

# Blackworld

Published bi-weekly by students at SUNY Stony Brook

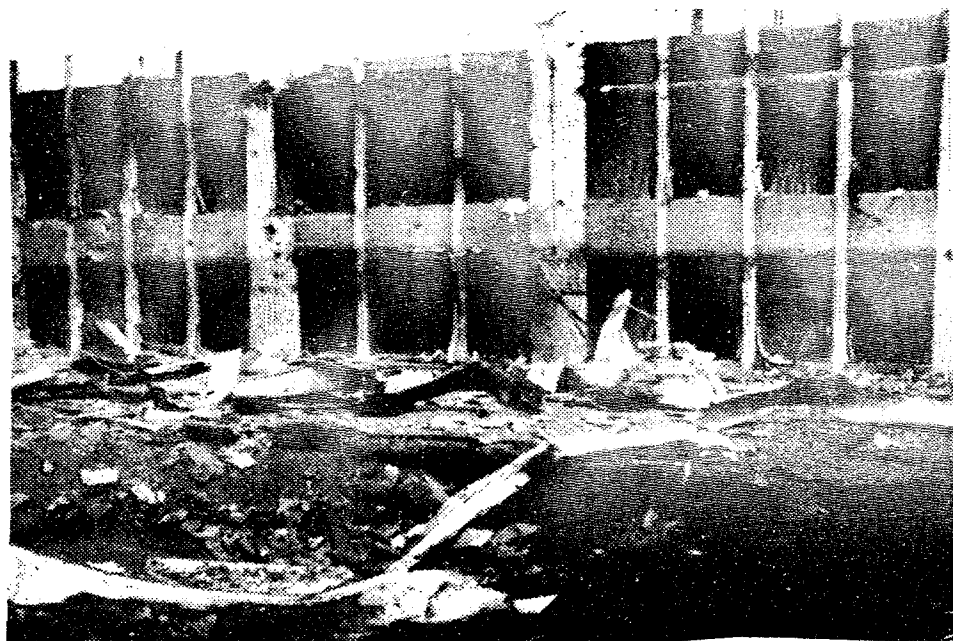


A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK

Week of April 13, 1986 Vol XIII No. 4

## The Empire Strikes Back

### U.S. Bombs Libya



Khadafi's living complex in Tripoli showing damage from U.S. bombing raid



UPI / Reuter

Residents of Tripoli inspect the damage to their neighborhood

by Yvon Magny and  
Leslee McCrimmon

On Monday, April 14, 1986, the United States launched an attack on Libya in retaliation for the bombing of a West Berlin discoteque where a U.S. serviceman was killed. On Monday evening, at a press conference, the administration declared the attack necessary, stating that it had "irrefutable evidence" linking Colonel Qaddafi directly to the bombing in West Germany.

The attack was carried out by Air Force and Navy jet fighters. Eighteen Air Force F-111 accompanied by three EF-111 Ravens took off from England and joined Navy A-6 and A-7 bomber jets stationed in the Mediterranean. The assigned targets were suspected terrorists training camps, military command posts and airfields.

However, civilian targets were also hit. There is no official death toll, but the number of casualties is believed to have been high. Among the confirmed injured are members of Qaddafi's family who were living in the El-Azziziya barracks, one of the military compounds bombed. His one year old daughter died and two of his sons are hospitalized in critical condition. In addition, the French, Rumanian and Swiss embassies sustained varying degrees of damage as did the residencies of Austrian and Japanese diplomats.

The strike was met with total condemnation from the international community with the notable exception of Britain and Israel. Britain's Prime Minister, Margaret Thatcher allowed the F-111's and EF-111's to take off from British soil, but Spain, Portugal and France refused to grant the planes the use of their airspace. This revealed the displeasure of the NATO (North Atlantic Treaty Organization) allies towards America's chosen mode of retaliation.

Reaction in the United States was overwhelmingly in favor of Reagan's actions. Support in Congress was, across party lines and public polls revealed a high level of confidence in Reagan's policy towards terrorism. Overseas, however, demonstrations condemning the actions were widespread and vociferous.

Devout supporters of Qaddafi have vowed revenge on the United States and Britain. The day after the attack, a United States embassy official was shot in the head in the capital of Sudan. Since Sudan is a neighbor of Libya, speculation is that Libyans are responsible although the assailant hasn't been captured and no one has taken responsibility. On April 17, three kidnapped British nationals were executed in Lebanon and their captors proclaimed it an act of vengeance against Britain for its role in the attack on Libya. Reprisals against the United States and Britain appear to be escalating daily with no end in sight.

#### The Bombing of Libya: Americans For, British Against

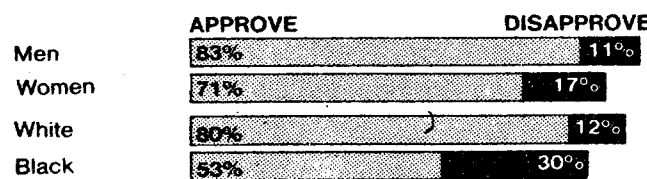
Americans were asked: Do you approve or disapprove of United States jets bombing Libya?



British were asked: Do you think President Reagan was right or wrong to order the bombing of Libya in reaction to Libya's support given to terrorists?



#### A Breakdown for the U.S.



F-111 bombers Tuesday in Britain

In the United States, 704 telephone interviews were conducted by The New York Times and CBS News the evening of April 15. In Britain, 1,051 in-person interviews were conducted by Market & Opinion Research International April 15-16.

The New York Times / April 17, 1986

Inside: Blacks in Suburbia?  
Latin Weekend Blacks in Vietnam  
Women in the Ghetto

# DROP DIME

Rebecca Sutherland

On Wednesday, April 16th, there was a Caribbean Literature Day. It was a day-long event sponsored by the Caribbean and Haitian Students Organizations, the English Undergraduate Society, the Africana Studies Department, and the English Department. The event was held in the Poetry Center in Humanities Building. The day included a Caribbean poetry and literature display, poetry readings, and appearances by guest speakers.

On Friday, April 18th thru 20th is Caribbean Weekend. Like always it will consist of good food, good music and good people. It will begin on Friday in the Union Fireside Lounge.

That same evening the S.A.I.N.T.S. will hold their annual Scholarship Awards Dinner in the Union Ballroom at 7:00 pm. Tickets are \$3.

I would like to conclude this issue by congratulating both the Melodies of Malik Sigma Psi and the Nupes of Kappa Alpha Psi in their "going over" earlier this week. Good luck to you all.

I'd like to start this issue with an apology for last week's absence of the 'Drop Dime' column. I'd also like to briefly review those events which took place most recently. On Saturday, April 12th, the Stony Brook Gospel Choir held their first Spring Gospel Fest. The day included singing, food, readings and fellowship. The event was held in the Union Ballroom and said to have been an uplifting experience.

