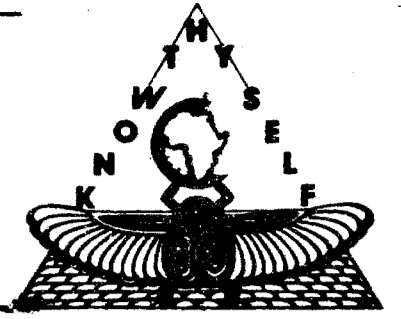


# BLACK WORLD



A SUNY PUBLICATION — UNIVERSITY AT STONYBROOK OCT. 8, 1982

VOL XIII, NO 11

the struggle  
for manhood is the  
continuing battle  
of one's life, and  
one loses a bit of  
that manhood with  
every stale compromise  
he makes to any  
authority he does not  
respect.



**Inside:**  
**Cultural Center Underway**  
**L.A.S.O. Presents...**  
**Photo Essay**  
**Caribbean Unity**  
**and more!!**

## Sports

by James Nobles



The 1982-83 Stony Brook basketball team was selected last Friday and Saturday, during two days of tryouts. The team's chances of improving on last year's 10-15 record are still subject to conjecture, but there is reason to believe that things will be rosier this year than last. Returning to the squad are Keith Martin, Greg Angrum, Fabare Borbon, Andrew Vassell, and Dan Lowell. The additions are Richard Coard, a transfer from Howard University, Kenneth Stout from Manhattan's Benjamin Franklin High School, Larry Blackwell, Ken Hass, Peter Axelsen, Bob Salg, and Brian McLoughlin.

This year's schedule, which includes 26 games, is devoid of New York Tech, a Stony Brook nemesis of years past. Division II Southampton and C.W. Post are also not among this year's rivals. Although these Division II opponents will not be confronted this year, the schedule is chockfull of tough Division III teams such as defending National Division III Champion Potsdam, Staten Island, traditional Long Island rival, Old Westbury, CCNY, Albany, Buffalo, and William Patterson of New Jersey, Division I Hofstra, and Division II Adelphi are still on the schedule.

In addition to a more realistic though less ambitious schedule, this year's team has more experience and depth than last year's. Veterans Keith Martin and Greg Angrum are both psyched up to put in their best efforts yet. Freshman Ken Stout, who displayed his ball handling, shooting, and passing skills during try outs is by all estimations a potential stand-out at guard. Tab Borbon, Andrew Vassell, and Dan Lowell showed promise last year and can be counted on to contribute to the depth of this year's squad.

In most sports, whether professional or amateur, the "home court advantage" is believed to contribute to victories in the home gym. This mystical "home court advantage" has often been no advantage at all at Stony Brook. Indifference among the University community has caused more than one athlete to wonder why they put forth the effort to represent their school. Perhaps winning at basketball is a classic "What comes first, the chicken or the egg?" situation. Maybe if the team wins people will come out and support the team, or maybe if people came out to support the team's efforts, they would win more games.

One thing is for sure. The game of basketball is fast-paced and exciting whether played in the neighborhood park or in the National Basketball Association, therefore the Stony Brook gym should be bursting at the seams with excitement this year.

## Action Speaks Louder than Words

by Patricia Jackson

Is Unity what we really wanted or were we merely stressing the idea to impress other students, faculty, staff, and our guest Mr. Ossie Davis?

For Unity to exist between the brothers and sisters on this campus, we must rid from ourselves the unnecessary hatred or dislike that we have for each other. We must not use criticism as a weapon against each other, but use it to enhance and strengthen the cooperative efforts for achieving Unity.

For Unity to exist between the brothers and sisters on this campus, there must be an unmasking of all those brothers and sisters who project fraudulent and pretentious images and fantasize themselves into distorted caricatures of what they really are. Being what we really are is

of essence, because only then can we have a true picture of where we are in relation to where we want to be.

For Unity to exist between the brothers and sisters on this campus, we cannot have leaders who are hypocritical, biased, narrow-minded, or arrogant. We cannot have leaders who talk down to the brothers and sisters and disillusion them as to the true goals of their respective organizations. We need leaders who are efficient, consistent, and objective about themselves and the goals that they are to achieve in their respective organizations. We need leaders who will struggle in the fight with all brothers and sisters when there are issues that condemn or affect us all.

Is Unity what we really want? If so, then ACTION speaks louder than words.

Johnson & Johnson  
announces its 1983-84

# LEADERSHIP AWARDS for minority students

(Afro-Americans, American Indians, Asian-Americans, Hispanic-Americans)

## Two-year, Full-Support MBA Fellowships at:

- COLUMBIA UNIVERSITY GRADUATE SCHOOL OF BUSINESS IN NEW YORK CITY, NEW YORK
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- THE WHARTON SCHOOL OF THE UNIVERSITY OF PENNSYLVANIA IN PHILADELPHIA, PENNSYLVANIA
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- UNIVERSITY OF CHICAGO GRADUATE SCHOOL OF BUSINESS IN CHICAGO, ILLINOIS
- THE ATLANTA UNIVERSITY GRADUATE SCHOOL OF BUSINESS ADMINISTRATION IN ATLANTA, GEORGIA
- MASSACHUSETTS INSTITUTE OF TECHNOLOGY SLOAN SCHOOL OF MANAGEMENT IN CAMBRIDGE, MASSACHUSETTS

Outstanding minority men and women seeking ultimate business management careers are encouraged to apply for these MBA awards, valued at more than \$30,000 each. Need is not a prerequisite, nor is prior study in business necessary. Demonstrated leadership ability as an undergraduate will be the major criterion. United States citizens with an undergraduate degree in any field are eligible to apply. Students interested in a rewarding career in Marketing, Sales, Finance or Operations Management are especially encouraged.

Johnson & Johnson will also provide training positions for the fellowship recipients during the summers before the first and second graduate years.

For more information and an official application, please write to:

JAMES R. SMOTHERS, JR.  
DIRECTOR, EDUCATIONAL SERVICES  
UNITED NEGRO COLLEGE FUND  
500 EAST 62ND STREET  
NEW YORK, NEW YORK 10021

Completed applications are due by January 8, 1983.  
All applicants will be notified of the Selection Committee's final decision by May 15, 1983.

# Cultural Center Underway!

Cozbi Sanchez

A council consisting of members from various Black and Hispanic organizations has been formed to establish a Cultural Center in Stage XII Cafeteria. The need to develop and accentuate the cultures of Black and Hispanic students while relating with each other was recognized by the students.

Last spring a proposal for the Cultural Center was submitted to Student Development. The 2,000 dollar seed money from Student Development Committee was lost in a "bureaucratic shuffle". Because the initial funds are now lacking, the various organizations are in the process of collectively acquiring the 3,000 dollars needed to secure the area in the Stage XII Cafeteria, by sacrificing a percentage of their already vertifiably undernourished budgets.

The first stage of the development of the Cultural Center will materialize by the end of November. This stage includes upholstering and the installation of fixed seating, construction of library-study lounge, an office area, and conference room. Stage two of the emerging Center will comprise a restaurant which caters to our cultural culinary needs and likes, complete with sound system, and utilization of the Fanny Price Theatre, which accomodates 150 persons, for upcoming productions such as plays and recitals. The Fanny Price Theatre can also

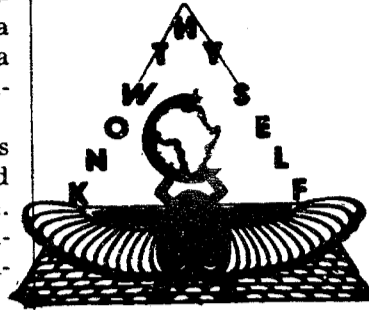
function as ballroom and dance studio.

The Stage XII Cafeteria was chosen as the "launching pad" towards a much needed coalescence as many of the clubs already use the area for meetings and numerous functions. The area itself is underutilized and provides an added convenience with the availability of a kitchen.

The establishment of the Cultural Center is significant in that new students often alienated by SUSB beer blasts will gain positive direction. Students in general can participate in strengthening our lines of communication and solidifying interaction.

As we go forth to "build house", let us remember it is not the establishment of a particular location that makes us whole, but rather, as Professor Macadoo from Africana Studies said, "the calling in of the sheep", the involvement of the campus community. The objective is not to build sand castles by the shores of a raging ocean, erect additional white elephants, disfunctional organizations, but rather, institute pragmatic, workable solutions for a whole towards a whole. Yes, our efforts can make possible the necessary, healthful balance of academics, cultural, and social enrichment while realizing the potential, untapped POWER of concentrated efforts. Yes, the Cultural Center is underway!

# Zionists and U.S. guilty in Palestinian slaughter



Many Americans expressed deep shock and outrage at the cold-blooded massacre of 2,000 Palestinian civilians at Sabra and Shatila camps in West Beirut in September. Since then an uneasy peace prevails and new battles could break out any time. The Reagan Administration has sent U.S. Marines back into Beirut and announced they will stay indefinitely.

