and electrical engineering, and computer sciences.

Professions such as law and medicine, because of the underrepresentation of minority persons, will continue to offer very good opportunities. There is a continuing need for lawyers trained in criminal, corporate and patent law. For those students interested in medicine, specialties such as medical research, biomedical engineering, design instrumentation, and general medical practice are bright spots to consider.

Much unfavorable publicity has been given to education as a viable career path. However, certain areas such as library media, learning disability, science, mathematics, vocational and technical education, offer excellent opportunities for those interested. At the college level, dis-

ciplines such as accounting, marketing, economics, engineering, physics, chemistry and mathematics are experiencing critical shortages of quality faculty to fill vacancies. And since minority group members are being sought to meet affirmative action goals at most colleges and universities, the future looks bright for persons looking toward teaching careers in higher education.

Many minority students today are drawn to MBA programs. They see the MBA degree as a stepping stone to big business, big power, and big money. It is true, persons with MBAs are engaged in a variety of careers in business—marketing, sales, banking, advertisement, public relations, management, etc.; however, the degree should not be seen as an automatic ticket to an executive position in the corporate world.

Students who are drawn to business as a career goal should try to resolve whether their interest lies in finance, human resource, public relations or technical management. Based on interest, the student might be better served by pursuing a different major at the graduate level.

For instance, for those interested in personnel, a master's in industrial psychology or human resource management might be more suitable; if the interest lies in technical management, a master's in a technical discipline might be more appropriate. Regardless of the area, many of the future jobs in management will require technical and analytical training at the graduate level. The MBA degree is designed to develop strategies and managerial skills applicable to problem solving in business.

The optimistic outlook on the advantages of graduate education should not be seen as a "blank ticket" that can immediately lead to success. In planning one's educational/vocational future, care must be given to trends and long-range career goals. Decisions about graduate study should not be made on the basis of data and statistics regarding the over supply of people with advanced degrees in any one area, but rather on the student's goals, interests, and expected rewards.

Whatever your chosen vocation, continuing education to upgrade skills and acquire new knowledge is a must. For many jobs of the future, entry requirements will be an advanced degree. Minority students who are planning careers for the twenty-first century should include graduate study in their plans.

# PERSPECTIVES:

## South Africa?

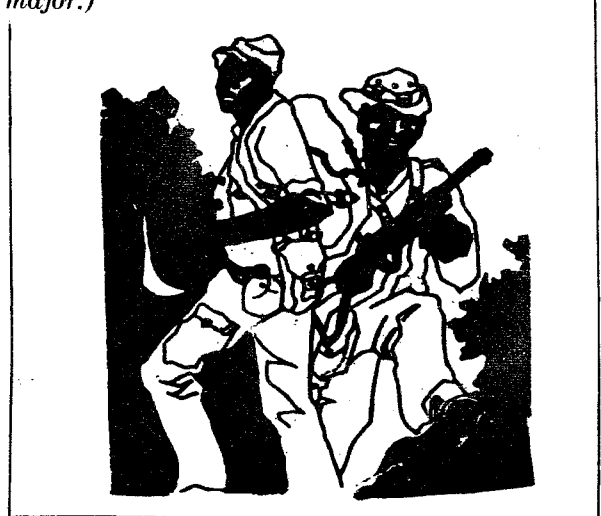
By Roland Noel

It is real sad to realize that so many of the black students at Stony Brook don't even know what's going on in South Africa. If I ask them, what the system of government is in South Africa, they probably would take two guesses and reply, "Democracy or Communism," in that order. When informed that they are wrong, they would watch me in amazement and wonder to themselves if there are any other systems of government. Well, my answer to my people who are ignorant about South Africa is yes. There is another kind of government. A system of government more brutal and dehumanizing than slavery. This system is called APARTHEID. This system of government is run by the white minority. When I say minority, I mean the Blacks in South Africa outnumber the whites about 7 to 1. Yet Blacks are not allowed to vote. Imagine not being allowed to vote in your own country in this time of "progress."

In this system of apartheid not being able to vote is just one of the many injustices practiced by the government. Another is the fact that Blacks must have a pass to go to different areas of their own country. They work in mines and get paid subsistence wages. Don't be fooled, brothers and sisters, South Africa is a rich country because of its many resources and exports (gold, manganese, diamonds). Yet still, because of inequalities of the apartheid system, Black children go hungry, suffer from malnutrition, and die of starvation. Black hospitals are always overcrowded, with two children sharing each bed. To add to this fact is the fact that there is only one nurse to every 1,581 Black South African. White children normally stay in school until they are 16 years or older. However, many Blacks never go to school. Black children in the cities work as shoe shine boys and newspaper vendors. Many roam the streets as beggars and are forced into petty crimes.

What makes things worse is the fact that even though other countries call for sanctions against the South African regime, the United States remains an ally, a "friend" of South Africa. Can you imagine that; the United States, who profess to defend Equal Rights and justice; who sent millions of dollars to El Salvador for military aid and refused to go to the 1980 Olympics because of Moscow's invasion of Afghanistan, remains neutral. The U.S. remains neutral because they stand to lose financially if they back sanctions against South Africa.

I really wish that my brothers and sisters would wake up, learn, and realize what is going on with our brothers and sisters in South Africa. (The writer is an SUSB undergraduate English major.)



# THE IMPORTANCE OF GRADUATE SCHOOL FOR BLACK ENGINEERS

By Howard G. Adams

Today, there is considerable debate over whether minority students need to consider graduate studies and if so, what field or area of specialization they should pursue. Some opponents argue that because of the rapid expansion of graduate education during the 60s and 70s, there is an overproduction of persons with advanced degrees. And, because of this, the labor market is crowded with a cadre of overly trained personnel competing for a small number of entry level jobs. Others argue that the return on the investment made to obtain advanced degrees is not sufficient to warrant the time, effort, cost, or loss of income while in school.

The first argument lacks conviction for minority group members. Available data (Council on Graduate Education, 1979) clearly

shows that minorities (Black Americans, Mexican Americans, Native Americans, and Puerto Ricans) are disproportionately absent from the pool of persons who annually receive advanced degrees. Of the advanced degrees awarded in 1979, less than ten percent went to minorities. Further, of those minority group members receiving advanced degrees, most were concentrated in education and the social sciences. These two areas accounted for approximately eighty-three percent of the combined



Howard Adams

master's and Ph.D. degrees awarded to minorities. In the "hard" sciences (physics, chemistry, mathematics) and such professional areas as business management, law, medicine and engineering, minorities were underrepresented in the advanced degree pools. Even with affirmative action programs such as COGME — Council for Opportunity in Graduate Management, CLEO — Council on Legal Education Opportunity, GEM — National Consortium for Graduate

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## BLACK HISTORY MONTH PROGRAM AT STONY BROOK

STONY BROOK, N.Y.—Music, dancing, poetry and short talks are on the program for a Black History Month celebration at the State University of New York at Stony Brook.

Arranged by Prof. Amiri Baraka of the Department of Africana Studies, the program will be given at 8 PM Wednesday, Feb. 24, at Lecture Hall 110. The event is free and open to the public.

With Prof. William McAdoo of the Africana Studies faculty as master of ceremonies, the program, called "Black History and Black Liberation," will open with talks by three faculty members: Prof. Carolyn Brown, "The Caribbean Experience and Black History,"; Prof. Fred Dube, acting chairman of the department, "The Struggle in Africa"; and Prof. Baraka, "African-American Culture and Liberation Struggle."

Student Kevin Riley will speak on "Black Students and Black History" and Quasar Archer and Lasana Sekou, students, will give poetry readings.

Beaver Harris and Don Pullen of the group, *The 360-Degree Musical Experience*, will play the Black Music, and the *Drum and Spirit of Africa Society* will present a demonstration by African dancers and drummers.

Also in observance of Black History Month, Prof. Baraka and Lloyd Sargeant, president of the Black Faculty and Staff Association, appeared on the radio program, "SUNY Side Up," on Wednesday, Feb. 17. The 30-minute program was broadcasted by WUSB-FM/90.1, the campus radio station.

## TABLER STUDENT ASSAULTED

On the night of December 23, 1981, a young woman, Genie Zeigler-Lynch was assaulted in her Tabler suite by two male students, Perry Bray and John Brenton.

"I felt my life was in danger, that they could have killed me," said Genie as she recounted the ordeal. "It was about 2-2:30 that morning. I was in my room when I heard the suite door open. I came out and these two guys were fighting with each other in the suite." Genie then began telling Bray and Brenton, who were friends of one of her suitemates, to stop fighting. However, the scuffle continued. In the process Bray and Brenton knocked over and broke her toaster oven. The "play fight," as it turned out to be, stopped after Genie's suitemate and friend of Bray and Brenton came into the suite from the hallway.

Genie Zeigler-Lynch, a senior at Stony Brook, then asked Bray and Brenton what they were going to do about her broken toaster oven. An argument ensued in which racial slurs were thrown at Ms. Zeigler-Lynch. Genie then asked Brenton in particular to leave and motioned him toward the door. According to Genie, "the big one, John, came back into the suite," shoved her from the suite door to her door in C room of Douglass College 315 asking her what her problem was. Genie said she then picked up a broom to defend herself from John. John grabbed the broom and broke it over his knee. Genie then began throwing objects at John to ward him off. John turned her over and

hung her upside down, suspending her by her ankles "for about five minutes," said Genie, who was hit in the arm by a table as she was swung around. After turning her back on her feet, John proceeded to twist Genie's arm behind her back and throw her on the couch. "They both pinned me down on the couch," said Ms. Zeigler-Lynch. According to Genie, J. Brenton, a senior, kept twisting her arms as Perry Bray forced his "hand or his knee on lower half of my back."

Throughout the ordeal, said Genie, she was screaming as her attackers kept applying painful pressure and howling for her to "shut up" as her suite mate and friend of the two attackers shouted for them to stop.

The entire ordeal which Genie calls "traumatic," lasted for about twenty minutes. "I was screaming the whole time they had me pinned down," she said. As a result, someone called security. Security then took Perry Bray and John Brenton (unshackled) accompanied by Zeigler-Lynch and Douglass RHD to Public Safety's office. Genie said she wanted to press charges but the detective advised that her attackers would get harsher penalties if the case was handled through Student Affairs. Ms. Zeigler-Lynch, in an apparent distressed state, agreed.

The case went to Student Affairs. According to Genie, a hearing was supposed to be held but was waived by the attackers after a plea of guilty. The verdict handed down by

Student Affairs resulted only in Bray and Brenton being moved out of the building, both being given a work hour penalty (John Brenton with the Admissions Office and Perry Bray with Residence Life) and a suggestion that they "consider counseling at the University's Counseling Center."

"Too bad," said Samuel Taube, Dean of Student Affairs.