Later that evening, L.A.S.O. celebrated Latin Weekend, which began on the 11th in the Union Fireside Lounge where both music and food began the weekend. On Saturday Evening there was a semi-formal which concluded the festivities. In addition, on Saturday evening the Ladies of Delta Sigma Theta held a probate step show for their Pyramids, in which both the Delta Pyramids and Kappa Alpha Psi Scrollers held a step exhibition in Roth Cafeteria.

## Greetings and Attention to All Third World Graduates!

Tickets for the 12th annual awards dinner for all graduates, (Saturday, May 10th, Tabler Cafeteria, 4:00 p.m.) They will be available in the Africana Studies Department beginning Tuesday, April 22nd. Graduates can pick up at least three tickets (one free ticket for the graduate and two tickets for parents which are to be paid for, \$8.00 per ticket) up until April 28th.

From April 28th through May 7th, tickets can be picked up on a first come, first serve basis. After May 7th, NO tickets will be sold. This procedure is necessary to in-

sure an accurate count for the dinner. Please cooperate, this will help to insure a better organized and better run affair.

All students who desire to be keynote speakers, please submit a copy of a three minute message to either Norma Mahoney, AIM office, or Lucia Rusty, Undergraduate Studies Office. We will make a choice by April 24th.

Thank you for your cooperation.

Gerald Shephard  
Lucia Rusty  
Norma Mahoney  
Paul Burke

"There was one of two things I has a right to: Liberty or Death. If I could not have one, I would have the other, for no man should take me alive. I should Fight for my Liberty as long as my strength lasted..."

Harriet Tubman

## SOJOURNER TRUTH: PORTRAIT OF A LEGEND

"Ain't I a Woman?"

That man over there say  
a woman needs to be helped into carriages  
and lifted over ditches  
and to have the best places everywhere.  
Nobody ever helped me into carriages  
or over mud puddles  
or gives me a best place...

And ain't I a woman?

Look at me

Look at my arm!

I have plowed and planted  
and gathered into barns  
and no man could head me...

And ain't I a woman?

I could work as much  
and eat as much as a man-  
when I could get to it-  
and bear the lash as well  
and ain't I a woman?

I have born 13 children  
and seen most all sold into slavery  
and when I cried out a Mother's grief  
none but Jesus heard me,  
and ain't I a woman?

that little man in black there say  
a woman can't have as much rights as a man  
cause Christ wasn't a woman  
Where did your Christ come from?

From God and a woman!

Man had nothing to do with him!

If the first woman God ever made  
was strong enough to turn the world  
upside down, all alone

together women ought to be able to turn it  
rightside up again.

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by Natalie Scott

Sojourner Truth (1797-1883) also known as Isabella Truth was the first Negro woman orator to speak out against slavery. She was among the best and most famous anti-slavery speakers of her day and was known as a "Pilgrim of God". Sojourner began life as a slave and after running away to freedom, worked as a domestic. Although deeply religious, she did not feel the overpowering urge to speak out against slavery until 1843 after she felt reborn. Her deep bass voice, her fierce intelligence and hypnotic control over the audience made her speeches dramatic. She was a strong woman who stood up to the violence of the people who tried to silence her. Many times Sojourner was beaten, stoned, overworked and verbally harassed but this did not stop her from speaking against slavery and from wearing a satin banner bearing the words "Proclaim liberty throughout the land unto all the inhabitants thereof". She met most of the outstanding white abolitionists such as Gerit Smith, Parker Pillsbury, Lyman and Harriet Beecher Stowe and she was received by Abraham Lincoln at the White House. The only person who outshone her in eloquence was Frederick Douglass.

Sojourner's femininity was usually questioned by her audience because of her daring, strength, and hypnotic voice. Even though she was the mother of five children, her womanhood was still questioned but Sojourner knew what womanhood meant and hard times, strength and endurance were a part of her womanhood. In her poem "Ain't I a Woman" she explains this:

# Anywhere But Next Door: Racism In Suburbia

By Anthony Atherley

We live in a divided nation. Black Americans can now work at the same job, join the same unions, ride the same buses back and forth to work, eat at the same restaurants, stay at the same hotels, and see their children educated- some of the time- at the same schools as Whites. But Blacks are still not free to live anywhere they might choose, regardless of their level of income or educational level.

Yet surveys conducted over the years show that Whites were becoming increasingly tolerant to residential integration. In 1942, six out of ten Whites polled indicated that they would object if a Black moved onto their block, even if that Black person had the same income and educational level as them. By 1965, only three out of ten objected, and by 1968 only two out of ten held out. But at the same time that two out of ten Whites objected to having Black neighbors, only 1/3 said that they were in favor of residential integration. Two-thirds of the Whites felt (and for the most part still feel) that White

people have a right to keep Blacks out of their neighborhoods, if they want to, and that Blacks should respect that right. To date all attempts at integrating exclusive white suburbs have met strong resistance because of this basic law of

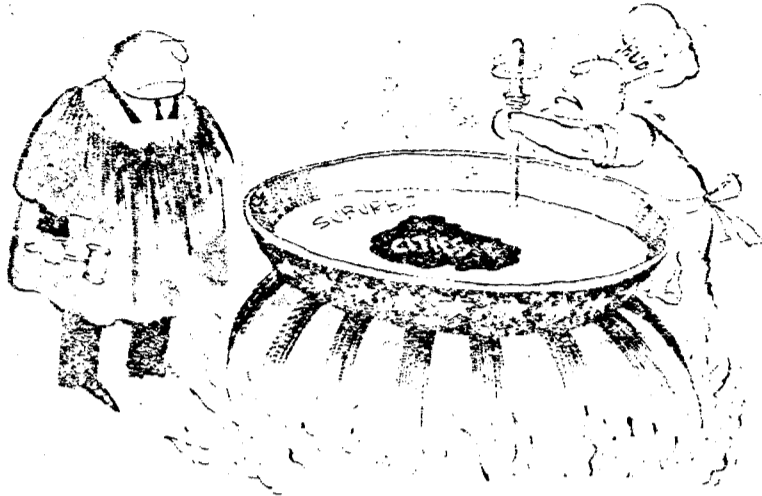
prospect of having a Black family move onto their block, turn into a lynch mob, and resort to all types of threats and violence, in order to maintain the "racial purity" of their elite suburban enclave.