At rallies and vigils, and in daily conversations, people in the U.S. are heatedly discussing the Mideast situation. Who was responsible for the slaughter at the Palestinian camps? What is the U.S. role in Lebanon? What is the Palestine Liberation Organization's (PLO) stand? And what should be the American people's attitude towards the Mideast situation?

## Zionists and U.S. guilty

International and U.S. media have documented that the Israelis transported fascist Lebanese Christian troops of Major Hadad to the camps, transported other Phalangists to the camps, ringed the camps with 250 Israeli tanks and then encouraged the Lebanese fascists to "mop up" the Palestinians.

Some Palestinians reported that Israeli soldiers were directly involved in the slaughter at Sabra and Shatila camps, but those accounts have been covered up by the U.S. media. Whether or not Israeli soldiers pulled the triggers and carried the knives that left 2,000 men, women and children lying on the streets, Israel is guilty. The Zionists charted the cold-blooded operation, opened the gates and directly assisted the mass murder. And perhaps most importantly, this is the logical, necessary, conscious and inevitable outcome of Israeli policy towards Palestinians.

The U.S. is also responsible. The U.S. supplies most arms for Zionist aggression. The U.S. specifically agreed that the U.S., French and Italian peacekeeping force would prevent troops from entering Palestinian refugee camps and would guarantee the safety of Palestinian civilians once the PLO left Beirut.

The Zionist murder of innocent Palestinian civilians is not new, nor is it a tragic mistake. The entire history of Zionism and the entire course of Israeli policy is based on terrorizing and carrying out genocide of Palestinians.

continued on pg. 10

# The Generic Drug Law



helps you save substantial amounts of money on many prescription drugs by giving you the right to purchase drugs under their less expensive generic (chemical) names, rather than their more expensive brand names. . . i.e., plain aspirin rather than Bayer Aspirin.®

## The Generic Drug Law

assures that generic and brand name drugs are equivalent both chemically and in the ways they affect your body. Pharmacists and doctors in New York State have copies of a government list of tested, equivalent generic drugs.

## A Generic Drug

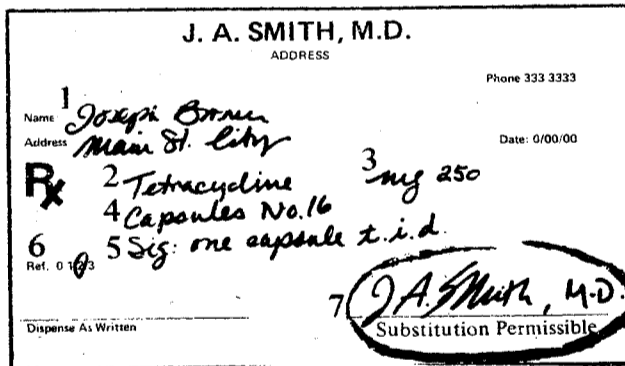
is lower in price since generic drug manufacturers usually eliminate the fancy promotions<sup>1</sup> frills. This savings is passed on to you. Our chart shows that a brand name drug may be two times more expensive than the generic version of the same drug.

## Your Doctor Can Help You SAVE MONEY


Remember, the law begins working when you ask your doctor to permit substitution whenever possible. Your physician's prescription blank has two signature

lines. By signing the "Substitution Permissible" line (see illustration), your doctor authorizes the pharmacist to provide you with the less expensive generic drug. If your doctor insists on the more expensive, brand name drug, ask why.

## Know How To Read PRESCRIPTIONS



- 1 Your name and address
- 2 Name of Drug
- 3 Strength of each tablet, capsule, etc., in milligrams (mg) or grains (gr).
- 4 Form of Drug
- 5 What dose to take and how often (See commonly used abbreviations on back panel)
- 6 Number of refills
- 7 Substitution Permissible



# Blackworld 8-9 P.M.

# Meets! WEDNESDAYS

# POETRY

## SYMBOLISMS OF A TRUE REALITY

Lovers on the Rhine  
Kissing in time,  
They are forgetting  
about the troubles of the world.  
Hugging and caressing  
knowing not the time of day  
When shall they see the catastrophe  
of man's creation  
"Sweet are thy kisses", said he  
"Soothing is thy touch", said she,  
Then all emotions broke loose . . .  
Shall they tease each other until the  
Temptation becomes more competitive?!!!  
Nay!!!!

"Sweetness shall become bitter", said she,  
"There is always room for compromise", said he.  
How long!!! How long!!!  
How long shall Brezhnev and Reagan's  
Behooving passion with nuclear armament  
Hangs over us.  
How long!!!!  
I said how long before the milk from the  
Breast of my great, great, great grandmother-Africa  
goes dry and I said-  
and I said--Leave-hanging!!!

"Rape me no more white South Afrika!!!"  
cried she, "Take thy fallic from my womb!!!"  
Lovers on the Rhine  
Now, only passing time.  
"I'm sad", said she  
"I know not what dwells before us".  
"Fear not", said he  
"I will protect thee".  
The Rhine is now calm and alone.  
As it was in the beginning--so  
Shall it be in the end.

Little Boy Blue, Come!!! Come!!! Come blow your horn  
The ships are in the harbour  
The cows are in A-free-ca

Little Bo-Peep has just lost her sheep.  
in-turn  
She was given a mulatto.  
she said, "Frederick . . ."

Michael Fallin

## KEEP THE TORCH ALIGHT

Our ancestors have gone ahead, leaving their  
torches behind so that we may find the way.  
Some of us may stumble and fall behind  
because we sometimes do not keep up with the  
carriers of the light,  
And those of us we have always kept in close pursuit  
Will find the way more difficult to travel,  
But we should be aware that it is just testing of our faith.  
We shall endure because our resistance is strong,  
We are strong, we are brilliant,  
We must keep the torch alight.  
It has great significance.  
It burns for justice and equality for all,  
It burns so that unity may exist amongst us always,  
It burns to preserve our culture,  
It burns to show others our many achievements,  
The torch must stay alight  
Because it burns to show the world that we are  
a people,  
A people with a long history.  
The torch burns to remind us from where we came  
And to direct our future.  
It is the torch of determination to overcome.  
Keep it alight!

Lanceiot Walker

## THE BLACK FINGER

I have seen just seen a beautiful thing  
Slim and still,  
Against a gold, gold sky,  
A straight cypress,  
Sensitive,  
Exquisite,  
A black finger  
Pointing upwards.  
Why, beautiful, still finger are you black?  
And why are you pointing upwards?  
Angeline W. Grimke



## CONFORMING

There's a crowd over there that claims  
to be the best  
When in reality they're no  
different from the rest  
But you want to be "In with  
the crowd"  
Instead of being your own  
self and standing proud

Yet being unique is not the  
issue these days  
There seems to be some sort of  
"conforming" craze  
That people do not want to  
stand alone  
And create ideas that  
they can call their own

But they would rather conform  
and descend  
Into things they really do not  
comprehend  
Saying, "I agree" to something  
that is dense  
And, "Me, too" to something  
that makes no sense

When instead they should  
stand their ground  
And use common sense  
to which they are bound  
For common sense,  
when used wisely  
Aids to conquer the  
terrors of reality

So next time conforming  
comes to your mind  
Remember, *you* are the only one  
Of your kind  
For God gave us all a  
unique Personality  
That we should make known  
to all humanity!

by Constance Evans

## LET'S CELEBRATE

Let's celebrate,  
let's take some time, . . .  
to give thanks and praises,  
to the high and mighty,  
the creator of the universe,  
great ruler of man,  
stop and join in the celebration,  
of life,  
your life,  
my life,  
the life of the plant,  
the life of the animal,  
and any other creation,  
wipe away the tears from your eyes,  
think not of past failures,  
celebrate thyself,  
celebrate your birth,  
celebrate your body,  
celebrate your soul,  
wherever you may be,  
whoever you are,  
join and celebrate for you are alive.

Michael Grimes

# CARIBBEAN UNITY:

Since the days of T.A. Marryshow and the conception of CARICOM and like institutions, no comprehensive set of proposals, theories, or analyses for a progressive framework has emerged in and of the Caribbean to advance an efficacious unity, federation, or integration process for the region. In addition, Caribbean Unity within the context of an integration of anglophone, francophone, Dutch, and Spanish speaking countries has not been approached with any serious and contemporary articulation.

One can argue, certainly from a pan-Caribbean-grassroots perspective, that the RasTafarian movement has done more for Caribbean Unity and identification (with its cultural roots and historical exploitation) than has the political parties, *padres*, policies and programs of these policies since "independence". On a more scientific and revolutionary order one can point to Cuba's cooperativeness and the tide of Revolution being replenished in the region by Grenada as the continual signaling towards a viable and unified Caribbean community.