"I feel that I've been treated unjustly by Student Affairs also," said Genie. According to Zeigler-Lynch, she received notice from S.A. over the intercession about the proceedings of the case. S.A., however, claimed they did mail out a letter informing Genie about the developments of her case. Thus it was only after Genie returned to campus that she found out about the verdict and became very dissatisfied with the penalty received by Bray and Brenton in comparison to their aggressive action. Genie went to Samuel Taube, Dean of Student Affairs to convey her dissatisfaction with the outcome and her not being contacted by S.A., Taube's reply was "that's too bad."

In her determined effort to acquire justice, Genie went to Frederick Preston, the Vice-President of Student Affairs. "He told me basically it wasn't really an act of intention because they (Bray and Brenton) were drunk," said Genie. "This made me feel worse." According to the victim, Preston was no help at all. "Instead of dealing with my situation, he told me of other people with similar problems."

Ms. Zeigler-Lynch, reflecting on what she sees as a definite case of historical discrimination against women and Blacks in particular, said, "If two Black men had attacked a white woman like that they would not be on this campus. But every day I see these guys one of which still lives in Tabler Quad

"I feel emotionally and physically violated," Genie said, and this in turn affects her academic performance. The psychology major who intends to go into nursing is determined to effect a more just penalty against Perry Bray and John Brenton with the help of whatever student or administrative agencies are available to her.



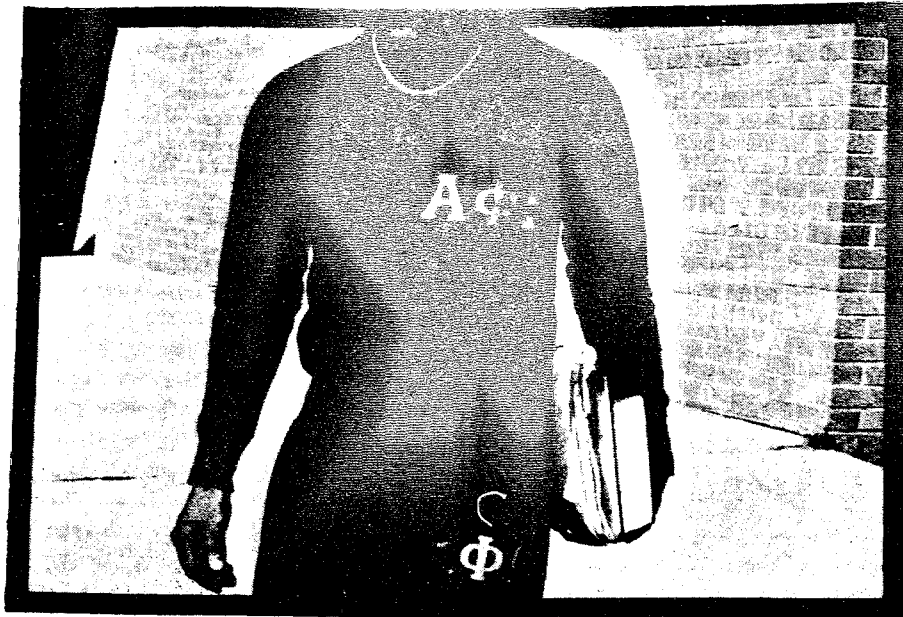
# None Dare Call It Treason: BLACK GREEKS

By Hakim S. Hasan

*BLACKWORLD submit this article of constructive criticism for our readers' mental expansion. The crucial and factual information contained in this article are not directed against any like organization at SUSB but for the benefit and knowledge of all African students on this campus.*

*The giving of false praise to the Greeks, a custom which appears to be the educational policy conducted by the educational institutions has lead to the false worship of Socrates, Plato, and Aristotle; as intellectual worship, these institutions have organized what are known as Greek lettered fraternities and sororities, as the symbols of the superiority of the Greek intellect and culture.*

*George G. M. James*



According to George G. M. James, author of *Stolen Legacy*, there are three things that African-Americans must do. They must stop using Greek Philosophy as an intellectual standard because the Greek philosophers stole their philosophy from the Egyptians. Their membership in all Greek lettered fraternities and sororities must be disavowed. They must abolish all Greek lettered societies in Black colleges and other universities because they perpetuate an inferiority complex and mis-educate African-Americans against recognizing Africa as the beginning of civilization, and themselves as the legitimate and only heirs to this legacy.

It is novel for African-Americans to proclaim that they are Greeks, "Black Greeks," and, moreover, it is also sad. This is both testimony and proof of the historical determination of Europeans, especially the ancient Greeks, to exchange cultural roles with the indigenous Africans. It is also clear affirmation that they have succeeded in implanting the subliminal mythology that Europe civilized Africa into the subconscious mind of the African people.

It does not stop here. African-American college students engaged in the excitement of rushes and smokers, sponsored by "Black Greek" letter societies, where their potential membership is discussed, substantiating intellectual racism and their own cultural genocide. In the secrecy of their initiations, inaudible passwords, door guards, and handshakes, they have not dared to think aloud - "to what do these things owe their allegiance?" As neophytes "crossing the burning sands," they are unaware that Greek letter societies are disrespectful imitations of the ancient Egyptian Mystery Schools where the Greek scholars and philosophers (all of them

mentionable by name) gained their "sophia," or wisdom, and eventually emerged from the subterranean caverns of the temples and pyramids as "neophytes." If a river must find the sea, what must the African-American, "one three centuries removed from the scenes his fathers loved," do?

The writing of history is a delicate process. It has to be symmetrical and balanced in order to be credible. No people in the annals of recorded human history have experienced the cultural devastation that African people have. Since their advent to world leadership (through aggression and exploitation), Europeans have written world history and have tremendously caricatured African people. Their historical account of African people is determined in such classical adjectives as: hypersexual, lazy (but not too lazy to be their slaves), savages, culturally unaccountable for - aliens from another world. As extensions of this imagination, which tells one much about its creator, African-American students in American universities and colleges perpetuate the malady that Greek philosophy and scholarship is a standard criteria for intellectual development, something to strive for. There is no curriculum to teach the irrefutable truth that Africans fathered Greek intellect. As noted historian John G. Jackson wrote in *Introduction To African Civilization*, "the Greeks were the first civilized white people." This malady is further fostered by African-American professors. Dr. Yosef ben-Jochannan, world renowned historian and professor of Africana Studies at Cornell University, maintains that a great deal of so-called Black Studies professors are ignorant, and pass their ignorance down to their students.

The development of "Black Greek" societies are the inevitable result of the European distortion of history and the trans-Atlantic slave process. Because African-Americans were barred from all white fraternities, justified by the Supreme Court ruling in *Plessy versus Ferguson*, upholding the doctrine of "separate but equal" in 1896, they organized the first "Black Greek" fraternity, Alpha Phi Alpha in 1906 at Cornell University. Even prior to this in Philadelphia, a group of African-American college graduates and professional men formed Sigma Pi Phi, later called Boule (greek word for council), in 1904. Their major concern was one of social exclusiveness, and the formation of an "aristocracy of talent." They were totally aloof to the concerns of African-American masses.

A subsequent chapter of the Alpha Phi Alpha Fraternity was organized at Howard University. This event proved to be the impetus for the creation of a second "Black Greek" fraternity at Howard, Omega Psi Phi, in 1911. This was the first fraternity established at a Black college. The Alphas were a very active and dominate force in the student government at Howard. Sociologist, E. Franklin Frazier wrote in *The Negro Problem in America*: "There were other factors that were responsible for the organization of a second fraternity. The Alpha Phi Alpha became an exclusive social set, and was accused of snobbishness towards the darker students, and those not from prominent families."

The third of these fraternities organized was Kappa Alpha Psi in 1911 at Indiana University, and the fourth Phi Beta Sigma at Howard University in 1914.

The first "Black Greek" sorority was Alpha Kappa Alpha, established at Howard University in 1908. Ethel-

Hegeman (Lyle), the young woman who started this society, got the idea from conversations she had with a caucasian professor at Howard. The second of these sororities was Delta Sigma Theta established at Howard University in 1913. Like all the other societies, it brought members together for a common social purpose. Soon thereafter Kappa Beta Gamma was founded at Marquette University in 1917. The fourth sorority to be formed among African-American women was Zeta Phi Beta, organized like many of its predecessors, at Howard University in 1920. Finally, Sigma Gamma Rho was organized at Indianapolis, Indiana in 1922 by a group of teachers. It became an incorporated national collegiate sorority in 1929, when a charter was granted at Butler University. Collectively, an estimated one-million African-Americans are members of these fraternities, and sororities in undergraduate and graduate chapters established at Black (and non-Black) colleges and universities throughout the country.

Had the founding fathers and mothers of these societies exercised the conscious awareness of their culture - had it been known, had it been a socially acceptable thing to do in racist America - the conceptual foundations of these organizations (self-perception magnified) would have reflected their own culture. Yes, they had to organize for the purpose of social cohesion, but under the guise of what, to the exclusion of whom? Even Herodotus, the ancient Greek historian, in his eyewitness account, noted that the Egyptians were "dark skinned" people, and the Greeks borrowed (stole) every aspect of their culture from the Egyptians. To the Greeks, Africa was anything but "a book one thumbed listlessly, till slumber comes." According to Haki R. Madhubuti (Don L. Lee) in *We Walk The Way of The New World*: "Send young Black brothers and sisters to college, and they come home Greeks, talking about they can't relate to the community anymore. So here you have Black Alpha Phi Alpha, Delta Sigma Theta, etc., unable to speak Greek, with an obvious non-knowledge of Greek culture - only supported by an ignorance of their own past (or present)."

Distinguished in the fields of African history and anthropology, and a professor of Africana Studies at Rutgers University, Dr. Ivan Van Sertima says, "much of what white historians write about Africa always emphasizes Africans at a primitive point in their culture." And then he angrily adds, "never, never, do they write about Africans at the high point of their culture." And this is precisely why African-Americans can easily assume the mistaken "Greek" identity, because they are ashamed of themselves as a result of the Tarzan and Jane - the African as a brute savage personification.

The Egyptian Mystery Schools were the center of learning in the ancient world. Students (initiates or neophytes) came from far and wide to be initiated into the mysteries.

*cont on p. 14*

# EDITORIALS



### Brother Malcolm (1925-1964)

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



BLACKWORLD congratulates the newly elected officers of the Caribbean Club, Forward Ever! Backward Never! One Love.

## BLACKWORLD

"KNOW THYSELF"

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BLACKWORLD is a bi-monthly student publication at the State University of New York at Stony Brook. Address all correspondence to: BLACKWORLD, Rm. 080, Student Union Building, SUNY at Stony Brook, Stony Brook, N.Y. 11794. Material can also be submitted in BLACKWORLD's mailbox, 2nd floor, Union (Polity's Office).