The incidents of violence per-

Long Island. The burning of a vacant house in New Jersey when rumours spread that a Black family had bought it; the two Black families in Rockaway Beach, New York, whose duplex home was set afire nine times in a single year; the July 1976 Chicago riot, where about 100 Blacks and whites marching for open housing in an exclusive suburb, were met by a crowd of 1,000 angry whites, hurling rocks, bricks, bottles and jeering, "go home, niggers". The riots and violence still go on, just last Nov (85), over 200 whites in the quiet Philadelphia suburb of Elmwood, rioted in front of and vandalized the home of the Foxes, an interracial couple which had just moved into the neighborhood.

The point is, that there has been, along with the rise of white suburbia over the last 60 years, a collective effort by public policy makers, private real estate, lending institutions and local zoning board, to exclude Blacks from the suburbs and to maintain housing and racial segregation. Furthermore the very civil rights enforcers (supreme court, federal gov't.) to

*continued on page 6*



'Patience, it'll melt. It's only been 200 years.'

white suburbia. Housing has become the greatest area of white resistance to integration. Many whites who have Black coworkers, friends or even a Black supervisor, ride on the same bus or even attend the same school as Blacks, will at the

petrated against Blacks moving into white neighborhoods are numerous. The 1975 firebombing of a Black Chicago college teacher's home, cross burnings on the lawns of Black homes in the white suburbs of Baltimore and right here on

## N.Y.P.I.R.G. Pursues New York State's Divestment

By Pearl Davidson

The New York Public Interest Research Group (NYPIRG) has undertaken the task of rallying and informing legislators that they need to pass a bill on State Divestment. This bill will inform the state legislators that New York's taxpayers do not want their taxes used to support companies who have invested their monies in South Africa: thereby lending support to the expensive Apartheid regime. To do this, they need the support of each interested student to write a letter to their Congressman informing them about the bill NYPIRG wants to have passed.

On Monday April 7th, at about 7:45 pm. in the Fireside Lounge of the Stony Brook Union, NYPIRG sponsored the showing of the film "Generations of Resistance". This film told in detail how native South Africans have resisted the oppressive system of Apartheid from its very beginning. This film informs us that South Africa has been an occupied country for the past three hundred years, with the emergence of imperialism in the 1600s. South Africa was conquered by disunity (tribalism) and guns. Then, political control was exclusively in the hands of Whites. The formation of the African National Congress in 1912 was to fight against tribalism and to bring about unity. This was (around that time) the foremost movement of resistance. The Native Land Act that was passed deprived Blacks of owning, occupying, and leasing any but 7% of land in their own country. Africans were dispossessed and made strangers in their own land. Because of this act Whites who wanted to own South Africa were guaranteed cheap labor.

Africans had to show a pass whenever they wanted to go from one part of the country to the other. There were migrant workers who lived away from home for months at a time. This helped to destroy the family structure. The laws of Apartheid stripped the African of any hope of equality with Whites. Many families were separated because of the differences in color. Anyone who opposed the theory of

White Supremacy was considered a Communist.

After a few years new leaders like Nelson Mandela and others emerged. He was the chief organizer of the African National Congress. They adopted the Freedom Charter which is the basis of the ANC's policy. With the emergence of the Freedom Charter, there was an uprising and a movement of resistance against Apartheid. The Freedom Charter was used by the South African Government to crush the uprising. They accused the people of plotting to overthrow the South African Government. After this uprising, the laws by which the Apartheid system is run became much more stringent. Women were now subject to passes. This law brought about more separation within families. It brought about many hardships for women. They were sometimes giving birth in the streets. Mrs. Mafekeng who was the leader of opposing passes for women was exiled by the police to live in the desert with no means of support from her family.

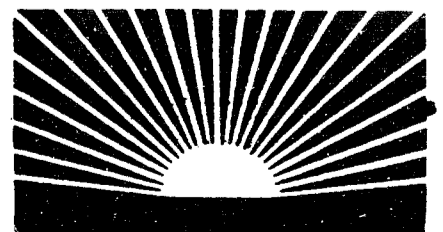
In 1959, the Pan Africanist Congress was formed. This movement stressed Black Nationalism, and encouraged Africans to oppose the Pass Laws. In the early 60's the Underground Army emerged. Native South Africans began to use guns along with their demonstrations. The Underground Army was an easy target for the South African Government. Once again the movement was crushed. Its leader Nelson Mandela was tried and sentenced to life imprisonment. The sentencing of Mandela put a damper on the spirit of the resistance. After this episode, students became more conscious and involved in resisting the system. They concentrated on achieving Black consciousness and nationalism. In the early 70's, South Africa was hit by a wave of strikes and more student activism. The strikes were blamed on communism.

Professor Dube believes that the history of the rulers of South Africa can be traced back to Nazi Germany. He claims that the rule of A-

partheid was copied from the Nazis. The theory of White Supremacy unified the Whites in South Africa. The rulers of South Africa studied German forms of organization. Racism was taught in schools and in churches to White children. Apartheid has been declared by the United Nations to be a crime against humanity. It is not segregationism. Most of the students who are involved in the struggle against Apartheid are around the ages of 9 and 15. These are the leaders of the revolution because they are the best organizers. When a child of such a young age gets killed, both parents and that child's siblings become organized.

The news media in South Africa usually under-reports the number of people killed. The number of people who were actually killed is usually twice or more than the amount reported. The South African economy is in serious default. There are companies who are discontinuing their business in South Africa because of their economy. The South African rand went from \$1.60 U.S to \$0.39. There are now soup lines in South Africa; something that has never happened before. Figures of Black unemployment are usually not reported or are underreported. The economy of South Africa has made it difficult to maintain this oppressive system. Therefore, the theory that divestment will hurt the very people that investment will help is a downright fallacy.

## NYPIRG



# Viewpoints . . .

## Dube's Fate In The Hands of Wharton

The misery for Dube and the numerous students on the Stony Brook campus continues less than a month to the end of the spring semester and the end of the 1985/1986 academic year; incidentally, which is also the end of Dube's term at Stony Brook unless his tenureship is approved.

The last series of Dr. Dube's tenureship approval committee recently concluded their work, when the chancellor's appointed committee unanimously approved Dr. Dube's tenureship. This is the third stage in the controversial Dube episode. Despite skepticism from many quarters, the Chancellor's committee performed a miracle when they handed Dr. Dube a unanimous approval despite all the politics and pressure involved.

One then wonders what Chancellor Wharton is waiting for after having received his own committee's decision for several weeks now. Dr. Wharton must realize the curiosity of the hundreds of Stony Brook students and faculty alike to whom any further delay will mean "justice delayed is justice denied".

Chancellor Wharton's actions are being closely watched by numerous students on this campus who did not particularly trust him judging from his actions on the South Africa Divestment issue in Fall 1984. Chancellor Wharton must realize the necessity of imposing confidence in the minds of students of the SUNY system in general. Looking at the controversial Dr. Dube episode, it must be realized that this able professor commands the respect and sympathy of students at Stony Brook even reaching across racial lines.