The issue of Caribbean Unity historically derives some of its strongest components from opposing external domination, records of which go back to the 17th century Callinagos (Caribs) of the eastern Caribbean who issued a general battlecry of "Kaori homan" (To arms!) as a "regional and collective response" to European encroachment.

Today a major obstacle impeding a political/economic/social "Kaori homan" in the Caribbean countries and 'autonomous' units is very much internal and institutionalized in the petty bourgeois and political careerist class. This group (local rulers), in league with the international capitalist, helps in perpetuating the dependence relationship by advocating or following a neo-colonial brand of national independence. This 'nationalism' preserves their privileged status by accommodating the metropolitan exploiters, and reaches 'the people' in sum of an infantile nationalism that borders on zombie-like isolationism. Indeed the very political culture in each country festers a separatism that serves as a severe retardant for regional unity (which necessarily presupposes progressive self-determination for each nation/state). Internally then, what is stalling this essential integration process is more a thing of political posturing on self interest by the ruling clique than reservations of political pragmatism.

Many will agree that the Caribbean is currently "one of the most volatile areas of the world..." and in the same breath admit that the region is not organized into a cohesive social/political/economic entity. It therefore stands to reason that the region as a whole is not engaging its

potential power to determine its collective destiny; thus this "volatility" is either being engineered by fate or by earthly forces that escape the reason of the local rulers. But blind though the *compradores* may be, reality stalks the sighted: with the U.S. as an 'unfriendly' northern neighbor, a fragmented Caribbean will not only be denied regional sovereignty but each country, *out on its own*, will remain desperately disadvantaged.

The proof for this is historically evident in the principles and practices of U.S. 'foreign policy', rather its 'back yard' policy, or is it its 'basin' policy on the Caribbean, Central and South America? From the expansionary creeds and deeds of the *Monroe Doctrine* to threatening Grenada with its 'white elephant' organs, the U.S. has maintained its downpressive policies

productivity and prosperity.

## The Common Ground

It would be well if Malcolm X's tenet of putting 'our religion' in the closet when faced with the immediacy of organization and unity for total liberation could be applied here. But in the Caribbean, as in much of the post-colonial world, there has developed a privileged class that *looks* like 'the people' but whose interest lies not *with* 'the people'. This group, the petty bourgeois, engage in what Fanon conceptualized or predicted as "a process of retrogression". Aspects of this "process" have been outlined by the late historian/



towards any progressive national development in the Caribbean. According to the Latin American Bureau announcing the critical book *Under the Eagle*, "(t)he poverty, repression, and underdevelopment which characterizes the region today are part of this legacy" of American economic and cultural imperialism, military intervention, and political manipulation. When compounded with the stark legacy of colonialism, the 'solution' indeed calls for a revolutionary program to liberate the Caribbean.

It becomes crucial then to construct such a framework that understands and addresses scientifically the historical, economic, political, social, and cultural factors impinging on the effective *gathering of the nations*. It is also of primary importance to understand the above factors — their continuing development, application, and their necessary relationship to one another as not developing in a vacuum and as not being neutral.

The working manifestations of a new and progressive framework will necessarily present and forward the Caribbean as a viable socio-political-economic bloc. The policies and programs of such a political entity will need to democratically develop and promote what is essential for the region's

revolutionary Dr. Walter Rodney as:

- 1) the concentration of power in the hands of a petty bourgeoisie;
- 2) the destruction of popular political expression and participation;
- 3) the manipulation of race and other divisions amongst the people;
- 4) the institutionalization of corruption;
- 5) the extension of political repression and victimization;
- 6) the vulgarization of "national culture" as a tool for class rule;
- 7) the deliberate distortion of revolutionary concepts.

There is now among the local oligarchies themselves wreckless mud-slinging (aimed mostly at Grenada), the constant delaying of the long overdue Caribbean Heads of State meeting, crippling political in-fighting between parties and among ruling parties, and certainly the "local skirmishes" between islands for the tourist revenue. In light of such ongoing characteristic traits of this class, it becomes evident that the local rulers would rather continue a parasitic/collaborationist existence than to confer with the progressive forces within their country and region for as a sound Caribbean community. The

## Time for Another Framework

by Lasana M. Sekou

responsibility then, of effective 'people's government' has long fallen from their hands.

The alternative to the present "retrogression" is for the progressive forces in the Caribbean to come forward with a revolutionary agenda that will serve the cause of true national development and regional interdependence in the context of world cooperation and coexistence. It is within this dynamism that a new framework for Caribbean Unity must either serve as a theoretical foundation or be developed from. And whether the chicken comes before the egg or *vis-a-vis*, both a critical framework and a revolutionary agenda must be in the practical interest of the

people: a) removing the *comprador* caste from their entrenched positions; b) instituting progressive social legislation and true 'people's participatory democracy'; c) maximizing and innovating developments in communication, education, agriculture, agro-industries, health, positive cultural values, and in other resource areas and industries, to dispel the poverty and *downpression* now rampant in the region.

A true revolution is neither a spontaneous phenomenon nor achieved in a day. Both the making and achieving of a revolution comes from persistent and scientific organizing and (re)educating of a people to understand as they/work, the socio-political-economic process in its entire relationship to the nation or group's relative experience and to that of the world. It is also imperative that the revolutionizing of Caribbean society/societies exclude the petty bourgeois only so much as they now function/dysfunction. According to Dr. Rodney, "neither socialism nor any form of democracy can be achieved in the Caribbean" under this group.

Finding common ground must also take into account Caribbean nationals abroad who intend to return, especially students. The

CONTOP 7

# THE HAITIAN REFUGEE CRISIS

## A Forum & Film Presentation



Film: **“North-South Monologue”**

Panel Discussion: **Father Antoine Adrien** - Priest/Activist  
**Carol Charles** - Graduate Student  
 Sociology - SUNY Binghamton  
**Max Manigat** - Professor of Black History, CCNY  
**Georges Jean-Charles** - Foundation Toussaint Louverture

**Thursday, October 28, 1982**  
 4 to 8 p.m.  
 Stony Brook Union, Room 236

Reception

Sponsored by: Africana Studies Program  
 Haitian Students Organization  
 Stony Brook Foundation

# EDITORIALS



So What Else is New?



**CONTINUED 5**

choice for students in particular is to return and take up residence on the village ant hill, accomodate the metropolitan capitalists at the poor's expense, become disillusioned and succumb to the 'brain-drain', or engage in, or initiate programs and projects to revolutionize conditions in the area. Conditional on this "educated" Caribbean cadre's best choice is the responsibility they must take upon themselves while studying abroad, to keep in touch with the realities at 'home', borders notwithstanding.

**Towards a Caribbean Revolution**

On March 13, 1979, the eastern Caribbean nation of Grenada was rocked by a historic and relatively bloodless revolution. This revolution subsequently brought on the official wrath of

America and is yet sending shock waves throughout the region. The implication of Grenada's revolution takes on greater magnitude as the first in the English speaking Caribbean, a designation grouping the majority of Caribbean countries.

Grenada's progressive foreign policy, solidarity with regional and international revolutionary forces, concrete national and human developments, gives it a crucial lead in forwarding a new and democratic social, political, economic, and cultural order that puts the fundamentals of human rights, national integrity, and the interest of the region foremost. According to an EPICA publication, "today, Grenada has become the new symbol of hope for the poor people of the Caribbean."

# Notices

Caribbean Club meets Tuesday at 8:00pm at Stage XII Lounge

BlackWorld meeting Wednesday 8-9:00pm. Room 060 Union Building

African American Students' Organization meets Wednesday 7:00pm Old Biology Building 155A

Applications Available for 1983 Newspaper Fund Minority Internship Program. Application Deadline, Thanksgiving Day, 1982 (Nov. 25, 1982). contact BlackWorld

Haitian Students' Organization meeting Thursdays at 9:00pm, Stage XII Cafeteria.

# Letters

My name is Barbara Quick and I am very concerned about the drop in enrollment of minority students at Stony Brook University. And even more so, I'm concerned for students with dependents. We need to get together and help each other survive here, to lift each some of the emotional and economic pressure so we can focus more attention to our academic studies.

I am more than willing to give my spare time to other parents who can't afford to pay someone to watch and care for their children while they attend classes. I'm sure there are other people in the community who would want to donate their time or exchange their free time for a babysitter.

This is a very important issue that should not be overlooked or taken lightly. I would like to hold group sessions on a weekly basis to set up schedules for babysitting. The first meeting will be on Saturday, October 23, 1982 at 1:00pm.

For a lot of parents in school, having someone to care for their children is the deciding factor as to whether or not they can remain in school. My address is Stage XII, Building C 1040, Stony Brook, NY. 689-9161.