## FSA To Be Commended

I would like to commend Faculty Student Association (FSA) on their decision to ban the selling of Nestles Products on campus. Recently, Statesman printed an article on the non-professional practices that led to the banning of Nestles products on campus. BLACKWORLD however, has been the only campus newspaper that has been bringing the story to the campus community for over two years now and supports an international boycott of the Nestles baby food formula.

Third World countries (Africa, Asia, Latin American, and the Caribbean) have been affected tremendously by Nestles and other multinational companies with unprofessional and immoral practices in order to sell their products. Nestles however, has been a chief transgressor, particularly in their selling of infant formulas, and the total disregard to international protest and sanctions.

The main issues of this delicate matter include:

- The selling of the formula in poor areas where sterilized water is not available.
- The usage of "Milk Nurse" to advertise and encourage the use of their formula.
- The bribing of doctors to recommend their products to young mothers.

There are just a few of the aggressive tactics used by Nestles to prostitute in the selling of their products in Third World countries. The local boycott on campus, however small it may seem, is part of a national and international boycott that is growing effectively to bring Nestles to stop these and other unprofessional practices. The matter is indeed a delicate one and we at BLACKWORLD fully support the F.S.A. decision to ban the selling of Nestles products on campus. We sincerely hope that F.S.A. is determined to effect, to the point of dealing with their middlemen transactors, the decision to ban Nestles products until their selling policy is changed.

-Pete Lawson

Production Manager, BLACKWORLD

## What Was The Real Purpose?

by Olayemi Kuyoro

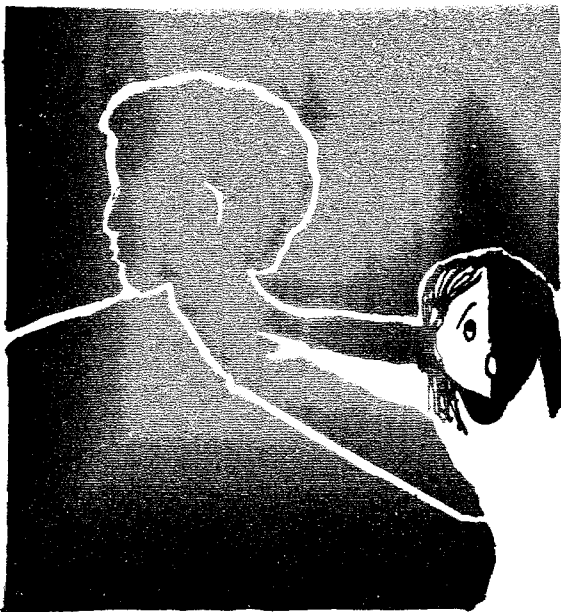
The Pope, John Paul was recently in Nigeria on a Papal visit. This makes one pause to ask a few questions as to what the purpose of his visit was. First of all, hardly any mention is made of his having stayed in Lagos, the capital. Why is this so, considering the fact that most or a good number of Catholics live in Lagos? Instead, His Popeness hops around the northern and southeastern states. The impression he then gives is just like one gets from the earlier missionaries who tried to sell the natives the white man's religion. Only this time the Pope goes after the Muslims and those who practice polygamy. I am therefore not surprised that he was 'snubbed' by the Muslim leaders he was supposed to have met with. He tries to meddle in their religion and criticizes their way of life. A good majority of the Muslims believe in having many wives as long as they can provide for the wives and the offsprings.

The Pope's purpose is reported as "preaching unity" between both Christians and Muslims. This is a bit redundant considering the fact that the country is peaceful at this period. The Pope shouldn't try to control what the people of a country do with their lives. This is what the Poles are having to contend with because of outside influence in their country's government. I sincerely hope his mission was one of peace and not war. I believe that the State and the Church should be two separate entities.

(The writer is an SUBS undergraduate Biology major.)

## WHEN I CUT MY HAIR

C.F. -



It is odd how a haircut can bring to light certain questions about our progressiveness as a people, and a forgetfulness of who we are.

I cut my hair late one evening. Women often say that their hair is their beauty. Call it protuberant vanity or heightened insanity; like so many ideologies, this can be taken to an extreme. I remember kneeling to pick up the remains that had fallen, and kissing them gingerly. "Why did I do it?" (cut it), I asked myself. I dwelt upon it and sucked my teeth conclusively, successively, distressfully. I got up, turned on the light, looked into the mirror, and sucked my teeth again. "What would they think?" I wailed aloud. What did I think was what I had meant. Natural, black hair with its special intricacies, complexities, textured patterns, crooked ways, is enough to leave one breathless. Did I have the strength to wear it with the grace and pride it was worthy of? That is a useless question: one does not conjure up

strength to be oneself. It is me, not in totality, but in part; let it not be questionable. I woke feeling relatively good, if not timid, about this natural.

"What did you do?"

"Why did you do it?!"

"What in the world...?!!!"

They were shrieking in chaotic unison as I entered the room.

Was there something wrong with me? I wondered. I had always taken pride in my ability to see things in a reasonable, clear-cut perspective. Yet here before me were a number of puzzled, concerned, and wild-eyed people agreeing on something I couldn't see—that I looked terrible.

"Straighten it!" they shrieked, "Straighten it, it's not too late." Then, "Did you actually walk out on campus looking like that?!"

"Here," they collaborated, "here's the curling iron: Hurry now, you'll be late for Calc... Oh, how could you?" and once again, "It looks just terrible."

And I stood, devastated, confused. (Can a well-groomed natural look terrible?)

"You look like something out of the sixties," exclaimed one as she shook her head. Yes, perhaps. The sixties was a time for open realization, rejuvenation, and long-awaited awareness: Black is truly beautiful. There came feelings of a renewed pride, and a "you can't tell me anything 'cause I know what's real" kind of thinking, that we as a people had been so long deserving of. That was a past more forward than the present; this era of phony sophistication. Where is that pride, that rejoicing in self, when Soul Train's gone relaxed, and Stony Brook exemplifies a selection of the world's hard-pressed, Geri-curling, over-processed seasonal brown, looking Black, sweating white, fitting in while wanting out, looking out for self while knocking brother down, scoffing truth, closing mind, rejecting self? My people—YOU ARE BEAUTIFUL! Let it come as no surprise that you've done more than survive in a world that fed you lies! The earth has room for us all; the seas aren't cold-wave solutions; we must do more than swim. We are a progressive people. We must move forward.

I've refused the offer of a blow-drying job, and the loan of a black beret. Our flood-tide includes more than forks on a stove and a hotcomb.

"What did you do to your hair that made it so frizzy?" one white girl stopped me in the hallway. "I liked it better before. I guess I'll have to get used to it."

I guess you do. Black hair is to be worn not with contempt, but with pride and patience, as the world is in need of a deeper understanding of beauty. "What motivated you?" they ask impulsively. I would like to turn that question around. Meanwhile, being Black is something I'm more than just willing to 'contend with.' And that's only natural.

*The writer is an SUSB undergraduate*

## GRENADA: The Revolution Advances Building a New Democracy

On Sunday, September 27th, 1981 in an unprecedented move from Caribbean journalism, a number of established, privately-owned regional newspapers carried the same editorial on their front pages. The headline of the editorial in the *Jamaican Daily Gleaner*, *Trinidad Guardian* and *Express*, and the *Sunday Sun* of Barbados, among others, was, "Free Grenada, Mr. Bishop."

The joint editorial, highpoint of an externally orchestrated anti-Grenada propaganda campaign, called for Grenada's diplomatic isolation. The People's Revolutionary Government (PRG), it said, "must be reminded of their promises of early elections, and wider democracy..."

In Grenada that same month, thousands of ordinary citizens, many in civilian clothes, old people, teenagers, farmers, workers, women and unemployed youths, participated enthusiastically in the "Heroes of the Homeland" military manoeuvre.

The People's Revolutionary Militia had turned out in force, in response to United States exercises on the Puerto Rican island of



*P.M. Maurice Bishop: one-to-one democracy*

Vieques, directed against the imaginary target of "Amber and the Amberines"—for all but blind to see, a clear reference to Grenada and its two Grenadine islands, Carriacou and Petit Martinique.

Gathered in front of the historic Seamount Pavilion in St. Andrew's parish, the militia, arms raised over their heads, transformed the words of a calypso to a popular slogan of

intent:

*"We want we manoeuvre to manners Reagan soldier."*

In that same month of September, every night of the week, Grenadians averaged four mass meetings: workers' parish councils, women's parish councils, zonal councils; solidarity with Chile; with the Non-Aligned Movement, with Libya against US aggression.

In addition, countless smaller meetings up and down the country, took place each night: worker education; militia mobilisation; National Women's Organisation (NWO); primary health care mobilisation; National Youth Organisation (NYO); party support groups; community groups... The pace of life in Grenada is rapid and the people are hungry for discussion, eager to know, impatient to act.

What then is the basis for the enormous gulf between the call by the press barons of the English-speaking Caribbean for "wider democracy" in Grenada, and the reality of this small island where the word "democracy" seems to have recaptured its original Greek meaning of genuine peoples involvement?

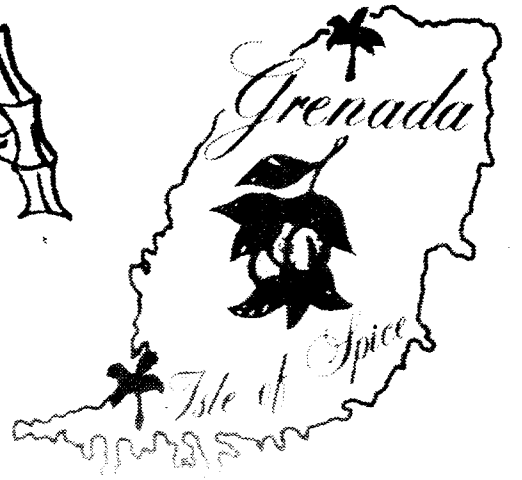
The reason, of course, is that for these Media moguls, "wider democracy" can only be understood within the context of the so-called "Westminster model," elections every five years, at which time seasoned politicians distribute rum and saltfish, promise the world, and then disappear after securing their votes for another five years.

Grenadians remember well the Westminster parliamentary model, taught to them, until they were supposedly fit to rule, by the British. Eric Gairy won. Then came an alliance headed by the Grenada National Party (GNP). Then Gairy, then the GNP by itself.