I'm convinced through my involvement with this issue since last semester that the only minority opposition to Dr. Dube on this campus are some religious fanatics. Many Jewish students have rendered relentless services towards the push for justice for Professor Dube. In fact some Jewish students have even offered the services of their parents for this purpose. Therefore it must be clear to all concerned that Stony Brook is clean of any racial malice against Dube from the students' side. The only racial malice in this issue can be traced to the SUNY Administration and their outside powers.

Dr. Dube has demonstrated the tremendous ability of involving himself in students' activities on this campus. In fact, I wonder if any professor spent equal amount of time outside their office hours among students on this campus as Professor Dube did. Dr. Dube has filled the minds of many students with the realities of life in South Africa and Africa in general through lectures and speeches to students. Dr. Dube is not only an African from South Africa, but has experienced first hand oppression in the hand of the minority apartheid regime in South Africa. He has been persecuted and imprisoned by this careless and inhumane system. Therefore, to do further injustice to Dr. Dube in a country proclaimed to be based on fundamental human rights will be a double tragedy.

The Stony Brook community needs the expertise and the accessibility of a man of Dr. Dube's calibre and they are saying loud and clear "Give

us Dube." I hope Chancellor Wharton will respect the aspiration of the three committees that have already given their approval for Dr. Dube's tenureship and that of the teeming student population for whom "nothing but immediate tenureship for Dube will provide appeasement".

By Tommy Koledoye

## A Question of Ethics

"Place feces around food. Does the food change the state of the feces or does the feces change the state of the food"— George Tait

It has never ceased to amaze me as to the extent to which human beings go in order to accommodate power or the pursuit of power, to be more precise. What separates Man from Animal? Ethics and Morals. The understanding that the ends do not justify the means. The belief that those who we place in positions of trust must be trustworthy. That a man must first act like a man before he can proclaim himself to be "The Man".

Did the people of Africa overlook the morals of their leaders? Why then do we, as descendants of African *Kinns*, turn our backs to ethics and turn instead to politics. Are we so devoid of conscience that we cannot overlook the fact (I say fact in order to differentiate between hearsay) that some of us are backing a candidate, one Sam Eric Blackwell, who has been banned from two dormitories under charges of attacking two women in our community. Are we to select and persecute the white man who attacks our women and then gloriously forgive the black man for doing the same things to the same women? Do we refuse to practice what we preach? It seems that way.

Let us scrutinize our faith in a man who as a member of The Public Services Committee (P.S.C.) garnered one thousand dollars of YOUR money and attempted to cut a deal with the Executive Body of the Minority Planning Board whereby he would receive at least FIVE HUNDRED DOLLARS from that event. Let us also understand the difference between PUBLIC service and SELF service. Which characteristic would you rather have in a president of your student government. Lastly, let us contemplate ourselves. What are we about?

Let me make this perfectly clear. I am a senior and I will be leaving this campus in a few weeks possibly for the last time. I refuse to stop caring about this campus, however, and I steadfastly refuse to leave it in the hands of someone who will not do right for our Community. You, who are coming back next semester, must keep this in mind. What are you about?

Peter A. Ward  
Concerned Student

## AIDS: The Racist Connection

(This is an article written in response to the continued vicious accusations directed against Haitians through the American Red Cross Blood Programs.)

by Yvon Magny

Known nowadays as the deadliest and the most devastating disease in human history, AIDS (Acquired Immune Deficiency Syndrome) has grown to epidemic proportions here in the United States and countries all over the world.

A tactic used throughout history by some imperialist kingdoms facing internal crisis (and) which is perpetuated and repeated now by the U.S. is what one can call scapegoatism: systematic designation of a specific ethnic group on which all blames are laid. Similarly, the Reagan Administration in its attempt to discredit and humiliate the already persecuted and super-exploited immigrants, has launched in the early 80's its Gestapo-style anti-immigrant campaign against the latter.

In that perspective, a vicious medical calumny was directed against Haitians: they were designated among the high risk groups connected to the disease AIDS. It was an outrageous-

ly racist libel which continues to be repeated by the U.S. Public Health Authorities. Such an illegal and vicious accusation had and will have long-lasting social, economic, and psychological consequences. In Sweden, the very same racist and illegal calumnies are directed against black immigrants from Zaire. Perhaps those of you who survived or heard about Germany during the 40's, you certainly understand what it means, and what it is like to be singled out (a whole ethnic group) as a deadly disease carrier.

In fact in order to have a better understanding of the racist link of the disease to Haitians, one must make a realistic approach to history and other actual facts. For instance during the early 1900's, in order to stop the Asian mass immigration\*, U.S. authorities accused those people of spreading "yellow fever" in the United States. Many were deported. More recently during the 1940's under the Third REICH, when the NAZIS dishonestly directed calumnies against Jews; they were totally wrong and their assertions had no scientific grounds. Notoriously, Jews were the mere victims of scapegoatism.

Thus the fact that Haitians are now singled out as AIDS carriers by U.S. authorities should not be a surprise at all, they just happened to be the most unfortunate.

Another valuable approach which is very plausible in tracking down the truth and resuming the good reputation of Haitians in all the mess is the fact that U.S. officials "have helped usher in an era of drugs, pornography and sexual promiscuity, reminiscent of a Weimar Germany or a Nero's Rome". New York and California are two flagrant examples. It becomes therefore clear why a global panic about AIDS is only emanating from no other place than the country in which AIDS originated

On the other hand when looking into facts, it remains irrefutable that AIDS did not originate from Haiti, neither from Africa, and Haitians are dishonestly linked to the disease here mainly for economic and political reasons.

It is to be noted that AIDS is strongly linked to the Stewart Mott's company, owner of many major sugar plantations in Belle Glade which is known as "a slave labor-camp and the

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## The Hypocrisy of American Foreign Policy

The recent actions of the Reagan Administration have revealed the hypocrisy and inconsistency of its foreign policy. Reagan insists that his bombing of Libya was self defense because acts of terrorism allegedly engineered by Libyan leader, Muammar Qaddafi threaten United States security. Specifically, Reagan cites the bombing of a disco in West Berlin that killed a United States serviceman this month. He insists that he has irrefutable evidence that Qaddafi ordered that attack directly and is indirectly responsible for other attacks because Qaddafi harbors and trains international terrorists in Libya. Unfortunately, too few of us realize that what Reagan condemns as terrorism and what he offers as United States foreign policy are one in the same.