## BLACKWORLD

"KNOW THYSELF"

**Cozbi A. Sanchez**  
Editor-in-Chief

**Michael Grimes**  
Assistant Editor

**Jefferson Miller**  
Business Manager

**Photographer** ————— **Kelvin Daly**

BLACKWORLD is a bi-monthly student publication at the State University of New York at Stony Brook. Address all correspondence to BLACKWORLD, Rm 060, Student Union Building, SUNY at Stony Brook, Stony Brook, N.Y. 11794. Material can also be submitted in BLACKWORLD's mailbox, 2nd Floor, Student Union Building (Polity Office). Phone 246-4762.

# Self-determination for the Palestinians!



A forum on the Palestinian peoples struggle to recover their homeland and establish a Palestinian state.

Speakers:  
-Palestine Congress  
-Amiri Baraka, LRS

Oct. 22, Friday 7:30 pm  
Washington Houses Community Cntr.  
1775 3rd Ave at 98th St.

Dinner 6:30 (\$3)

League of Revolutionary Struggle (M-L)

The League of Revolutionary Struggle (M-L) is a multinational Marxist-Leninist organization with chapters across the U.S. The LRS is active in the workers movement, the struggles of Black, Latino and Asian peoples, the student movement and internationalist work to support the struggles of countries and peoples around the world against the domination and bullying of the two superpowers, the U.S. and Soviet Union. The LRS is dedicated to building a communist party which can lead the struggles of the working people against the ruling class and fight for the victory of socialism in the U.S.  
The LRS publishes UNITY, a bi-monthly newspaper with full international and domestic news and analysis. For more information, write P.O. Box 127, Oakland, CA 94604.

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# MALCOLM-KING LECTURE SERIES

...GUEST SPEAKER...

**KWAME TURE**  
(Formerly Stokely Carmichael)  
Organizer,  
All African Peoples  
Revolutionary Party



...TOPIC...

## DIRECTIONS FOR THE LIBERATION MOVEMENTS OF AFRICAN PEOPLES IN THE 80's

Since the early 60's as young college-age organizer in the Mississippi Delta with SNCC, Kwame Ture has been in the forefront of Black Struggle. His 1st book - BLACK POWER - laid the foundation for the Black Revolutionary upsurge in the late sixties. He has been an activist ideologue, internationalist and always faithful to the African Revolution. For the past decade he has resided in the African nation of Guinea while helping to build a progressive party on the international scene. Kwame always has a message of enlightenment and progress for our people.

SUNDAY - OCTOBER 24th, 1982  
7:30 P.M. - 10:00 P.M.  
House of the Lord Church  
415 Atlantic Avenue  
Brooklyn, New York 11217  
all trains to downtown brooklyn

...FREE ADMISSION...SUGGESTED DONATION: \$2.00  
all proceeds toward the new BUF headquarters

COME TO MEDGAR EVERS COLLEGE ON NOVEMBER 1st  
BLACK SOLIDARITY DAY

For information... 638-0811 / 625-8292

REPORT ON YELLOW THUNDER BY AIM LEADER BILL MEANS WILL BE GIVEN

# The revolution continues



"The degree of a country's revolutionary awareness can best be measured by the political maturity of its women."

---Kwame Nkrumah



# L.A.S.O. PRESENTS

## L.A.S.O. GOES TO "Expression '82"

Llamado a todo el estudiantado Latinoamericano

Compañeros,

Ahora tenemos la suerte de poder expresar nuestras ideas e inquietudes al mundo por medio de este periódico, nuestro periódico, "Black World". Me urge que a todos ustedes les interese participar con la comunidad Latinoamericana (Centro América, Suramérica, Caribeantillana) mejor dicho: Afroamericana.

Les pido sus ensayos de crítica (política o social), poesía, etc.; que tenga que ver con nuestra causa aquí o fuera de Stony Brook.

Un viejo refrán dice:

"En la unión está  
la fuerza."

Wilson R. Hernandez-Peralta

Nota: All writers express their own opinion.

En un esfuerzo por retener su cultura un grupo de estudiantes patrocinados por "LASO" se dirigió a la ciudad de Nueva York a deleitarse con una presentación donde se desplazaron las artes de tres culturas vinculadas en cierto modo por su origen Africano. Este evento tuvo lugar el Sábado 9 del presente mes en el teatro "Space Symphony". La nombrada presentación, "Expression 82", dio apertura a la noche con la actuación de los grupos "Mighty Sparrow" y "Steel Band" ambos provenientes de Trinidad. Esta última tuvo una gran acogida del público que con gran entusiasmo aplaudía al mismo tiempo que gritaban: "otro, otro..." hasta ser complacidos nuevamente con el ritmo de la música de aquellos jóvenes.

Para dar continuación al evento, tuvo lugar la magnífica presentación del grupo "Negrura" con la actuación de Julio Axel Landron. Este joven posee la gracia de expresar al máximo el sentimiento arraigado en su cultura borinqueña. Julio

Axel logró conmover al público haciendo en ellos conciencia de su origen. Las expresiones de este son las de una juventud que lucha por conservar una cultura que el modernismo y el imperialismo se empeñan en exterminar. Julio Axel con mucho orgullo y gran estilo hizo alarde de su cultura al público presente.

Para concluir la noche, tomo lugar la actuación del famoso grupo de Ballet Folklórico Dominicano. Una vez más este grupo se apoderó de toda la atención de sus espectadores con el despliegue de sus hermosos vestuarios y curiosos artefactos con que adornaron sus bailes. El baile en la República Dominicana encierra su cultura desde los primeros días de su historia. Este grupo, tan bien dotado en su arte, no hizo más que dar muestra de ello.

En general podríamos tomar este acto como un ejemplo a seguir para mostrar siempre nuestra cultura Afro-Antillana.

Maria Molina  
LASO Officer

## The Trouble With Us

by David Acevedo

I have been here at Stony Brook for two years. During those two years I have always wanted to write an article directed at the minority populace, but specifically aimed at the Hispanic undergraduate students. Finally, after the commencement of my junior year, that article is rolling off my typewriter. I do hope that this article isn't two years too late.

As is inevitable in an institution such as Stony Brook, I have met an abundance of people with different ethnic, social, and economic backgrounds. In my conversations with these people I have made it an effort to inquire about their reasons for being here at Stony Brook. Some have told me that they are here to get their degrees and to go on to graduate school. Others have told me that they are here to meet and interact with other people, while simultaneously earn their undergraduate degree. Others have told me that they do not have the vaguest idea of why they are here. I am sure that all of us have felt like this at one time or another. It only becomes a problem when one goes through four years in this place without having found an answer to this question. In such a case I would suggest that one sit down and re-evaluate their situation; you really have problems.

The reason that I am at Stony Brook is to get a "full" education. A full education does not strictly lie within academia, it also lies within social interaction. I get highly pissed when people here tell me that they have absolutely no time for anything but their books. These are the kind of people who diligently lock themselves in their rooms, or as I call them, cells and do not bother to get involved with anything here at Stony Brook. These are also the same people who are constantly complaining about "the things that are wrong with Stony Brook." There isn't anything wrong with Stony Brook; there is something wrong with the people at Stony Brook, and I do not mean the administrators. I understand that we all came to

Stony Brook with the same intentions, to get a degree. But, dammit, there is more to life than just a diploma. Life, no matter which way you look at it, is about people. You have to learn how to deal with people. In order to know how people think you must interact with them at various levels. Who told you that Physics, Biology, or the exam you took last week was difficult? People are much more complex and thrice as important as any course here at Stony Brook or anywhere else.

Another reason why folks do not bother to socialize is that they "pass judgement" on people or clubs here at Stony Brook before they actually get involved. For this reason, it is those who have predetermined assumptions about others that are the ones to suffer. It is here, due to the lack of communication and the presence of misinformation that tensions between people begin, along with stereotypes and stigmas. If you are into perpetuating stigmas then keep "passing judgement" on people and organizations without getting involved.

The popular response here at Stony Brook for not getting involved is that if one does get involved then their grades will suffer. Grades only suffer when there are a small number of people involved in a club or any other group. If more people are involved in a club then the responsibilities can be dispersed equally among all the members of the club. Although there are several people in an organization who just don't care what goes on, the number is too small to make a profound difference, although this should not exist to begin with. It is not only our responsibility to inquire about what is going on within a club, it is incumbent upon club officers to make everyone aware of what is going on and to involve everyone as much as possible.

This problem of apathy or non-involvement, call it what you wish, seems to be most prevalent within the Hispanic community here at Stony Brook. I look at organizations such as S.A.I.N.T.S., the Haitian Club, the Caribbean

Students Club, and other organizations and they always have a good turn-out at their general meetings. Why should L.A.S.O., the Latin American Student Organization be any different? I have been involved with the organization since my freshman year and am currently the organization's president. The membership, since I have been here, has been constantly low. Why? I have a few observations but not one specific reason. Maybe participation has been low because people have already "passed judgement" on L.A.S.O. and has spread their misinformation to others. Maybe the organization is doing something wrong that it is not aware of. If this is the case, tell us! We do not want to repeat the same mistake more than once. Maybe participation has been low because no one cares or simply because they are not even aware that L.A.S.O. even exists. Don't laugh, this possibility is highly probable. Whatever the reason, the organization will not find the answer by itself. We urge everyone, both Hispanic and non-Hispanic to get involved. No one really knows how important their input is until they have taken the initiative. I cannot overemphasize this point. Come out to our meetings and meet the members of L.A.S.O. We hold our general meetings bi-weekly on Thursday evenings at 8:00pm in Room 236 in the Student Union building. The meetings are announced in Statesman, Stony Brook Press, and in Blackworld. Keep your eyes peeled.