Eventually, with the masses becoming increasingly conscious of the whole charade of suffering and

*cont. on p. 10*

# INTERVIEW



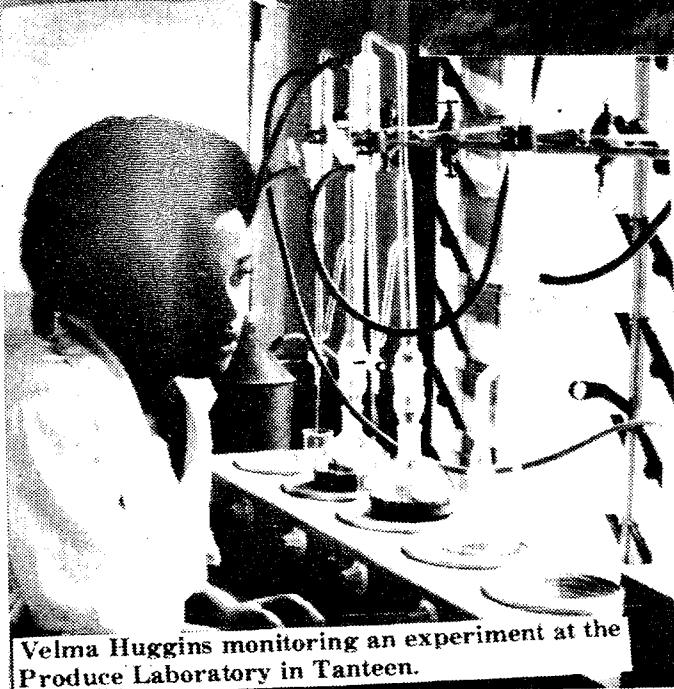
## Internship



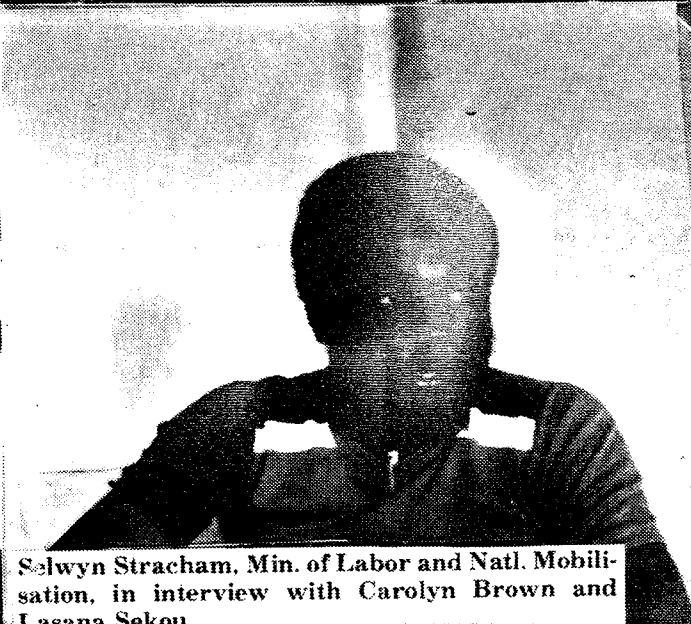
Maurice Bishop, Prime Minister of the People's Revolutionary Government of Grenada



Isis at work.



Velma Huggins monitoring an experiment at the Produce Laboratory in Tanteen.



Selwyn Stracham, Min. of Labor and Natl. Mobilisation, in interview with Carolyn Brown and Lasana Sekou.



Sandra Brown

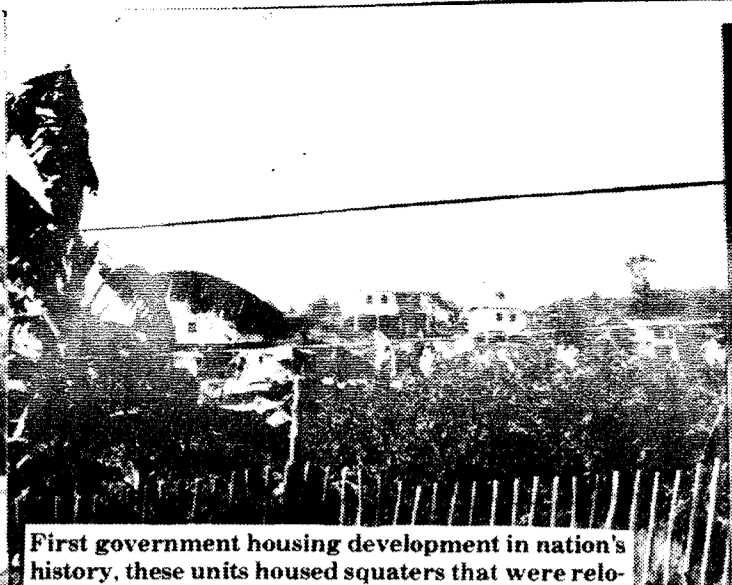


SOME of the Stonybrook students in front of one of their murals at Teachers' College.

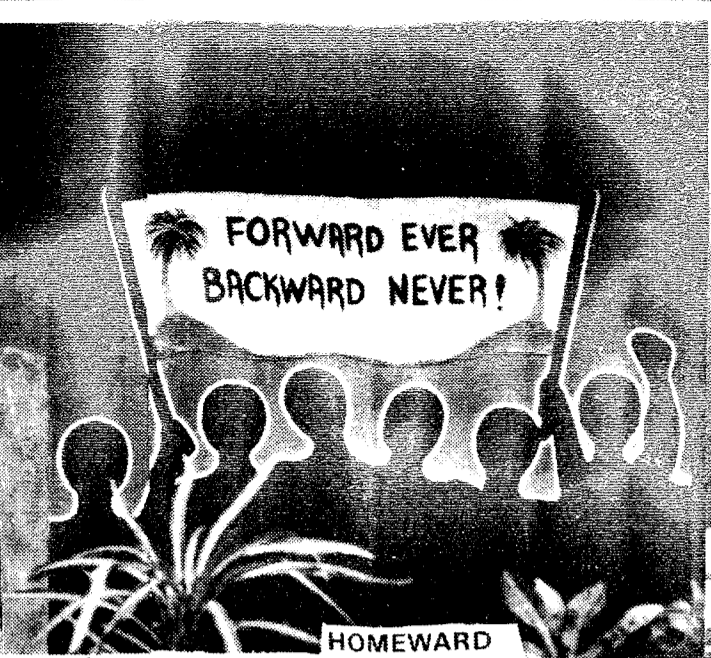




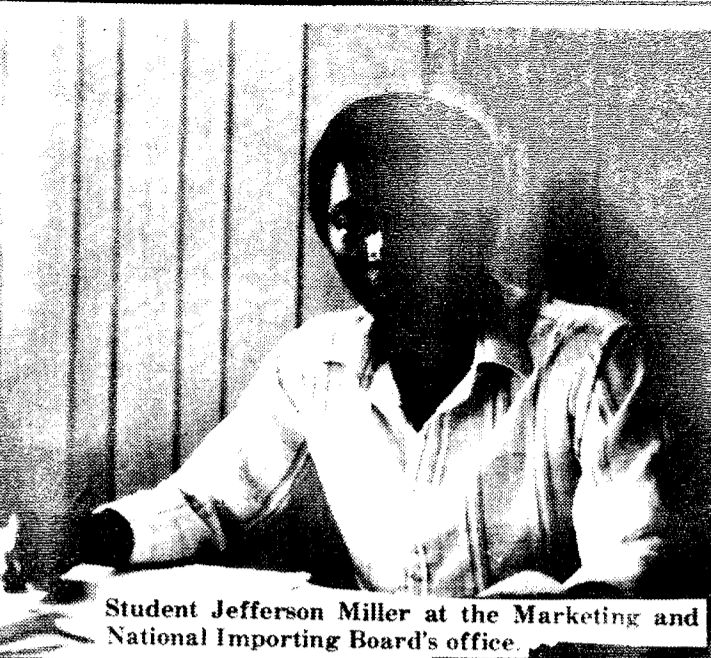
Students waiting for transportation after arrival in Grenada...everyone was tired, obviously.



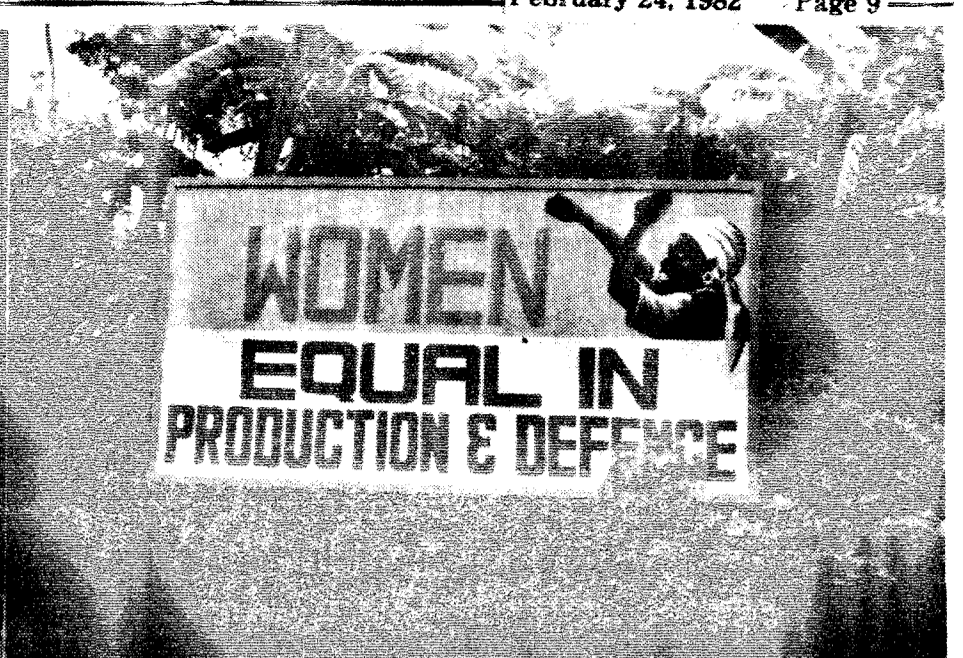
First government housing development in nation's history, these units housed squatters that were relocated for building of the new airport at Point Saline.



HOMEWARD



Student Jefferson Miller at the Marketing and National Importing Board's office.



Roland Noel instructing a student in arts and crafts.



"Spice Isle" products from Grenada's Agro-Industry.



Mr. Redhead, old An historian.