The true meaning of a threat to a country's security is not a blast in West Berlin, but rather the United States government's affirmation that they intend to destabilize and eventually eliminate the governments in Nicaragua and Angola. Irrefutable evidence is the CIA admitting that they mined the harbor in Nicaragua. The United States trains and finances terrorists in Honduras near the Nicaraguan border and in Angola, but they are called freedom fighters by Reagan even though their murderous raids on innocent civilians are well documented by Amnesty International. Reagan believes that Qaddafi is a madman and that he has terrorized his own country into submission. Yet, Reagan vehemently supported Marcos of the Phillipines, Duvalier in Haiti and currently supports Botha in South Africa all oppressive dictators whose level of brutality Qaddafi can only aspire to.

"America's policy has been and remains to use force as a last resort," Reagan says in response to criticism of the harshness of the United States response. This would lead one to believe that the United States' economic sanctions enacted against Libya earlier this year were rendered useless pri-

marily because the NATO allies did not join in to effectively squeeze the Libyan economy. Diplomacy doesn't work, one concludes. In fact, European foreign ministers had agreed hours before the attack that they would go along with economic sanctions and they communicated their willingness to do so to the United States in an effort to head off the impending military strike. Their efforts for a diplomatic solution were seemingly ignored and then they were blamed for not helping in the attack—being "soft on terrorism."

"The United States spoke to the outlaw Libyan regime in the only language that Colonel Qaddafi seems to understand," says Reagan. When the Nicaraguan harbors were mined by the United States, the Sandinista government chose to speak a civilized language by taking the United States to the World Court. Obviously, the Reagan administration does not speak that language because they refuse to recognize the World Court's jurisdiction over the case. South African leaders have appealed to Reagan to speak in the only language the Botha regime knows (the language of money and profits) by imposing economic sanctions. This civilized, non-violent tongue is still foreign to Reagan because their appeals have fallen on deaf ears.

What the United States must realize is that it is this very foreign policy that elicits acts of terrorism against American citizens and American installations around the world. These unjust policies are being recognized as such by First World (frequently but erroneously referred to as Third World) countries thus compelling some groups to resort to violence. Reagan warns that "Colonel Qaddafi ought not to underestimate either the capacity or legitimate anger of a free people." Indeed, Ronald Reagan should take heed: do not underestimate the capacity or legitimate anger of oppressed people.

# Viewpoints . . .

## AIDS: The Racist Connection

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AIDS capital of the U.S.". According to New Solidarity (Vol XVI, No. 63, Oct 18, 1985): "Thousands of black and hispanic workers are employed in conditions so hideous that the deadly disease AIDS has grown to epidemic proportions in the town... It's like a slave-labor camp, guards and all public officials are prevented from going to the fields to take blood tests from workers."

Last, but not least is the fact that if some Haitians contracted the disease, it is simply through amoral relationships: juvenile prostitution. Since Haiti is the most sucked off country in the area, mostly North-American tourists use that factor to go to the Island as a perfect resort in their quest for young and fresh "stuff". Can you dig it?

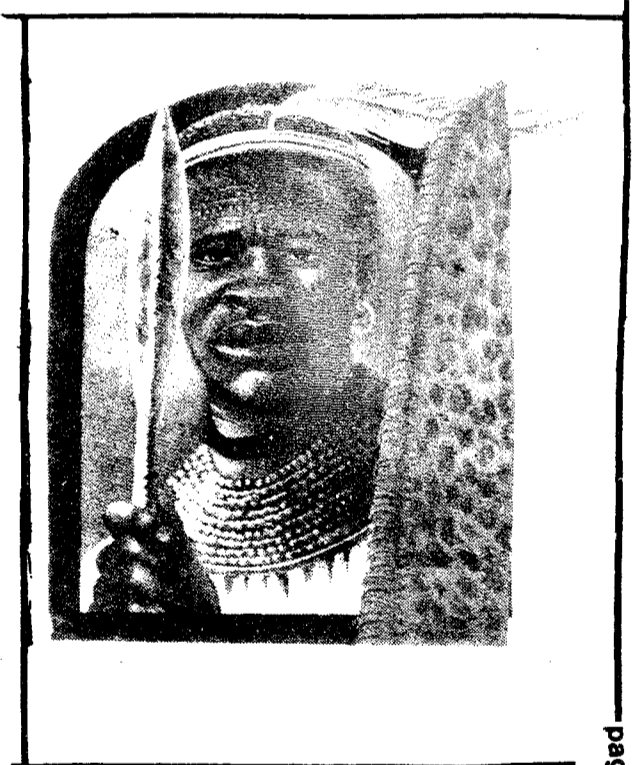
Even though many Haitians have contracted the disease in the "business", it is totally illegal to even mention the word "HAITIANS" in the list of the high risked groups. There is no scientific evidence to prove the assertion and racial statistics on the matter remain "political dynamite".

However, it is to be mentioned for the information of the General that New York State eliminated Haitians as a distinct risk group for AIDS when it became apparent that cases among Haitians were linked with the same risk behaviors as other cases-- sexual contact, sharing needles and transfusion of contaminated blood.

\*That was during the era of the railroads construction. After the labor force was used up and the construction over, a large number was deported.

*Please note that VIEWPOINTS do not necessarily reflect the views of*

**BLACK WORLD**



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# BLACKWORLD

## "KNOW THYSELF"

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*Say Something*  
**IN**  
**BLACKWORLD**

# Anywhere But Next Door: Racism in Suburbia

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which we look to secure our basic rights, have played a significant role in the maintenance of a "Lily white" suburbia.

These "gatekeepers" of suburbia are a conglomerate of individuals and agency practices designed to keep Blacks out of the suburbs. White real estate agents have traditionally been adamant in enforcing racial segregation, often for a profit. It must be said that until 1950, the National Association of Realtors (NAR) openly advocated housing discrimination. In fact article 34 of the N.A.R. code of ethics read:

A realtor should never be instrumental in introducing into a neighborhood a character of property or occupancy, members of any race or nationality, or any individuals whose presence will clearly be detrimental to property values in that neighborhood.

This was changed in 1950 (in fear of civil rights legislation) to indicate that the realtor should not introduce any one into the neighborhood who would be detrimental to property values. This was just a play of semantics since in 1943 the N.A.R. had published a brochure identifying Blacks as a "blighting influence" in the neighborhood.

The primary tool used to enforce this standard was the restrictive covenant, which prohibited a white owner from selling or to Blacks. When this widely used practice was declared unconstitutional in 1948, it was quickly replaced by non-racial covenants, which restricted according to class. This had essentially the same exclusionary effects, for a largely low income Black population. Racist practices by realtors evolved from a more over restrictive nature to more covert practices, which are even more difficult to identify, but which are just as effective in excluding Blacks.

Realtors can misrepresent the price or availability of houses, delay submission of an offer until a white buyer is found, tell Black prospects that the house is not available for

inspection; the real estate agent can simply not alert Black clients as to what's available on the market, or they can simply show Black buyers only those homes which they know are out of their price range.