I hope that with this article I have made people mad. I also hope that I have been able to effectively convey the importance of participation, especially at an institution as big as Stony Brook. I hope that after this article is printed that I am stopped on campus and given a complaint, a suggestion, or asked a question about the organization. I will be more than willing to listen. If all of the things that I have mentioned do happen then I am not two years too late. Rather, I am right on time.

(The writer is President of L.A.S.O.)

Laso Presents...

## Enriquillo Cimarron

Enriquillo Cimarron,  
Enriquillo,  
Enriquillo sublevado.

Cimarron Enriquillo,  
Cimarrón,  
Cimarrón no esclavo.

Enriquillo Cimarrón  
desde los tiempos antiguos  
cuando llegaron fragatas llenas  
de gente pirata  
y aventureros  
que matan  
por el oro y la plata

Enriquillo Cimarron  
nace  
ye vive

en el monte  
en la ciudad  
en la selva.

**NUNCA OLVIDA SU TIERRA!**

Enriquillo Cimarron  
tiene la sangre caribe  
de su abuelo aniquilado;  
de su abuelo esclavo tiene  
el coraje y la fuerza.

Enriquillo Cimarrón  
tiene la piel tostada  
sin que se la pida al sol,  
la dá su vena africana.  
Esa que tiene la bamba  
y la nariz aplastada.  
Esa que  
orgullosa  
su abuela negra reclama.

Enriquilla Cimarron,  
mulato antillano:  
**AFROCARIBEANTILLANO.**  
Raza de todas las razas  
que habla  
patoi y papiamento,  
español, ingles  
y otros dialectos.

Enriquillo Cimarrón  
este es tu nombre,  
Mulato,  
no te lo cambies;  
fijate que yo lo llevo  
clavado en mi pecho  
porque ya he visito,  
mi negro,  
muchos mulatos nacieron  
y muchos siguen vendiendo  
este nuestro pellejo.

Enriquillo Cimarron,  
Enriquillo,  
Enriquillo sublevado.

Cimarron Enriquillo,  
Cimarron,  
Cimarrón no esclavo.



Enriquillo Cimarrón,  
Cimarrón Enriquillo:

“Yo, un hijo del Caribe,  
precisamene antillano.  
Producto primitivo de una ingenua  
criatura borinquena  
y un obrero cubano . . . ,”

—Pedro Mir

Enriquillo Cimarrón  
mulato antillano  
que quema la caña dulce  
y corta los alambrados  
de tierras que son tan suyas

Mezcla de sangre  
que no toda el mundo aguanta  
por ser tan dulce y caliente  
cuando su amante es la patria  
y venenosa y amarga  
si ya han querido violarla.

Enriquillo Cimarron  
ran, ran,  
always ran.  
Looking for freedom,  
looking for justice;  
looking for his kingdom.  
And now he is walking,  
walking, walking;  
walking over  
the “Misters”.  
**NO MORE RUNNING.**  
**BUT YET WALKING, WALKING.**  
And I follow that intention!

Wilson R. Hernandez-Peralta

# Laso Presents...

## RECURDO DE NINO

Ponderings . . .

at a threshold  
 new york is as grey  
 as the silver in my ear,  
 it lights as bright  
 as my five and dime gems.  
 i think i'll spend some time alone.  
 the sugarfields  
 have all turned sour  
 in my search  
 For the ultimate sensation;  
 my repertoire is over  
 but it's alright  
 grey is not my color  
 nor of a dripping mango  
 wisps of feathers  
 slowly sailing by  
 dreams of rainbows  
 cracked over the sky,  
 shining realities  
 battling to suck you.  
 new york, way uptown  
 didn't i miss  
 your fading face.  
 I traveled so far  
 to this place  
 a cheaper copy  
 polyester and all.  
 So I wrote myself a script:  
 Isn't the sun nice . . .  
 . . . but so windy and desolate . . .  
 so damn cold . . .  
 Characters and topics  
 and the consciousness  
 of this song  
 all being told  
 to an audience of none  
 chanting claps  
 . . . clap . . . clap . . . clap . . .  
 All is different  
 to the authors first intentions,  
 the frail stories  
 withered in the cold  
 the truths  
 (all fourteen of them virgins)  
 passed untouched.  
 Let me introduce myself  
 I am the concept  
 of different size and taste  
 stoned from contemporary inspiration  
 at a tropical corner  
 with barclays, and rum  
 being rocked to sleep  
 by an air of pregnant sea  
 my silver gem earrings  
 blazing with the evening sun.

Sonia Ramirez

qué pensarás  
 cuando te afeites  
 y me veas detenida allí?  
 me enjabonaras  
 sin mirarme  
 pasarás el frío filo  
 por mi garganta tibia

Sonia Ramirez



**Stop  
 the  
 S.W  
 in  
 San**

("Mambro' se fue a la guerra, que dolor, que dolor, que pena.")—Cantico de juego infantil.

Cuando nino  
 jugabamos realidades  
 que nos hacian felices.  
 Juegos malvados  
 tirando tiros  
 con revolveres incansables  
 y ametralladoras importadas  
 que vendian en la farmacia.  
 Mantando lo otros  
 escogidos  
 entre nuestros amigos  
 y nuestros hermanos.  
 Que suerte, que suerte.  
 A mi no me mataron.  
 Juguemos, juguemos,  
 sigamos jugando.

Las lagrimas de las madres  
 y de los hijos  
 enjuagan  
 las calles acaloradas  
 de un lugar en el mapa  
 que es todos los mapas.  
 Una patria hecha tierra,  
 una tierra hecha tierra  
 de campesinos que querian tierra  
 para sacr frutos; no carne humana.

Pa... Pa... Pa... Pa...  
 Suenan los tiros  
 en nuestra memoria.  
 Pa... Pa... Pa... Pa...  
 Suenan los tiros  
 matando gente  
 matando amigos  
 matando hermanos  
 matando niños  
 que juegan sus realidades  
 sin ser felices.

Wilson R. Hernández—Perlata  
 SUSB Student

## REALEMAS: REALIDADES EN POEMA

1

¿Quien cometio el error?  
 ¿El hermano viejo o el menor?  
 Yo se que el le daba a la vieja  
 Y el viejo se lo advirtio, pero los  
 golpes no hacen necesario el  
 degoyo del menor—Digame la razon  
 ya que sobre mi cae, hay! que  
 tremenda confusion—  
 Ahora con el arroz en vez de  
 habichuelas se corta las venas y  
 la sangre le echa para aliviar el dolor  
 Creo que es imposible ya que el  
 sufrimiento de el no se compara con  
 la muerte espiritual de su vieja  
 Y si es verdad que quiere conquistar sus penas  
 a su mama le tienes que tambien rajar las venas!!  
 Vuelvo y pregunto, ¿quien cometio el error?, ¿el viejo?  
 la vieja? el menor?, o el maldito sistema?!!!

2

Caminando por ahi, I saw an hermosa goya pasar  
 A fui-fuio with ascalofrio which means elevating  
 chills from my pinky toe to my kinky fro  
 I felt a beat and not from the chest but  
 above the knee  
 Campante she cruised and streams of screams that  
 pained and bruised by auditory track, Excuse me  
 le dije fue sin maldad, and thought to myself  
 que lastima that such cinnamon flower should  
 have turned to sour.

Ramón Nuñez

# L.A.S.O. Presents...

## The Illusion of Unity

Ramon Nunez

Brothers and sisters, hermanos y hermanas, I have decided to address a very ugly and unfortunate aspect of the realities in which World (it has never been Third World) people find ourselves here in Stony Brook and everywhere else. Although, many emotions may be triggered and even some feelings hurt by the following article, it is observations which are shared by many brothers and sisters and which must be brought out into the open: the subject is unity in practice, not in theory.

The simple fact is that there are too many self-destructive attitudes among and within the different groups which compose the world community here in Stony Brook; more specifically, I am referring to the apathy, plasticity, artificiality, back-stabbing, and mental narrowness which characterizes a noticeable minority in Indoafrohispanic, Afrikan-American, and Caribbean communities. We have folks here who greet you when they please or if it is convenient for them to do so; folks who preach Pan-Africanism, Pan-Caribbeanism, Pan-Americanism (South), in short all "pans" and "isms", and yet these are the biggest ethnocentric and languagecentrics around; folks who deny help to brothers and sisters and delight themselves by seeing the others fail; and also we have those who under the guise of altruism play political games to satisfy and boost their selfish micro egos.