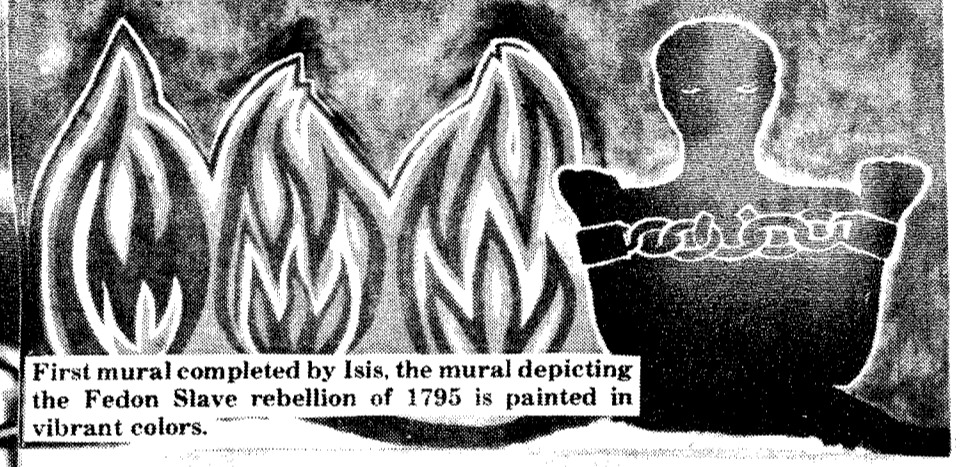
We went home  
Some of us  
In sacks  
Tied to our necks  
Some of us  
Holding on to workless memories  
Of gone days  
Some of us  
Uninitiated  
Cast in ice coats  
Of Babylon ways  
Some of us  
Without name  
Some without shame  
And some who never left the spring of this rain



Carolyn Brown getting first class treatment from adoring fans.



Students during break at Crucial Factor restaurant.



First mural completed by Isis, the mural depicting the Fedon Slave rebellion of 1795 is painted in vibrant colors.

We came  
All knowing and unknowing  
Of the Land and of the Blood  
To see  
To sow  
To be in this reaping  
Of this making  
Remaking  
Revolutionary processing  
Taking place here  
Life Giving  
Changing all we people  
From the wretched  
To the blessed  
This making  
And Achieving of Revolutionary placing  
Including all we people



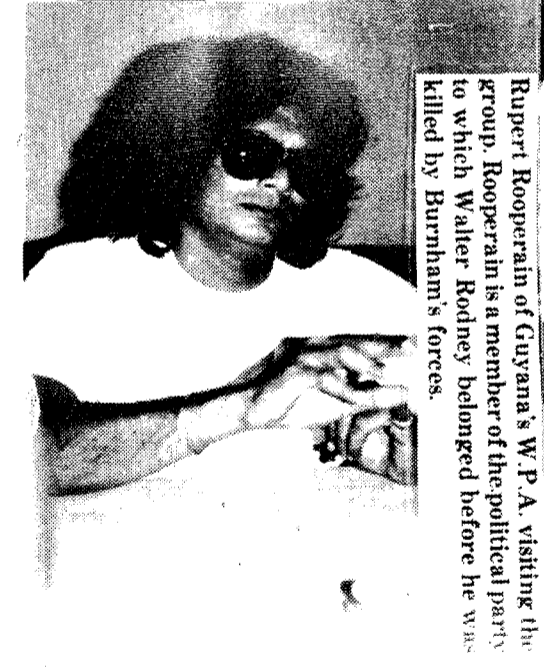
Director of Agro-Industries during tour of facilities with students



Students at Heroes' Day rally, the banner in this photo being carried by SUSB students read "NO MURDER, NO PROPAGANDA CAN END THE STRUGGLE."

And we trodded  
HOMEWARD  
To this Mecca  
This Timbuktu  
This Haiti reborn  
This Cuba  
This Mozambique  
This Angola  
This Nicaragua  
This Zimbabwe  
This place  
This newest JEWEL  
This Grenada.

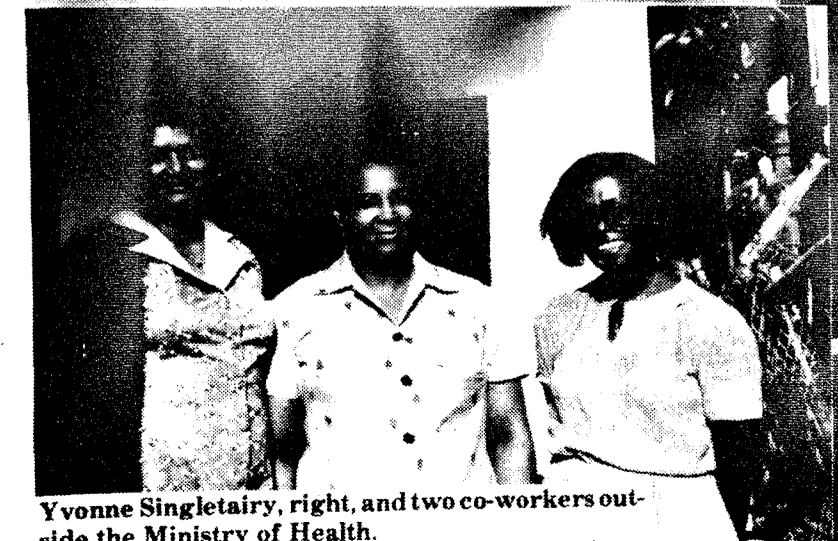
Lasana M. Sekou



Rupert Roopernath of Guyana's W.P.A. visiting the group. Roopernath is a member of the political party to which Walter Rodney belonged before he was killed by Burnham's forces.



Gladys Castillo establishing a filing and library system for the Free West Indian newspaper.



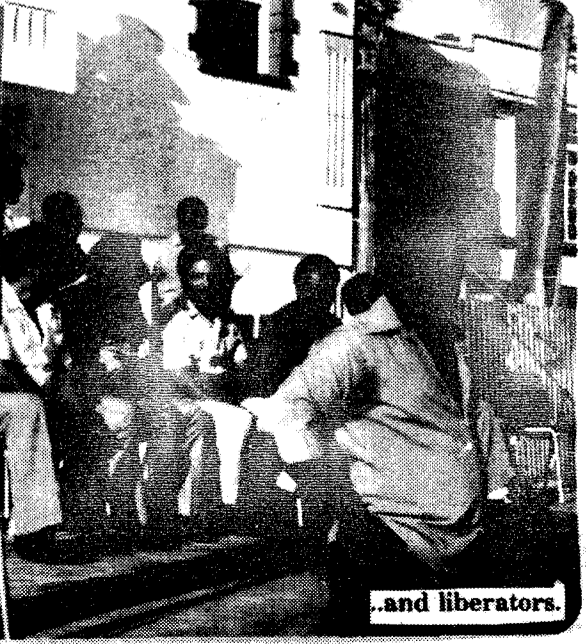
Yvonne Singletairy, right, and two co-workers outside the Ministry of Health.



A people's march...



Just family...



and friends

...and liberators.



# GRENADA

cont. from p. 6

disappointment, Gairy abandoned Her Majesty's rules and held on to power by corruption, gerrymandering, rigged elections and brutality.

Gairy had to go, and with him a system that had never helped the Grenadian poor, never brought progress to the country's backward economy, only hunger, illiteracy and the Mongoose Gang.

One fact is beyond dispute, the vast majority of Grenadians don't wish to return to the system they left behind on March 13, 1979. They are building a new democracy which, while still young and underdeveloped, is already vigorous and becoming well defined. These are some of its characteristics.

## ACCOUNTABILITY

After the March 13 Revolution the New Jewel Movement (NJM), parish councils, then regional party organisational structures, were thrown open to all the people. These councils, convened on a monthly basis, soon became vibrant people's assemblies, where community issues are raised, bureaucrats and leaders criticised or praised where appropriate, and decisions taken for follow-up action before subsequent meetings.

Parish councils soon became too large and unwieldy to fulfil their original function, and smaller zonal councils within the parish boundaries had to be established. In addition, this year, workers' parish councils have been set up throughout the nation, to deal with the particular problems of these sectors and further deepen their levels of involvement.

In the first St. George's Workers' Parish Council meeting, hundreds of workers from the hotels, business and Government departments in the capital, called for a national transport service and a law to control rents.

At the second council meeting one month later, Minister of National Mobilisation Selwyn Strachan, reported that a national transport system would be established early in 1982, and was able to pre-circulate the first draft of a rent law to be discussed.

At first the workers were hesitant, feeling their way through this new, strange participation they themselves are creating. Response from the floor seemed relatively muted, and a lingering traditional sense of "respect" for those in authority seemed somewhat to stifle comment.

By the third and fourth meetings in September and October, all this was changing. The workers on the floor took over the meeting. They wanted to know, from the head of the Central Water Commission, why there was no water in Morne Jaloux. They wanted the people from the Prices Control Division to explain what was being done about the marrying of goods and the arbitrary mark-ups by some shopkeepers.

Algernon Antoine of the Prices Control Division received resounding applause when he announced



No turning back

that the division was actively seeking to organise a "vibrant consumers association" to act as a pressure group in consumers' interests.

The PRG leaders never miss these mass activities. In the October, St. George's Workers' Parish Council, Prime Minister Maurice Bishop, greeted with stormy applause, congratulated the workers of the meeting and said that gatherings like this, where government and public workers were held accountable to the people, were the cornerstone of Grenada's new democracy.

Each year since 1979, the national budget is discussed with the masses before being formulated. But in 1982, thanks to the rapid growth of the council system, the budget will be fully discussed by the whole people, for the first time.

Grenadians are growing to love the new institutions they themselves are building. The process is young, but already there are answers, where before there were only unanswered questions. This they will never turn their backs on.

## ONE-TO-ONE DEMOCRACY

Hand-in-hand with accountability Grenada is building, and has the potential, because of its size, to create a virtual one-to-one democracy between the people and their leaders.

On the evening of Thursday, October 29, for example, at 1:30 pm, hundreds of grassroots' leaders of the NWO met at the Grenada Boys' Secondary School to celebrate the realisation of their target of 5,000 members one month ahead of schedule. Present were Prime Minister Bishop, Deputy Prime Minister Bernard Coard, and Minister of Legal Affairs, Agro-Industries and Fisheries, Kenrick Radix. At 6:30 pm, the NYO held a general meeting for all members in St. Andrew's at the St. Andrew's Junior Secondary School. At 7 pm, the St. David's Workers' Parish Council held its monthly meeting at the Thebaide Roman Catholic School; while the Northwest St. George's Zonal Council met at the Boca Junior Secondary School; the St. Patrick's Workers' Parish Council met at the St. Patrick's Anglican School; and hundreds of secondary school pupils

gathered at the Dome in Grand Anse, for the First National Emulation Awards for outstanding performances by pupils and teachers through friendly competition. The main speaker was the Prime Minister.

On this one night in October, only slightly more packed than the average, some 3-4000 Grenadians were being addressed by the PRG leaders.

In turn, the leaders were hearing the problems, views and suggestions of some three to four percent of the entire population, or nearly 10 percent of the working population—on one night in October. No other English-speaking Caribbean country can even begin to compare with this.

## UNITY OF THE PEOPLE

In almost every Caribbean island but Cuba, division of the people into opposing camps has been the cornerstone for continuing foreign domination and exploitation.

In Grenada, after the Revolution, among NJM supporters, many of whom had personally suffered violence at the hands of Gairy's Mongoose Gang, there was a strong tendency to perpetuate "tribal division" between Gairy supporters and the majority who had stood through the darkest days with the NJM. The party and its leaders opposed this, and called for unity of the working people.