Banks and financial institutions also play a major role in excluding Blacks. Before the Civil Rights Act of 1968, banks could openly discriminate in granting mortgages to Blacks. Even when so called objective criteria were adopted in approving mortgages, there were still many areas for racist bankers to discriminate against Black applicants. For example, loans were denied because banks did not count the income of wives as a secondary source of income. This would be less selective now, since many more white women work, but back then most working wives were Black. Realtors refer potential applicants to the banks; loan officers make the final decision, often based on personal prejudices. Banks also practice red-lining (isolating a bad credit risk area in the city where they will not approve loans). Invariably, red-lined areas tend to be Black areas. Banks could also require higher interest rates, refuse long term loans, or require down payments.

Perhaps one of the most effective tools in keeping Blacks out of the suburbs and trapped in the city ghettos has been exclusionary zoning. Zoning is a land use tool used to determine what types of land uses are allowable for a given area, e.g. commercial or private building. Zoning can be used to prevent abuse of an area's water supply. But to date exclusionary zoning has been used by whites to keep out Blacks and the poor.

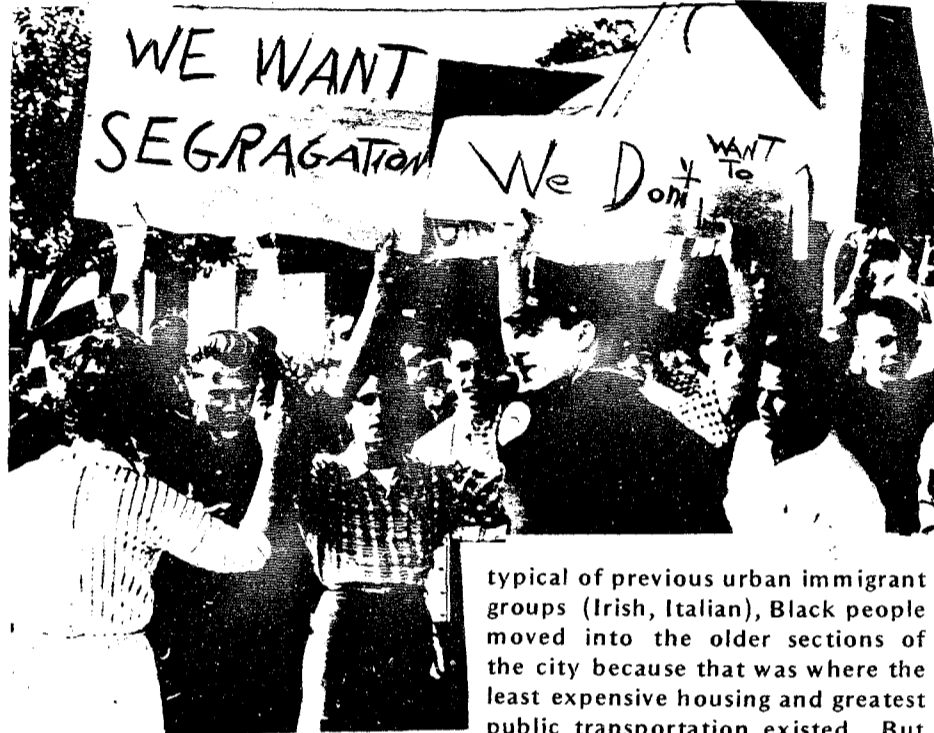
The zoning methods available to a community are numerous. Localities (towns, villages, etc.) can prohibit mobile homes; the construction of multiple dwelling units; can restrict whole areas to single family homes; can limit the number of bedrooms allowable in an apartment (thereby excluding moderate income families with children); restrict building lots to 1 or 1/2 acre sites; can specify minimum floor areas (the larger the area, the more

expensive the house), and can require that more expensive building materials be used. Such requirements increase the price of housing and limits the supply of land available for apartments and moderate income housing. This results in the creation of an exclusive community of high cost single family houses and luxury apartments. It also keeps the Blacks out of the neighborhood.

It is important to realize the far reaching impact which exclusion

ern Blacks than the European immigrant. Also the increasing mechanization of the farming industry left Black sharecroppers little choice but to move North in order to find work and survive.

The outbreak of WW1 and its increased demand for industrialized labor along with the increasingly desperate conditions in the South accelerated Black northward migration, so that between 1940 to 1970, over five million Blacks had migrated to the Northern cities. As



from the suburbs has had on the Black community. Exclusion from the suburbs does not simply mean that Blacks are cut off from living in Belle Terre, or the East Hamptons. The price of exclusion for Blacks has been the exclusion from jobs, better schools and ultimately economic progress. These resources relocated to the suburbs along with the white residents and companies fleeing the city and its high taxes as cities faced the increased strain of fiscal crisis.

The fiscal failure of large northern cities such as Chicago and New York, and the interruption of the normal immigrant cycle, for the millions of poor Blacks who migrated to the northern cities from 1910-1970, is largely responsible for the current economic crisis which faces the Black community. Northern city ghettos have resulted from the movement of Blacks from the rural south to northern cities, and massive white flight (along with the good schools and jobs) to the suburbs.

Historically, Blacks were concentrated in the rural southern states. Until 1910, 91% of all Blacks lived in the south. However, the outbreak of WW1 created a demand for cheap labor to run the northern factories. The cheap European immigrant labor (Irish, Italian), which had traditionally been a cheap source of labor, were cut off by the war. After WW1, northern industrialists realized that they had a more dependable (or exploitable) source of labor in the south.

typical of previous urban immigrant groups (Irish, Italian), Black people moved into the older sections of the city because that was where the least expensive housing and greatest public transportation existed. But unlike previous immigrants who had moved out of the ethnic city, ghetto and into the residential suburbs, Blacks were prevented from migrating to the affluent suburbs on strictly racist grounds despite the fact that Blacks had attained incomes and living and educational standards equal or better than those of their white immigrant predecessors. There was an interruption of the normal process of social and economic assimilation for the Black immigrant.

Whereas the European immigrant family was able to overcome the stigma of immigrant status in one or two generations, the Black migrant family was forever stigmatized and locked into the ghetto underclass.

While the Irish and Italian immigrants could disguise their heritage by changing their mode of speech or dress, and effectively blend in and disappear into the mainstream white community, Blacks remained easily identifiable, and so easy targets for exploitation and segregation. In addition, the history of Blacks under White slave masters and its accompanying ideal of White supremacy in American society served as an added incentive to maintain and exploit the Black labor underclass.