Folks, the above list is, by no means exhaustive, however, my purpose here is not to cas-

tigate or crucify but to hopefully make a dent and eventually eradicate this injected cancer which has prevented us from reaching human being status. Ask yourself, why must we still suffer the symptoms of ignorance which serve to weaken us? At this point in history we know who infected us! We know who are the invaders, and the tactics which they used and are still using! Most important, we have the antidote, and this is unity. Now, we are not talking about unity of the idealistic or reactionary type, cause we do not need nor can we afford that one, no sir. What we need is ORGANIC AND ACTIVE UNITY!!! Yes, companeros, the unity that destroys racism, poverty, genocide, and decadence and builds justice, life, freedom, and growth. We owe it to the fallen heroes and heroines who paved the way for us to be here and to our future rainbow children to UNITE!!!!

At this point some of us are thinking "This kat, is calling for unity but how are we going to achieve this if we all have different shades, different languages, different cultures, and hell we are all different?" To this I reply, BE YOURSELF AND FOR REAL; OPEN YOURSELF TO OTHERS!!! After all, we are not that different, we are HUMANS and in the SAME DAMN BOAT!!!

FROM WEYOUME  
THE STRUGGLE CONTINUES, CONTINUES,  
LA LUCHA CONTINUA, CONTINUA, CONTINUA,  
LA LUTTE CONTINUE, CONTINUE, CONTINUE.



**L.A.S.O.**  
**presents a**  
**Halloween**  
**Party**  
**Coming Soon!**  
**Look out for**  
**more details**

STATE UNIVERSITY OF NEW YORK AT  
**Stony Brook**

Admissions .....	65126
Barnes & Noble Bookstore	
Stony Brook Union .....	63668
Health Sciences Center .....	62665
Bursar .....	63470
Career Development .....	67024
Curriculum and Instruction .....	63420
Disabled, Office of the .....	66051
Financial Aid .....	67010
Foreign Student Affairs .....	67011
Health Sciences Center .....	62101
I.D. Office .....	66157
Library .....	65976
Meal Plan .....	67008
Off Campus Housing .....	65979
President's Office .....	65940
Records/Registrar, Office of .....	65120
Residence Life .....	67006
Student Accounts .....	65100
Student Affairs .....	67000
Traffic Office .....	66013
University Affairs .....	66570
Veteran's Affairs .....	67012
Walk Service .....	63333

### STUDENT ACTIVITIES

Audio Visual Services (SCOOP) .....	63316/63673
Club Information .....	63673
Commuter Center .....	63673
Concerts, SAB .....	67085
Ticket Office .....	66816
Crafts Center, Union .....	63657
EROS .....	65683
Film Schedules .....	63636
Fine Arts Center Box Office .....	65678
Gay Student Union .....	67943
Graduate Students Organization .....	67756
Gym .....	66790
Interfaith Center .....	66843
Polity .....	63673
Polity Hotline .....	64000
Pool .....	66790
SAINTS .....	68330
SCOOP Student Co-op .....	63673
Statesman .....	63690
Stony Brook Press .....	66832
Stony Brook Union .....	67101
Student Activities, Office of .....	67109
Womyn's Center .....	63540
WUSB 90.1 FM .....	67900

### QUAD OFFICES

G Quad, Irving College .....	65133/4
H Quad, Langmuir .....	65105/67750
Kelly Quad, Cafeteria .....	64086/64072
Roth Quad, Mount College .....	67049/67767
Stage XII, Cafeteria .....	68688
Stage XVI, 1002 Building A .....	68240
Tabler Quad, Sanger College .....	67153/4
Residence Life Central .....	67006



# SCIENCE

## Harvest on the Nile

Recent discoveries by an international team of archeologists, representing the Southern Methodist University, the Geological Survey of Egypt and the Polish Academy of Sciences, appear to challenge the currently held views on the why and when of agriculture and its early impact on civilization.

It is commonly held that farming started about 10,000 years ago, in those parts of Southwestern Asia where wild strains of wheat and barley continue to grow today. Furthermore, the theory continues, it occurred because the demands by the increasing human population exceeded the supply of food gathered from the wild, thus leading to the cultivation of the formerly wild food plants. In turn, the thriving population led to the creation of villages, complex government and social organization. And thus began civilization.

The team's excavation at the Wadi Kubbania, in the flood plains of Egypt's Western Desert, throw this all into doubt. They uncovered evidence that suggests that between 17,000 and 18,000 years ago—8,000 years before the textbooks say agriculture began—the inhabitants of this region were raising crops of wheat, barley, lentils, chick peas and dates. They continued to do so for another 13,000 years through the classical Egyptian civilization and on to modern times. The team's findings further suggest that this type of agriculture did not necessarily lead to village life, and most probably the people continued their nomadic ways as hunters and gatherers. Farming was just another resource in a broad-based existence. If these conclusions are correct "they raise anew the question of why civilization emerged."

In spite of the arid conditions in the wadi, it rains once every 15 years; each year, as it did until the Aswan Dam was built, the Nile would overflow its banks. It flooded the surrounding areas depositing a layer of rich silt and created an embayment. The lower parts of the wadi would have been particularly attractive with fish

in the river, ducks and geese in the marshes, grasses, bushes and trees surrounding the marshland and antelopes and wild cows roaming the vegetation. The team found the remains of the ancient camps at three distinct levels. High up on the sand dunes bordering the embayment, lower down on the ridges of the depressions in the embayment and still further down where wadi empties into the Nile channel.

In the high dune camp sites, the team not only found the remains of plants—as seeds—and animals, but also stones that were used to grind flour. Other stone implements included cutting blades, engraving burins and hide scrapers. The ashes and charcoal that were found at these sites suggest that some of the fish and meat was preserved by smoking for consumption later in the year.

As the water level continued to recede and the highest ponds dried up, the still damp ponds, covered with rich silt, made an ideal spot for crops and it was probably at this time that the cereals and legumes were planted. In these soft and sandy dunes a stick would have sufficed as a crude hoe. No grinding stones were found in the middle areas suggesting that there was no plow in these areas. This would not be surprising since the flood plains consist of heavy clay and a plow would have been necessary, and these implements were unknown in the Paleolithic.

The composite picture arrived at by piecing together the evidence dug up from the camp sites suggests the following life cycle. First these ancient inhabitants camped in the wadi during late August and September immediately after the flooding, and may have gone elsewhere in the Nile Valley until December and January when the crops were ready for harvesting. It is still common practice for primitive farmers to leave an area once planting is complete and to return during harvest time. It is also known that the inhabitants of the wadi spent some part of the year near Esna, 90 miles north of the wadi. While it is not yet clear that the inhabitants

stayed until early spring, they certainly were there in late spring or early summer at the mouth of the wadi with the river at its lowest. Judging by the bones recovered from the low camp sites, hunting at this time of the year was for larger animals such as hartebeest and wild cattle. As the summer wore on and the level of the river rose, they left for elsewhere only to return in late August whereupon the cycle would be repeated.

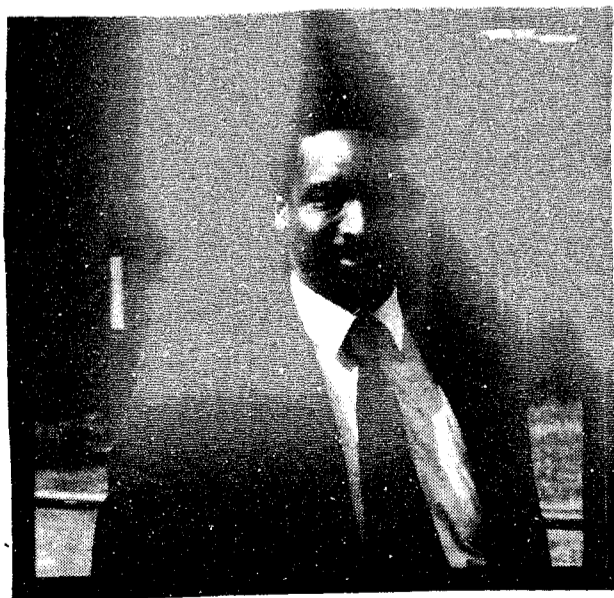
One of the chief questions that the researchers had to answer was whether these ancient inhabitants were simply gathering wild grain or were they planting it deliberately? The evidence identifies pond beds as the sites of planting, sites where grains could not have survived naturally given the unreliability of annual flooding. The structure of the grains indicate that the grains were domesticated. The rough fracture zones of the grains excavated at the sites, as against the smooth fracture zones of the wild strains, is typical of domesticated grains. Furthermore the excavated barley grains have a twisted form which is peculiar to the six-row barley and all six-row barley is domesticated. Thus the researchers conclude that this evidence is sufficient to indicate deliberate planting and therefore farming, however simple.