Today, in many zonal and workers' parish council meetings in rural Grenada, a number of those present are ex-Gairy supporters. There are no longer community, racial or party barriers between the people. Walking the streets of St. George's, tourists report a feeling of security unmatched in the Caribbean. The Grenadian people are united. This is a major achievement of the Revolution, only wished for in the other islands.

Under Westminster, democracy is an "X" every five years. Being able to read and write, to study political manifestoes, to choose on the basis of knowledge is unimportant. In Grenada, the PRG, through the Centre for Popular Education (CPE) is attempting to end illiteracy once and for all.

Manley's PNP Government in

Jamaica was the only other in the English-speaking Caribbean to attempt this. But where the PRG blazes ahead on a new trail, is in the new community and workplace political education courses now reaching hundreds of workers throughout the country. For the first time, many workers, youths and women are being taught their own history. Not the history of the Buccaneers and of England's Kings and Queens, but of Grenadian and Caribbean patriot T.A. Marryshow, of the 1951 revolutionary upsurge of the workers, of Gairy's betrayal of the people's trust, of the long, bitter struggle to victory in 1979.

It's education of a new kind, where the teachers ask for, and get, criticisms from the students; where workers in the Coca Cola factory, some seated on soft drink crates, argue with tutor trade unionist John "Chalkie" Ventour about which class Gairy really represented in 1951; about Ronald Reagan's warlike policies; about socialism. In Grenada alone is Marcus Garvey's warning that "a nation without knowledge of its history is like a tree without roots" being heeded.

## ORGANISATION

The real area, though, in which the new involvement and strength of the people is most easily seen, is in the mass organisations. In December 1977, the NJM-NWO was founded, with six groups and 120 members. In May 1981, the NWO, now open to all Grenadian women, had 49 groups and 1,000 members. A target of 5,000 members set for December this year was then seen by many as overly optimistic. One month ahead of schedule, the target has been achieved and a new target of 8,000 members by December has been set. No one in Grenada now doubts that the women will reach it.

Similar rapid growth has been registered in the NYO, setting itself a target of 7,000 youths for its first Congress in December. Together with 5,500 plus members in the Young Pioneer's Movement, the thousands in the People's Militia, others in the party support groups, it is estimated that at least 40 percent of all the people now have an organised relationship with the revolution—and this percentage is growing every day. For a small, poor country with little natural resources, this growing organisation means that the national will doesn't remain at the level of a cheering crowd willing to act, but not knowing how to. The simple desires of the people for the first time can be achieved. Organisation becomes a concrete force:

- to build community centres, as at Birchgrove in St. Andrew's
- to construct hardcourts, as the NYO is doing all over the country for the youths to play basketball, netball and small-goal football
- to build day-care centres for the children, as in the St. Paul's community
- to repair schools
- to remove old tins and garbage to prevent the outbreak of disease
- to defend the country against foreign invasion

cont. on p. 13



We Remember...



JESSE OWENS



Say Something

Chris, woman waits for no man.

Roland, here is hoping you have a terrific B.D. You know our number if you need any help. The Love Machines.

Russell, are things getting you down? Are you fed up with the Kuta girl of 212? Well, I'll mesmerize you anytime you want. Interested: I'm the girl in the red and black on Sunday nite.

To our 2 new members of the Lonely Hearts Club: Welcome into our world.

Leslie, You're a beautiful person with a lot of potential. Use it wisely. Love ya, Stacey

Cozbi, you are a beautiful African princess, thanks for the help and the laughter and the sharing. Cobra.

Roland, Belated Birthday wishes to you my friend. Happiness always and forever. You deserve it. Love, Val.

Robin & Donna, thanks for the dinner, and the company was great. I wish you both a successful semester. Love, Val.

Teacher, let the moon bleed. Time is the necessary element that provides greater heights of understanding. Be patient. Womanhood like crystal affords no security. Thanks for the cheesecake. No cat.

ADAR, Happy belated Valentine, hope you enjoy your gifts from Cupid. Your Cupid.

"LET MY PEOPLE GO" Support the Haitian refugee: SOMEONE WHO CARES.

Celeste, Next time you must say something even to your roommate. Lorna Baby.

Congratulating Micheal Grimes the writer, who sees the conscience of Black people and who is not ashamed to voice his opinions and tell it like it is.

with all respect, Satrina John.  
To Kim, You are an outstanding person and a very dear friend—  
"forever Me"

To Ben-A107 our personal friends whom we care about as much as ourselves.

From Ben-A109.  
To the Aim Crew plus a few, you are the best, there is no comparison to the rest.

From the Poet.  
To Dimples, The girl with the lovely desposition and the wonderful personality. Your visitor in the dead of the night.

J.V.C.  
Judith, we would like you to have a Happy Birthday on Friday. Fred, Lorna, Helena, Pete and Celeste.

Nicole, Que votre amitie soit eternal. Judith.

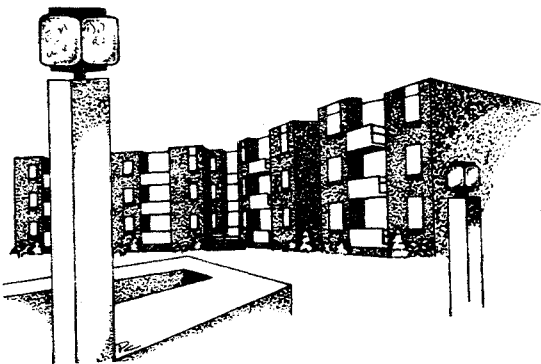
THE CHILDREN OF ATLANTA!

MONK'S DEAD AT 64



To All Students:

Interested in becoming an RA/MA for the 1982-83 academic year?



Here's how to go about it:

- Pick up an application form from a Quad Office, the Office of Residence Life or the Information Desk at the Union
- Applications are available from February 22 to February 26
- Information sessions regarding the RA/MA program will be held on the following dates:

February 22	7:30 p.m.—Stage XII	9 p.m.—G Quad
February 23	7:30 p.m.—Tabler Quad	9 p.m.—H Quad
February 24	7:30 p.m.—Kelly Quad	9 p.m.—Roth Quad

Check Quad Offices for locations.

- A special information session will be held for minority student applicants on February 25 in Student Union Room 237 at 7:30 p.m.

Applications are due in the quad office of the college(s) you are applying to by **March 1, 1982 at 5 p.m.** (no late applications will be accepted)

The Department of Residence Life is an Equal Opportunity/Affirmative Action Employer

Stony Brook

ONE LOVE IN A-  
CARIBBEAN STUDENTS  
BAGANZATION



This Friday Feb 26<sup>th</sup> 9 P.M.  
\* **Activities Night** \*  
Pot-Luck Dinner  
A SPECIAL INVITE to You

**Cum Nuh Man!**

"KNOW THYSELF"  
COME TO WHERE YOU  
ARE NEEDED JOIN  
**BLACK WORLD**

MEETINGS ON FRI. 5<sup>PM</sup> UNION  
060

AFRIKAN AMERICAN  
STUDENT ORGANIZATION  
MEETINGS HELD WEDS. 7 P.M.  
PLACE: Old Bio RM. 100  
▽ BE THERE ▽

S. A. A.  
STUDENTS AGAINST  
APARTHEID

Film Will Be Shown On  
**SWAPO IN NAMIBIA**  
PLACE: LECTURE HALL RM. 106  
TIME: THURS FEB 25 5:30

HAITIAN STUDENTS  
ORGANIZATION

MEETINGS HELD THURS. 8:30  
AGENDA: REFUGEE SITUATION  
PLACE: FIRESIDE LOUNGE  
STAGE XII

**ANC-YOUTH MEETING**  
AFRICAN-NATIONAL-CONGRESS

TIME: SAT. FEB 27<sup>th</sup> 1:00 P.M.  
AGENDA: DISCUSSION-ISSUES  
FROM OCTOBER CONFERENCE  
PLACE: 801 2<sup>nd</sup> AVE. BE 42<sup>nd</sup> & 43<sup>rd</sup>

**BLACK HISTORY  
MONTH  
CELEBRATION**

PROGRAM: MUSIC, DANCE, AND  
POETRY AND SHORT  
TALKS.

SPEAKERS: CAROLYN BROWN,  
FREDDUBE, AMIRI BARAKA,  
LASANA SEKOU AND OTHERS.  
PLACE LECTURE CENTER 8 P.M.

# Grenada

## THE ORGANISED WORKERS

Central to this new democracy is the increasing social and political role of the organised workers. In the struggle against Gairy, the working people played a leading role in numerous strike actions, demonstrations and in 1974 general strike.

One of the Revolution's first laws, the Trade's Union Recognition Act of May 18, 1979, facilitated the workers' desires to be organised in trade unions. Today, over 80 percent of the workers are organised, compared with 30 percent under Gairy. This far exceeds the percentage in any other English-speaking country. In the US, different estimates indicate that unionised workers account for no more than 30 percent of the total working class.

Gairy's one-man dictatorial Grenada Manual and Mental Workers' Union has disappeared, in its place, the Agricultural and General Workers' Union (AGWU) has emerged as the democratic organisation of all rural workers. Recently, AGWU staged a successful series of strikes and demonstrations on private and state-owned estates, against bureaucratic management, and for wage increases. Full support was given to the workers by the *New Jewel* newspaper. Media workers have formed

their own association for the first time. The small farmers, always difficult to organise, are now 1,000-strong in the Productive Farmers' Union, which recently held its first successful congress at Seamoan.

The NJM motto, "Let those who labour hold the reins" is increasingly manifest in the workers' parish councils, trade unions, workers' political education classes.

## PEOPLE'S POWER

The new, People's Media, is still finding its way in Grenada. Technical and journalistic skills are few. Stifled under Gairy, a pool of talent was never allowed to develop. But the enthusiasm and the will to reflect the needs, desires and real activity of the people is great.

In the same week in October, while Jamaica's *Gleaner* proudly displayed four bikini'd ladies lounging on a beach blanket (the incongruous feature attraction at the opening of a new gas station), Grenada's *Free Westindian* featured articles on women in Carri-cou, on the historic significance of the month of November to the Revolution, on the NWO's organisational progress.

Trinidadians say there's more calypso on Radio Free Grenada (RFG) than on Trinidad radio. Jamaicans say the same thing about

reggae.

The old, repressive Gairy police state with its "Green Beast" soldiers, Mongoose Gang, "Voluntary Intelligence Unit for the Protection of Private Property" is gone. In its place are a new courteous police force, the People's Revolutionary Army and the People's Militia. Deputy Prime Minister Coard recently asked, which English-speaking government would arm its people without fear that these arms would be used against it. The answer is simple, only Grenada's. The militia is the people armed and they have chosen to defend their country, their Revolution, come what will.