When in the period between 1950-1965 when the white middle class began a mass exodus (white flight) from the cities to the suburbs, brought on by the post war

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# Women Trapped In the Ghetto

By Anthony Atherley

Women seeking homes in the suburbs are often widely discriminated against. Black and other minority women seeking housing are faced with a double-edged blade-- that of race and sex. Since women are also paid less in our male-dominated job market simply because of their gender, there is also an additional economic burden placed on the female home-seeker. The result has been that as the number of female-headed single parent families increase, and that increase has almost been phenomenal within the last 10-15 years especially among Black-Ghettoized families, female-headed families have become the fastest growing poverty group. The percentage of families with incomes below the poverty line grew from 23% in 1959 to 47.9% in 1976. Over that sixteen year period (59-76) the actual total number of families below the poverty line had fallen by more than three million, but over the same period the number of female-headed families in poverty had grown by more than half a million.

Women have also become an increasingly large part of the workforce without capturing quite their share of the wage market. In 1940 only 17% of all married women worked for wages, by 1974 the figure was 43%. But

during that period women's wages actually fell in proportion to men's. In 1974 the typical woman who worked full time earned about \$6772, while the typical man earned \$11,835. In essence women earned .57 cents for every dollar the man earned. In the mid 1950's women were earning .64 cents for every \$1 men earned.

The result for the single female trying to maintain a family has been that the female has found herself more and more dependent on ever decreasing government aid programs such as AFDC. For women seeking to improve their living conditions by moving out of the ghetto, the transition, difficult as it already is, is made virtually impossible by the twin blades of racism and sexual discrimination in the administration of the housing industry.

Banks and land lords have both freely practiced discrimination without question for many years. In the mortgage industry, women's incomes were not counted when determining a family's eligibility for a mortgage. Women have been subject to much stricter credit and other criteria in determining loan eligibility than men.

In the rental market, many landlords and apartment managers

have traditionally discounted a wife's income when a couple applies for an apartment. Landlords have also refused to accept court-ordered child support payments as part of the separated or divorced woman's income in determining rent eligibility. Land lords have often automatically refused to rent to women.



Such discrimination by the finance/lending industry is based on the myth that single women are inherently unstable and incapable of running their own affairs without the aid of a husband or father.

Women are widely believed to be incapable of being steadfast providers and bad credit risks

since they could not be trusted to meet monthly rent payments and handle basic apartment maintenance responsibilities; or for that matter even control the behavior of their children.

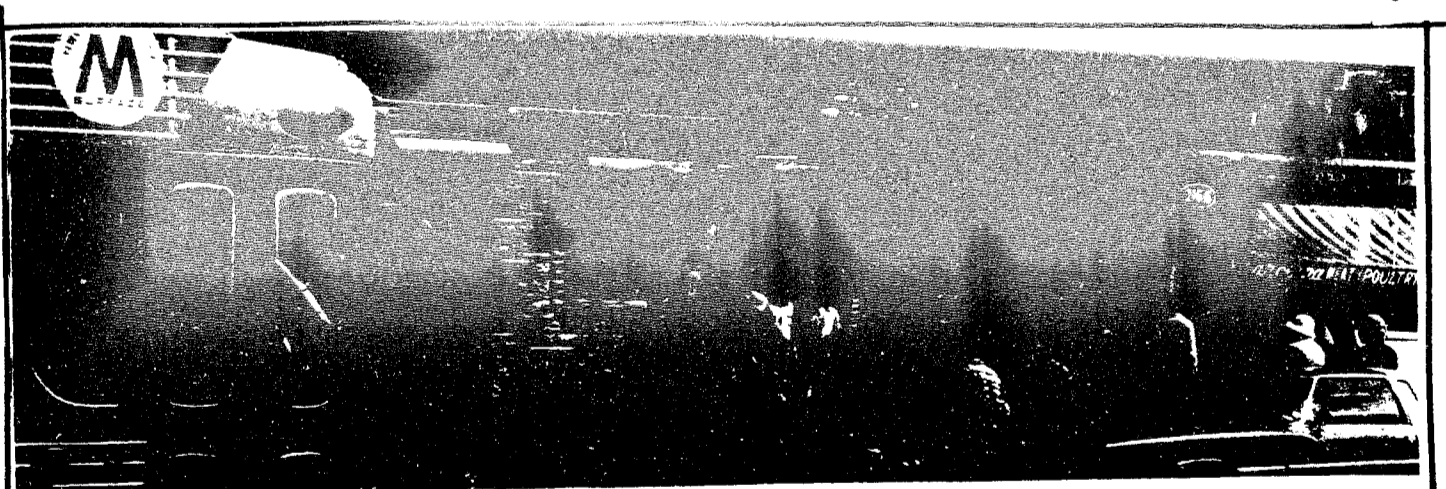
Fortunately, there has been some judicial effort to prohibit discrimination against women in obtaining credit, which today is essential to the purchase of a home. On October 28, 1974, the Equal Credit Opportunity Act was passed. The major goal of this Act was to prevent discrimination against married and single women in obtaining mortgages, loans and other forms of credit. The problem is however, that enforcement of such laws by the Federal Government has been lax. In addition, realtors and banking officials are still in an ultimate position to discriminate in making credit approval decisions. The fact remains that women are still widely discriminated against by landlords, realtors and banks. For the ever increasing number of black female-headed families, coupled with the elimination of most of the federally-funded assistance programs aimed towards this segment of society, the outlook is quite dismal. The chains locking women into an ever expanding ghetto are slowly tightening.

## Anywhere But Next Door: Racism In Suburbia

continued from page 6

boon and industrial expansion to the suburbs, and the desire to move away from the congested cities and its problems to the wide open suburbs, they took with them the jobs, schools and tax base of the city. Between 1954-1965 more than 50% of all new industrial buildings were constructed in the suburbs. This process continued well into the 1970's. With the decrease in jobs for Blacks and other minorities in the city ghetto, came an increase in the demand for city social and welfare services. This, along with the ever decreasing tax revenue base caused by corporate exodus, created such great stress on the cities that by the mid 1970's many major northern cities were on the verge of bankruptcy (remember New York in 1975).

The repercussions of being locked into the ghettos of dying cities while the rest of the world moved out to a prospering suburbia, has had dire effects on the educational, economic, cultural, and social advancement of the Black community. The consequences of enforced "ghettoization": crime poverty, academic failure, economic stagnation, have then been taken by Whites as justification for



Increasing misery of Blacks in big-city ghettos has intensified quest for meaning of history. Some experts say sharp increase in dope addicts and increase in Black-on-Black crime are reflections of a loss of hope and purpose.