While the findings conflict with accepted theories, the team finds them to be in line with other discoveries in the Nile Valley. Thus the findings at the Wadi Kubbania are not isolated and the use of cereals was wide spread, occurring among diverse cultural groups.

*NOTE: This article is adapted from an article by F. Wendorf, R. Schild and A.E. Close in Science '82, a publication of the American Association for the Advancement of Science.*

## PERCEPTIONS:

by Cozbi Sanchez



Name: Herb Petty

Title of Position: Assistant Director of Public Safety

Job Description: Supervise officers, hirer of employees in department consisting of 14 supervisors, administrative supervisors, 6 detectives, 72 officers, and clerical workers; handle complaints.

"The most common incidents for Public Safety being called in," says Mr. Petty, "are burglaries, larceny, and crisis intervention."

Q: What can members of the campus community do to prevent such incidents from occurring?

A: Quite simply, students must start locking their doors, being more cautious as to who they let in their rooms. Residence Life must insure a more closer interaction with students, talk to students. Incidents brew over a period of time. They must be dealt with from the beginning.

Q: What is your relationship with Black students?

A: As a former student at this very same university in '69, I can definitely identify with the students.

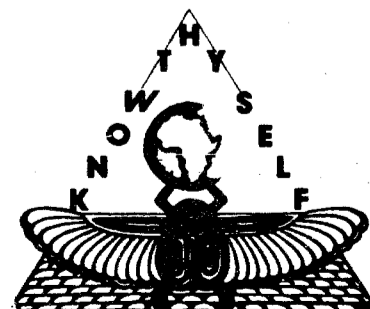
Q: What is your view of the present generation of Black students in college?

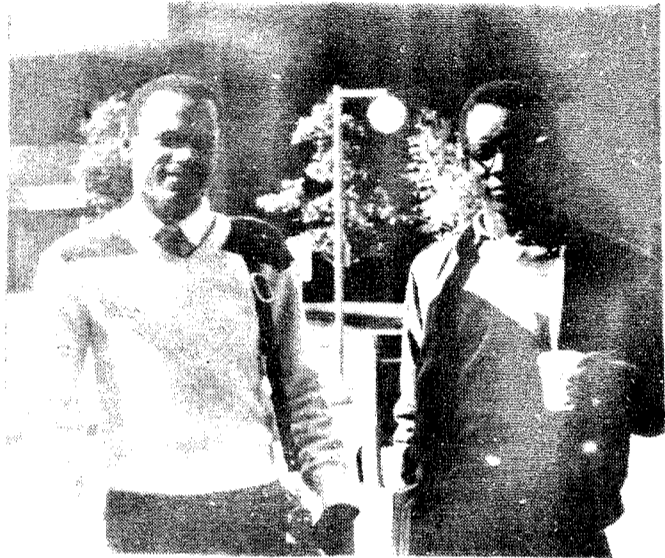
A: My view is most positive. It's tough for Blacks. Most of us don't have parents in the professional fields, to provide us with that 'pull'. For a scale from 1 to 10, we must be 12 to be top. The students are starting to use their heads more, exposing our sixth sense. Our character is a result of our thoughts. We're getting into metaphysics; finding ourselves.

Q: Who is 'Herb Petty'?

A: I consider myself very earthy, warm, sensitive. If I can help someone, gear them in the right direction, I don't hesitate. . . We as a people, with our ability not just to see, hear, touch, and smell, have also the ability to evaluate. . . I never forgot where I came from, never lost perspective.

Says Herb Petty, jack-of-all-trades; pilot, scoober diver, family man, and educator, "I enjoy the job," and he attacks the job with the vigor and energy that one can only label as efficiency.





**CULTURE AND CONSCIOUSNESS**

**FACES OF A PEOPLE**

Photo Essay by Kelvin Daly

# Feature On: **THE ONE**



Name: Laura L. Pegram  
Major: 1st year Medical Student  
Zodiac Sign: Aries  
Birthplace: New York, New York  
Philosophy:

- 1) Be your own leader and not a mere follower. Why not scuff-up your own shoes and grow in the process? Unless you like peering down on the run-down soles and heels of everybody else's footwear, go for being an individual.
- 2) Do not "shoe-box" your talents and abilities. Keep the lid open. You can only do as much as you allow yourself to do. You and only you alone can set your own guard-rails or choose to have none.
- 3) First be a friend to yourself, like yourself and work at it daily!!
- 4) WORK at turning back our prideful pages to the chapters on Fannie Lou Hamer, Charles Drew, Theolonius Monk, Bessie Smith (dot, dot, dot). Dust has been known to collect on the surfaces of laden objects, so swing the rag frequently! Realize the reality of who you are and who you can be!

Hobbies: Writing, painting, tennis, swimming, paddle ball  
Goal in life: To be happy and helpful to my community  
Activities: S.A.I.N.T.S., Blackworld Newspaper, member of the Council of Black Student Organizations, S.A.A. (Students Against Apartheid) member, tutor  
Message to campus community: Forever reflect the positive that you receive and then shine the light on someone else. Pass it on to your brothers and sisters—pass it on . . .  
(Jean Watt and Terry Callier)

Dedicated to Carl from Robin

It's not often that one finds such a wonderfully sweet, cute, fun, and thoughtful individual.	I have been blessed . . .
It's not often that one comes across someone like that <i>anywhere</i> , much less during a four year journey through the Brook.	And I would be a total fool not to realize that.
I have been blessed . . .	You have lit up my life with a sure and steady sunshine that never sets.
It was a pleasant surprise.	You have likened unto my world a new beginning.
And it was a cute coincidental convenience that my six foot-five inch sweetheart hails from the Bronx, not far from home.	I thank you for the year that we have spent together,
I am at home with you in more ways than one.	Please stay . . .
	I love you so very much
	And you have touched my life in ways that I can <i>never</i> forget.

## Preparing Yourself For . . . **LIFE**



## **THE BLACK MAN MUST DO FOR SELF**

Happy Birthday! Ricardo  
with all my love

---

submit all personals to Blackworld mailbox, Polity Office, 2nd Floor, Student Union

---

Roland,  
Guess who is coming to dinner?  
Love, Val

---

To my suitemates,  
Thanks for accepting me into your world  
Tony

---

To my superhero!  
I do appreciate you and the things you do for me. I enjoy the time we spend together.  
Love S.P.

## *Say Something*

Chookie, You're loved.

---

Miss D., Janelle, Sharon, Maxine, and Kim,  
I am waiting patiently to see all your beautiful faces in my suite.  
Love He

---

To Nova  
Thanks for your love. It means a lot to me.  
Love Itone

---

O.K. Kelvin!  
Happiest Birthday. Share your awareness, brother.  
—Africa

---

Cuttie, You never cease to amaze me.  
—Love He

---

Val, I hope someday you will be my very own Tobago Girl!!!

---

To C-3 Hall—Hendrix,  
We have the best hall on campus. We must keep the unity on our hall in order to become a family.  
Love, Leslie C32  
Your R.A.

---

To Jessica—I've enjoyed our eight years of friendship. By meeting you I've learned what it really means to be a friend. Stay sweet and small. I love you.  
Your friend  
Leslie!!

---

Pat,  
You have been a friend to me. I also enjoy being your friend.  
Love, Val

---

Jeff, Todd, Rose, Liz, Maddie, and Joyce  
We have shared some of the most beautiful moments together at the Brook. I hope this will not change now that we're separated  
Love, Tony and Ted

---

Golda,  
May this day bring you happiness and joy, and may it also make you one year older and wiser. Happy birthday.  
—Old Roomie

---

Cozbi,  
You're doing a great job. Forward on.  
—Roland

---

Chookie, the dinner was great. The company was beautiful.

---

Spencer,  
You're a sweet pretender. Guess who?!!!

---

Happy birthday, Butterfly

---

Happy birthday Connie,  
The world loves you

---

The Lords of Kelly B210  
—Another year, the Den packed with brothers strong  
—Love, Africa

# Zionists and U.S. guilty in Palestinian slaughter

continued from pg. 1

Israeli Prime Minister Menachem Begin is himself a veteran terrorist. In his autobiography he admits to personally leading the massacre of 350 Palestinian men, women and children in the village of Deir Yassin in 1948. His terrorist group carried out the slaughter in order to intimidate other Palestinians and force them to flee their homes, so that Zionists could take over their land.

In 1967, Israel launched an aggressive war and occupied the Egyptian Sinai, the West Bank, Gaza Strip, Arab Jerusalem and Syria's Golan Heights. They carried out a terror campaign against Palestinians and Arabs in those territories, forcing tens of thousands to flee. The Israelis recently annexed the Golan Heights to be a permanent part of their territory, an action which was condemned worldwide.

In June of this year Israel invaded Lebanon. Cluster bombs, carpet bombing and artillery shells have killed tens of thousands of Palestinians and Lebanese. One-fourth of the people in Lebanon are homeless. The Israelis intended not only to force the PLO out of Lebanon, but to kill and expel the Palestinian population of Lebanon as well.