*"No, no, no imperialism no!  
No backward reaction  
can stop this Revolution."*

*Flying Turkey (the People's calypsonian)*

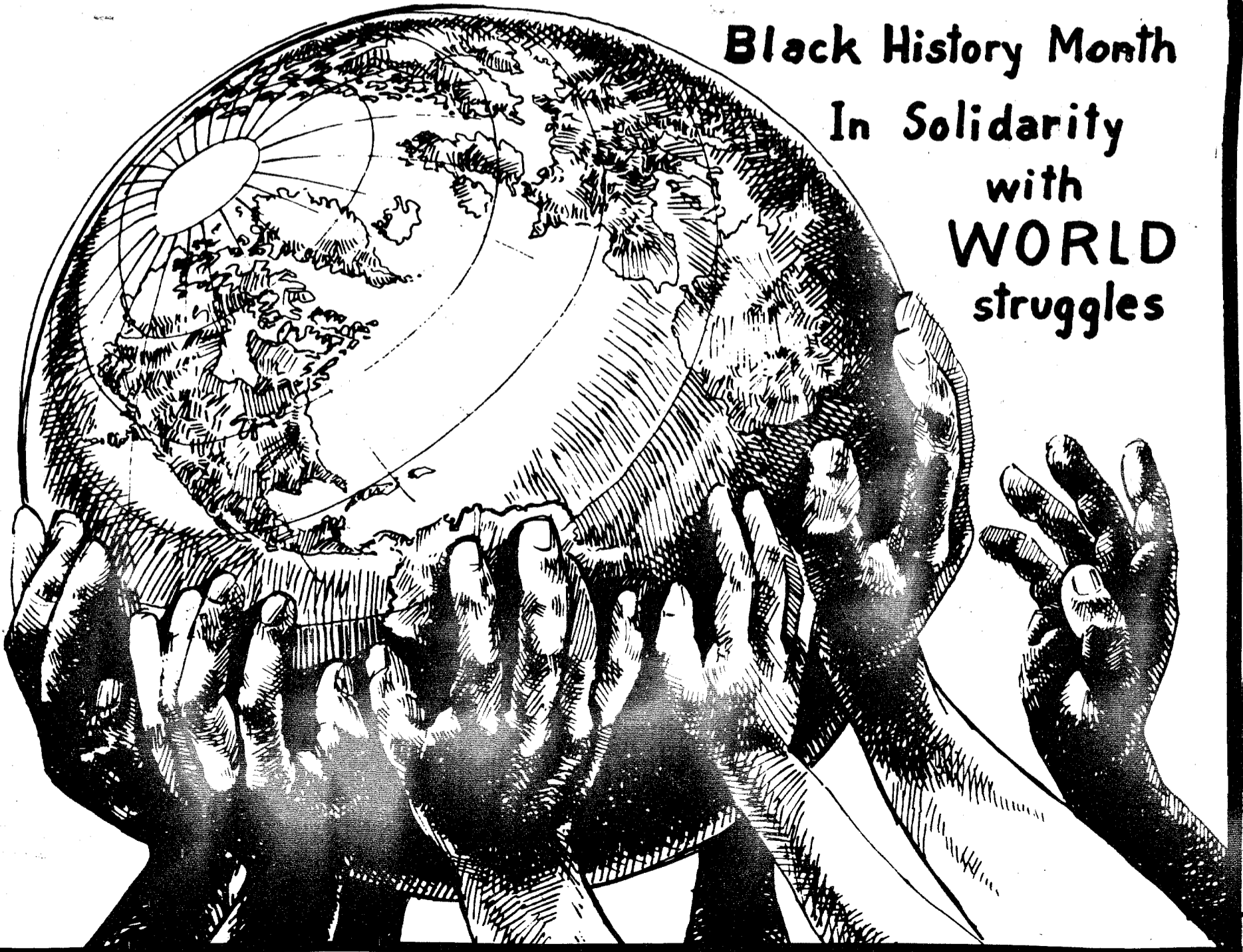
This is why the Grenadian people will never voluntarily go back to Westminster. They are building something new and unprecedented in that chain of former British colonies in the Caribbean Basin. They are not interfering in anyone's internal affairs. They have called through their leader Maurice Bishop, to declare and make the Caribbean a zone of peace.

The process is young. The seeds have just been sown. But the people know where they are going and they are prepared to die defending their path.

*West Indian Digest*

**CULTURE AND CONSCIOUSNESS**

**Black History Month  
In Solidarity  
with  
WORLD  
struggles**



# BLACK GREEKS...

cont. from p. 4

Education in Egypt was viewed religiously because religion permeated every aspect of the African's life. The priests (hierophantes) taught the schools. The curriculum of these schools consisted of the seven liberal arts which was the fundamental training for all neophytes. They included grammar, rhetoric, and dialectics called the trivium; arithmetic, geometry, astronomy, and music called the quadrivium. In the matter of specialized training for the neophytes who wanted to be priests, they had to specialize in some aspect of the scientific knowledge contained in the forty-two books of Hemes. This called for specialization in medicine, music, animal slaughter, embalming, land surveying, astronomy, **The Book of The Dead**, theology, masonry, hieroglyphics, art, and a wider realm of advanced curriculum. Other students who wished to become a part of the secret orders were taught numerical symbolism, geometrical symbolism, myths, parables, law, civics, economics, government, navigation, and ship building.

Considering this, how did Herodotus become the "father of history;" Hippocrates, "the father of medicine;" Pythagoras become accredited with the Pythagorean Theorem; Socrates, Plato, and Aristotle, the famous trio of Greek philosophers, become recognized for advancing a philosophy regarding the nature of the creator, creation, and man when each of these men prostituted the teachings of the Egyptians? The question that modern academia and African-Americans refuse to consider is, why is Greek culture a standard of scholarship and intellect when the teachings that the Greek philosophers and scholars allegedly "fathered" were advanced thousands of years before their birth?

One of the classical arguments of this century was advanced by Erich von Daniken, author of **Chariots of The Gods**, which later became the subject of a movie. He went to painstaking lengths in his attempt to prove that the edifices the Africans built were too colossal, required a mathematical aptitude, and engineering genius that could not be of human origin. Thus, aliens from outer space were responsible for their construction, and African civilization was a geographical decision of aliens. It is this type of intellectual racism that distorts the fact, which is far from an emotional pro-Black conclusion, that the modern world received all of its religious, philosophical, and scientific knowledge via the Greeks intercourse with African culture.

Not only was philosophy alien to the ancient Greeks, but the dialogues of Plato reveal that Socrates was convicted, and sentenced to death for teaching against the divinities of Athens - for teaching philosophy.

Twenty-seven years in the aftermath of Brown versus The Board of Education decision of 1954,

a decision by which the Supreme Court overruled Plessy versus Ferguson on the grounds that it violated the fourteenth amendment of the U.S. Constitution, which guarantees all American citizens equal protection under the law, African-American students are still being taught an ideology that not only fosters separation, but inferiority.

In multiplying the subtle conclusion of America that African-Americans are three-fifths of a man - since the animal is still in the history books - by four hundred years of indoctrination, and the continual defiance of the American educational system to rectify their educational curriculum so that it places the African culture as the standard of world scholarship, it is evident that African-Americans will never reach a human definition of themselves as long as they are taught by people other than themselves.

That full grown African-American men and women in college can rationalize their "whiteness," their nothingness, is a direct result of the mis-education they have received from secondary and primary schools.

African-Americans require collective association, just as any other people, especially in academic environments that isolate them. Understandably, this is the underlying reasons "Black Greek" letter societies developed. But this collectivism cannot be an extension of the European's deranged sensibilities, nor can it be couched in a defensive, reactionary self-hatred. As one African-American student intimately attached to his fraternity said, "we are Black, man; no one has the right to question us." But isn't the survival of a people, in this case, the survival of African-Americans tied to one word - culture? And then he adds, "Many prominent African-Americans belong to these societies because it gives them a good feeling and a sense of security."

W. E. B. DuBois in his passionate essay, "The Talented Tenth," one of the many rejoinders against the educational ideas of Booker T.

**THE  
BLACK  
MAN  
MUST  
DO  
FOR  
SELF**

Washington, wrote "The Talented Tenth of the Negro race must be made leaders of thought, and missionaries of culture among their people." He believed that, by virtue of their exceptional intellect, they would have to lead African-Americans.

Exactly how was this to be done? It was clear at the turn of the nineteenth century that the "talented-tenth" could not defuse the myths, or defy the gravity of the whiteman's philosophy - a philosophy which held them socially inert, personally inept, historically misinformed? Was this a vision that DuBois had?

The jovial fraternal songs, the sororatal high-pitched glee still fills the air. For what reasons should African-Americans in light of the scholarship made available by such persons as John H. Clarke, Ivan Van Sertima, J. A. Rogers, Chancellor Williams, Cheikh A. Diop, Yosef ben Jochannan, Haki R. Madhubuti, and a score of others, still continue to think and overtly define themselves as Black Greeks? No one doubts that their ranks will grow larger each year, but there is a day of reckoning.

African-American youths are still being taught that they recapitulate a history of slaves - slavery is their only and foremost contribution to human progression. What, then, does "Black Greekism" offer in the way of a counter argument?

Black Greek letter societies recognize that there is a tremendous amount of work to be done in the development of African-American communities. A Black Greek leader, who wished to remain anonymous, says, "Fraternities and sororities spend a great deal of time and money in Black communities. This is

something that we are firmly committed to doing - helping the poor."

The work that these societies conduct in African-American communities is applaudable. It is an unquestionable fact that they render a great deal of service to their people.

But, it is not the allocation of money alone, but a human definition that African-Americans desperately need; this is where these societies fail. Hasn't the American government allocated millions of dollars in federal programs to African-American communities and at the same time given matching funds to the F.B.I. to thwart the rise of African-Americans?

History must be corrected if African-Americans can justifiably call themselves "Black Greeks." If there are piecemeal hints to the contrary, and an explanation of it all, the griots sit silently on library shelves; some tell lies and others, humble truths. That African-Americans cannot discern between the two is because they have been taught to memorize rather than think; to accept blind assertion, rather than question it; to understand the world without understanding they constitute a part of it; to react, rather than act. If, in the grandeur of African-American history month, this false sense of self still manages to breathe; then history must be a serious question for us: what are we going to tell our children? And who will they claim they are? □

*Hakim S. Hasan is a freelance writer.*

Taken from **The Black Collegian**, Vol. 12, No. 3.