When the German Nazis tried to eliminate the Jews of Europe, it was rightfully called genocide. How are the Zionists' actions any different? The Sabra and Shatila massacres are only the latest examples of years of Zionist genocide against the Palestinian people.

## U.S. role

After the Beirut massacre, Reagan tried to make it seem that the U.S. was opposed to the murder of innocent civilians and to Israeli aggression. He spoke of his "grief and shock" and called for Israel to withdraw from Beirut.

But these words came only as a result of tremendous pressure internationally and from the American people. It is known by everyone that the U.S. is Israel's main supporter. Without \$3 billion in U.S. military aid, including some of the most sophisticated weaponry in existence, Israel could never carry out its continued wars of aggression.

After the 1967 Israeli invasion and occupation of Arab lands, the U.S. increased its aid to Israel. Today Israel gets nearly half its arms imports from the U.S. free of charge. And in spite of all Reagan's crocodile tears about loss of life in Lebanon, he has not done anything to cut off U.S. military aid to Israel.

Reagan's demand for an Israeli withdrawal from Beirut, what's more, said nothing about an Israeli withdrawal from Lebanon.

After the refugee camp massacre, a worldwide outcry forced the return of the three-nation peacekeeping force to Beirut to prevent further slaughter. Reagan announced, however, that he was refusing to set a date or terms for the eventual

withdrawal of U.S. Marines participating in that peacekeeping force. There is a big danger that the U.S. will try to keep the Marines in Lebanon "indefinitely" to intervene in Lebanese domestic politics and shore up U.S. military strength in the Mideast. Any U.S. violation of the peacekeeping role of the three-nation force must be condemned.

## U.S. peace plan

In early September, Reagan announced a new U.S. peace plan, calling it a "fresh start." The U.S. is desperate to exert control over the Mideast situation, where both the U.S. and Soviet Union are competing for domination of rich oil resources and strategic territory.

Some Arab countries were threatening to change their relations with the U.S. as a result of U.S. backing for the Lebanon invasion. The U.S. peace plan tried to reverse this trend of isolation.

*The Arab League proposal calls for an independent Palestinian state under the leadership of the PLO.*

Pressure from the Arab countries forced Reagan to call for a freeze on new Jewish settlements in the West Bank. But on the main issue, Reagan specifically denied statehood for the Palestinian people. Reagan said that the West Bank and Gaza Strip should be ruled by Jordan, with "autonomy" for Palestinian residents. The plan also did not speak to the status of Palestinians in Jerusalem, nor to the return of the Golan Heights stolen from Syria during the 1967 war. For these reasons the Reagan plan cannot form the basis for peace in the Mideast.

## Palestinian state

The PLO's main demand is for the creation of a Palestinian state. That state would be democratic and secular, with full democratic rights for Jews, Moslems and Christians. The PLO is willing to establish this state anywhere in the territory of Palestine, including the West Bank and Gaza Strip. Although the area of Palestine stretches much wider, the PLO is not insisting that a Palestinian state cover the entire territory.

The PLO also played an active role in the September Arab League meeting in Fez, Morocco, and endorsed the peace plan proposed at this meeting. The Arab League proposal calls for an independent Palestinian state under the leadership of the PLO. The Arab countries reaffirmed the PLO's sole right to represent the Palestinians. The proposal also calls on the UN Security Council for guarantees of safety for all states in the region, including the independent Palestinian state.

The Arab countries' proposal is a positive step and should be supported. It shows their support for the PLO's demand that nothing less than a full Palestinian state must be established. It is also a positive initiative to bring peace to the region.

## What should we do?

For the first time since the establishment of Israel in 1948, there is widespread criticism of Israeli policies in the U.S. The American people were shocked by the refugee camp massacres and there is growing sentiment for opening up U.S. discussions with the PLO. There were demonstrations across the U.S. in September and some politicians are voicing criticisms of Israel.

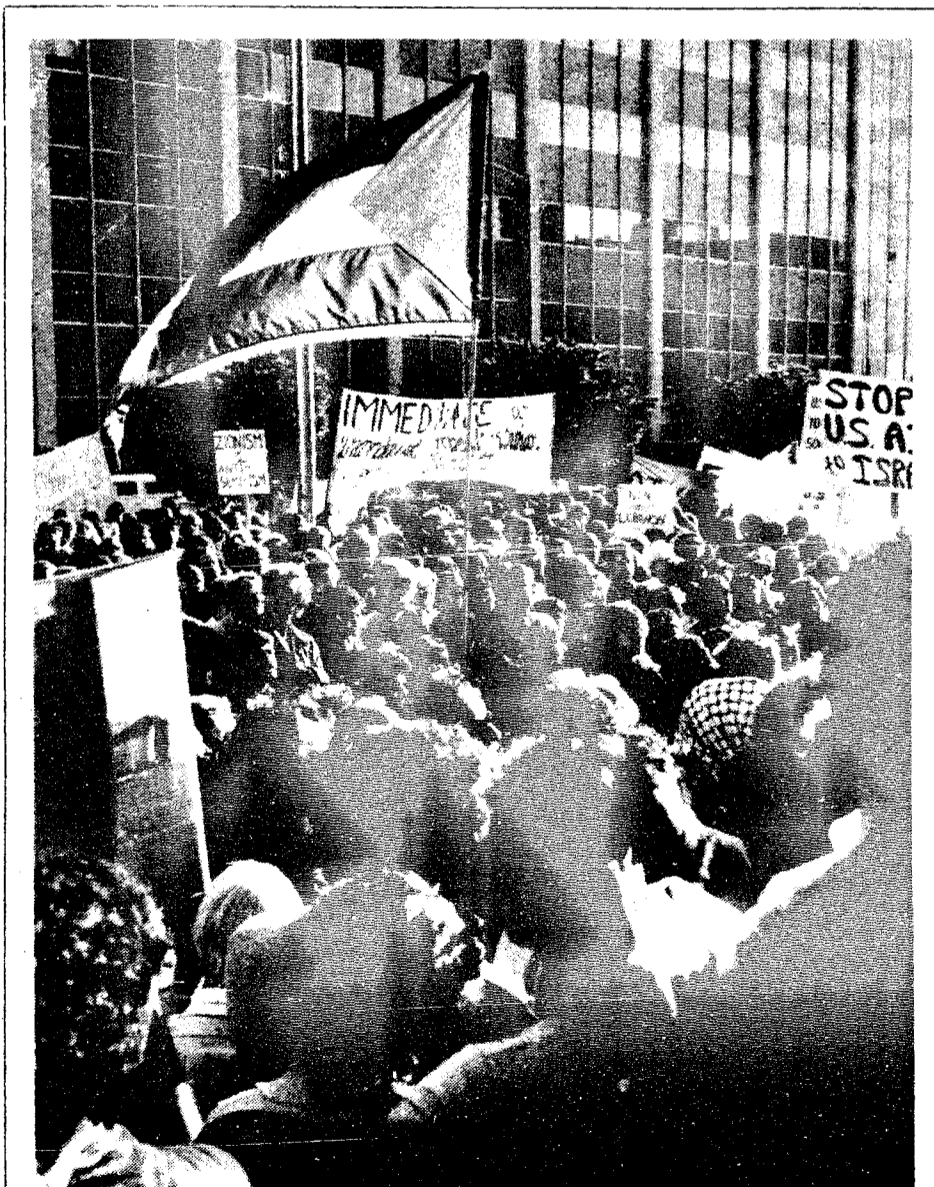
But there is still much confusion about the Israeli and U.S. roles in the area. The American people must be educated that the source of the problem is Zionism. Three demands clearly target Zionist aggression and U.S. imperialism:

**Israel must immediately withdraw from Lebanon.** There was no justification for the Israel invasion in the first place, and all Israeli troops must withdraw before there can be any peace.

**End U.S. aid to Israel.** The massacres of Palestinians and Lebanese are carried out with U.S.-supplied weapons. The U.S. must cut off all aid.

**Recognize the PLO and support Palestinian self-determination.** The PLO is officially recognized by 120 countries around the world, more than have diplomatic relations with Israel. The U.S. must recognize the PLO and support the Palestinian people's demand for their own homeland in the Middle East.

Peace will come to the Mideast only with the full recognition of Palestinian rights and an end to Zionist aggression.



Across the U.S., people held vigils, rallies and marches to protest the slaughter of Palestinians at the refugee camps and to demand an end to U.S. aid to Israel.

On September 21, about 1,000 people gathered at the San Francisco Federal Building to protest Zionist actions (above). The day before, the League of Arab Students and Progressive Student Organization organized a militant picket and rally at U.C. Berkeley.

Rallies and vigils were also held in Detroit, Denver, Atlanta, Seattle, San Diego, Sacramento, New York, Boston and many other cities.