## ENGINEERING

cont. from p. 3

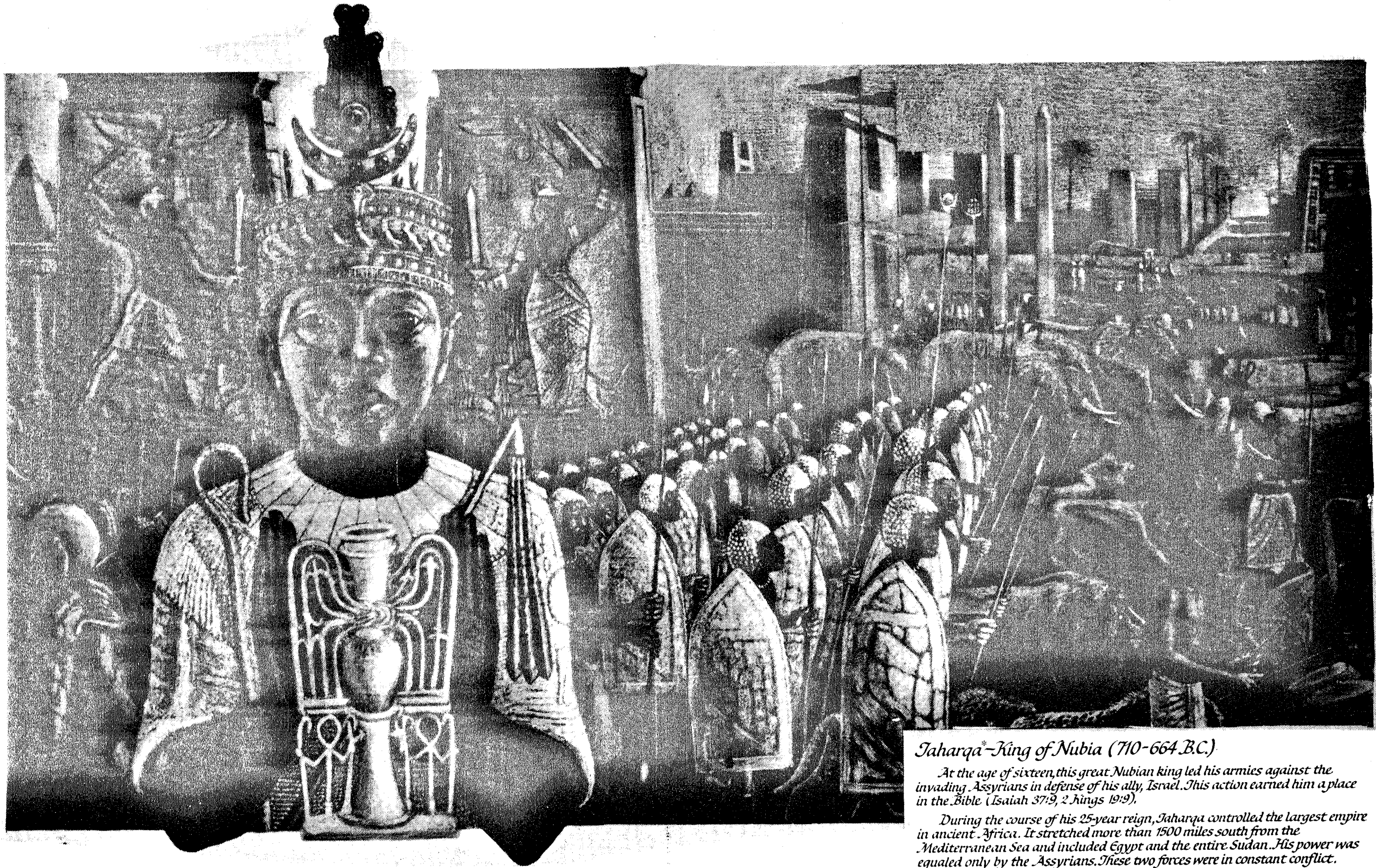
Degrees for Minorities in Engineering, and NSF - National Science Foundation's Minority Scholars Program, less than four percent of the advanced degrees awarded annually in these disciplines go to minorities.

Critics in the second category question the benefits that are derived from graduate study. Specifically, they argue that the return on the investment made to pursue an advanced degree is not equal to the price that the student has to pay in order to attend graduate school. To respond to this charge, one has to view graduate education as an investment in human capital. It is an investment designed to increase the individual's skills with the objective being some future payoff. The payoff may be in the form of monetary rewards, change in social status, personal fulfillment or additional promotional options. In any case, the reward is future oriented and should produce some tangible or intangible results.

Let's consider the monetary rewards - tangible results. To begin with, each level of education usually results in a pay increment. Pay scales for many professional jobs are graded using steps or levels to mark each grade which is, in turn, based on a certain combination of skills and/or training. And even though two people might be on the same step (step one, two, . . . five, etc.), the pay differential for holders of different degrees - B.S., M.S., and Ph.D. - usually differ. For instance, in education, the pay differential between persons holding a B.S. degree and those with a M.S. or M.Ed. averages \$1,500 at step one. In engineering, the starting pay differential between holders of the B.S. and M.S. degrees averages \$4,000. At the Ph.D. level, pay differentials will vary across disciplines as well as professions.

While the pay differential at the beginning steps or grades might not be great, persons considering graduate education for its monetary value should remember that annual

*cont. on p. 2*



*Taharqa\*—King of Nubia (710-664 B.C.)*

*At the age of sixteen, this great Nubian king led his armies against the invading Assyrians in defense of his ally, Israel. This action earned him a place in the Bible (Isaiah 37:9, 2 Kings 19:9).*

*During the course of his 25-year reign, Taharqa controlled the largest empire in ancient Africa. It stretched more than 1500 miles south from the Mediterranean Sea and included Egypt and the entire Sudan. His power was equaled only by the Assyrians. These two forces were in constant conflict.*

*Despite the continuous warfare, Taharqa was able to initiate a building program throughout his empire which was overwhelming in scope. The numbers and majesty of his building projects were legendary, with the greatest being the temple at Gebel Barkal in the Sudan. The temple was carved from the living rock and decorated with images of Taharqa over 100 feet high.*

# Great Kings of Africa

# Qadaffi Is A Hero In Much Of Africa And Mid-East

(EDITOR'S NOTE: In the U.S., the name of Khadafy is synonymous with evil. But that is far from the case in Khadafy's own region. points out A. M. Babu. In the Middle East and Africa, the Libyan leader is popularly regarded as a hero—a man willing to stand up to the power of the West. If the U.S. ignores that view and moves against Khadafy, the damage to its position—and to stability—in this region could be disastrous, says Babu, the former Minister for Economic Development of Tanzania and one of the world's foremost authorities on Africa, who now teaches at Amherst College.)

By A. M. Babu

With the ever-increasing possibility that the United States and some of its Western allies might undertake military action in Libya to overthrow the regime of Col. Muammar Khadafy, it is crucial for Americans to take stock of possible consequences.

For the simple truth is that Khadafy is not perceived in the Middle East and Africa as he is portrayed in the United States. Massive propaganda efforts to discredit him well could backfire in a region already beset by political, economic and social turmoil.

In addition, to ignore the view of Khadafy from Khadafy's own hemisphere is to ignore some of the more painful lessons in the history of U.S. foreign policy over the past three decades. The habit of American presidents to pinpoint special villains in the Third World has had the regularity of a law of nature.

Truman picked North Korea's Kim Il Sung as his arch-villain; Eisenhower chose Nasser of Egypt; Kennedy's nemesis was Fidel Castro; Johnson's was Ho Chi Minh; Nixon settled on Allende of Chile, and Carter on Khomeini. Now Ronald Reagan has his Khadafy.

All of these villains in one way or



Muammar Khadafy

another indeed have challenged U.S. policies in their regions. But none of them seriously posed a security threat to the United States. Nevertheless, they have been presented consistently to the American public as though their power was deeply dangerous to U.S. survival and to world peace—and that their removal was essential for the good of humankind.

The great paradox, however, is that invariably these villains also happened to be extremely popular in their own countries, and in their respective regions as well. In fact, it now has become axiomatic that if a leader

is fanatically villified by the United States, he must be good for his people.

Conversely, those political figures who are favored by the United States more often than not tend to be unpopular among their own people. Anwar Sadat is the latest case in point, as the muted Egyptian response to his assassination clearly indicated.

The obvious conclusion to be drawn from this paradox is that U.S. policymakers either are hopelessly out of touch with reality or their policies are in fundamental contradiction with the aspirations of Third World people.

In recent months particularly, Muammar Khadafy has been characterized by the U.S. government and the American press as the most dangerous man on earth, the primary cause of all its evils: hijacking, kidnapping, revolution. Thus, any tyrant in Africa or the Middle East today who wants to remain in power despite the popular will need only invoke the threat of Khadafy to qualify for U.S. military supplies. Much too often, these arms are used for suppressing their own people. Sudan has recently locked away more than 10,000 of its citizens. And the new leadership in Egypt is credited with rounding up over 30,000 government critics.

The fact is that Khadafy's real threat does not spring from his military might but from his genuine popularity among the inhabitants of neighboring countries. His progressive social and economic policies—and his general support for the oppressed—have enormous appeal with ordinary people, especially when they compare the Libyan colonel with their own leaders who so frequently are exploitative at home and subservient to the West.

To a large extent, the Muslim uprising in the Middle East and Africa is a repudiation of Western economic and cultural domination, a repudiation which also underlies Khadafy's political stance. He has not engineered it, but he does symbolize it, and this is the essence of his popularity.

Just before the Organization of African Unity (OAU) summit in Nairobi this past June, the United States mobilized all of its support among African heads of state to oppose Khadafy's election to the presidency of that organization next year. But to no avail: Khadafy will be the OAU president for 1982-3, after all, and host its summit in Tripoli.

At Nairobi, both France and the United States attempted to make a major issue of the invasion of Chad by Libya's army—again without success. In fact, the OAU acknowledged that Libya's army has helped reestablish peace in Chad after 20 years of a French-manipulated civil war which was terribly costly in lives and property.

French president Francois Mitterrand's assertion Oct. 23 at Cancun to the effect that Khadafy is about to overthrow President Goukouni Oueddei of Chad suggests a continuing Western strategy to embarrass and isolate Khadafy in preparation for his forcible ouster.

It is an open secret that the United States is readying its Rapid Development Force for potential use in such a move in conjunction with Egypt and Sudan. As early as July of this year the U.S. press was discussing a CIA project to set up a "large-scale operation" for toppling Khadafy. The Sadat assassination and the shaky condition of Sudanese president Gaafar Nimeiri have provided an ideal pretext for action.

But unlike the assassination of Sadat, any attempt on Khadafy's life would be bound to set off civil strife, not only in Libya but in Egypt, Sudan and probably throughout most of the region. It is well to remember the consequences of Western aggression on Egypt in 1956, when the conservative Anthony Eden of England and socialist Guy Mollet of France attempted to oust Nasser over the Suez issue.

Instead, both Eden and Mollet were thrown out of power in their own countries, and Nasser emerged as the leading figure in the Middle East and Africa for more than a decade. □

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