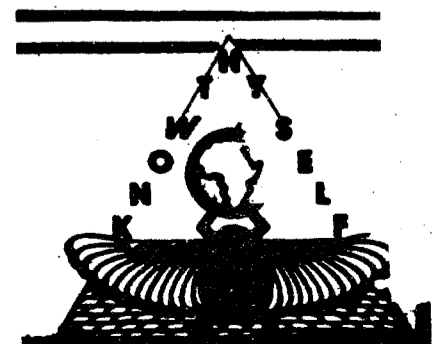
excluding Blacks from the suburbs, when in fact these are the results of such exclusions.

With the tax base and whites went the good schools, teachers and resources. Consequently, Black inner city children were subject to overcrowded classrooms, antiquated equipment, inefficient administrators and teachers. Result: Black inner city school children became poorly prepared for college. White suburbia then argues that "if we allow them (Blacks) in our schools, they will bring down the quality of education for our children".

With the whites went the jobs and economic stability. In its place came poverty, crime and hopelessness. Result: increased dependency on city welfare services, increased unemployment, increases in the number of broken homes, and consequently, a tremendous increase in the number of Black female-headed families below the poverty line\*\* as families buckle under the strain of economic and social frustration.

\*\* (See story on sexual discrimination in the housing market.)

Next issue: we will look at some possible solutions to housing discrimination, with emphasis on Long Island.





# POETRY



## Let Freedom Ring

Racism ensues like still water runs deep  
 It smacks us in the face and stabs us in  
 our hearts  
 It makes our blood thick and thus blocks  
 all passage to reasoning  
 It implants itself in our kneecaps  
 and cripples us thru the manacles of segregation  
 Racism confronts us naked as we were all born  
 and allows us to suck on its nipples  
 then abruptly plucks its nipples from our gums  
 when we're not even full of the milk of  
 human kindness  
 It leaves us in hunger.  
 Racism labotomizes us so we won't think of  
 Intégration!  
 Racism blinds us and throws us in the dark ages  
 so we won't see the radiant light of hope  
 It stuffs our ear with propaganda and prevarications  
 so we won't hear of integration!  
 It tries its best to cut off our tongue so we won't  
 speak of integration!  
 Racism pollutes the air with hatred  
 so we won't breathe of integration!  
 It encaptures us thru the chains of discrimination!  
 Racism doesn't declare us equal  
 Racism takes away our rights and divides our people!  
 Racism kicks us in the butt of our own land.  
 But I know that it is destined for us to step on  
 racism!  
 It is destined for us to mush apartheid's ugly face!  
 It is destined for us to burn all that impedes us  
 from what's rightfully ours!  
 It is destined for us to stop the bloodshed!  
 It is destined for the hands of integration and justice  
 to wipe away the tears of our hungry brothers and sisters!  
 It is destined because the foundations of our ancestors  
 is constructed in our minds and established in our hearts  
 and souls  
 It is destined for us to form an oasis of freedom!  
 because we have planted the seed that will breed fruitful  
 brothers and sisters in the generation to come from the  
 roots of our ancestors  
 Thus, we walk with our heads up to the sky  
 with a graceful stride  
 cause they can't take away our pride  
 Thus, I know it is destined for us to Let Freedom Ring!

By Naymie Rene



## DESTINY

Not dedicated but  
 Livelicated to the Third World Graduating Class of 1986.  
 After all the long days and nights, we have made it.  
 Showing that nothing is impossible for we as Africans.  
 Following in the steps of our fore parents.  
 Rejoice for the Class of 1986 as they step forward.  
 They are the building blocks for a liberated Africa.  
 Oh how we love it, to hear,  
 We have more Engineers, Economist, Mathematicians, Psychologist,  
 Teachers, Politicians, Historians, Artists and much more!  
 Even though we are faced with many obstacles  
 We give thanks Father for the youths of yesterday  
 Who are now the Man and Woman of today.  
 For this is just the beginning.  
 The Class of 1986 is not going to quit.  
 Next it's our Masters and Doctorates.  
 Yes Father, Oh how we love it.  
 Out of all the paths in life  
 The Third World Graduating Class of 1986 has found the light  
 Because, education is the key to our DESTINY.  
 Jah/God Guidance and Protection.

Rae Marvin



## SOMETIMES

Sometimes I feel so strong, I don't take  
 the path thats given instead I make my  
 own. Sometimes I feel so strong, my  
 heartbeat endlessly weighing the rythms  
 of time. Yeah, Strong enough to tell a  
 bull about his own Bullshit. Sometimes  
 I feel so strong I can change all the  
 atrocities of life all in one blink.  
 Sometimes I feel so strong, the rainbow  
 is my chariot as I ride through the  
 heavens. Yeah, strong enough to confront  
 a lion about his horrible breath and  
 stand there and wait for his reply.  
 Sometimes I feel so strong I can direct  
 the Ku Klux Klan to the nearest possible  
 sanitarium by explaining to them that  
 the niggers are coming and it won't be  
 safe in the streets no more. Sometimes  
 I feel so strong I can embrace the world  
 with one hand while using the other to  
 wipe my ass. Yeah, strong enough to tell  
 Reagan about his little Dick complex,  
 his dyed hair and to stop eating Nancy's  
 pussy before he comes on the air.  
 Sometimes I feel so strong I can re-  
 arrange my lifetime within a matter of  
 minutes. Sometimes I feel so strong, I  
 am as fresh and magnificent as spring,  
 Life belongs to me.

Yeah, when I feel this strong

I cry  
 for I know  
 that I can only be so strong  
 ...Sometimes.

—Sharon King

Dedicated to Black Diamonds  
 Cressida Odyssey  
 and  
 Nia Umoja  
 ... Stay Strong...

## VOICES OF NAMIBIA

Raymond R. Dillon

Revolution hiding around the corner  
 Evolution coming at us harder  
 Liberation - something we (all) must have  
 Colonization gets us so very mad  
 Freedom is a must we say  
 Victory we fight for everyday  
 Resistance we have to keep alive  
 Struggle we must in order to survive

Love always, Number 3

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## TWO HEARTS AS ONE

(To Fat Cat; Fr. Josette)



Reach for me  
 Stretch out your arms and desire me  
 Strive to grasp something which is more  
 than the joining of two orifices.  
 Desire two HEARTS as one  
 Want my pain your pain  
 Your joy my joy  
 My spirit your spirit  
 Lips touching not in lust but love  
 Perspiration not from carnal cravings but primordial admiration.  
 Look into my eyes and see respect  
 not for my lover but for a part of me long missing  
 Let me see in your eyes the glow which says:  
 From this man I know no fear,  
 from this man I can be strengthened in my hours of greatest need.  
 Reach for me with a serene smile and a tender kiss,  
 The touch of your body, the pull of your mind, and the force of your spirit  
 Reach for me and know that I reach for you,  
 Reach as we seem to melt and become . . .

## The unfinished song...

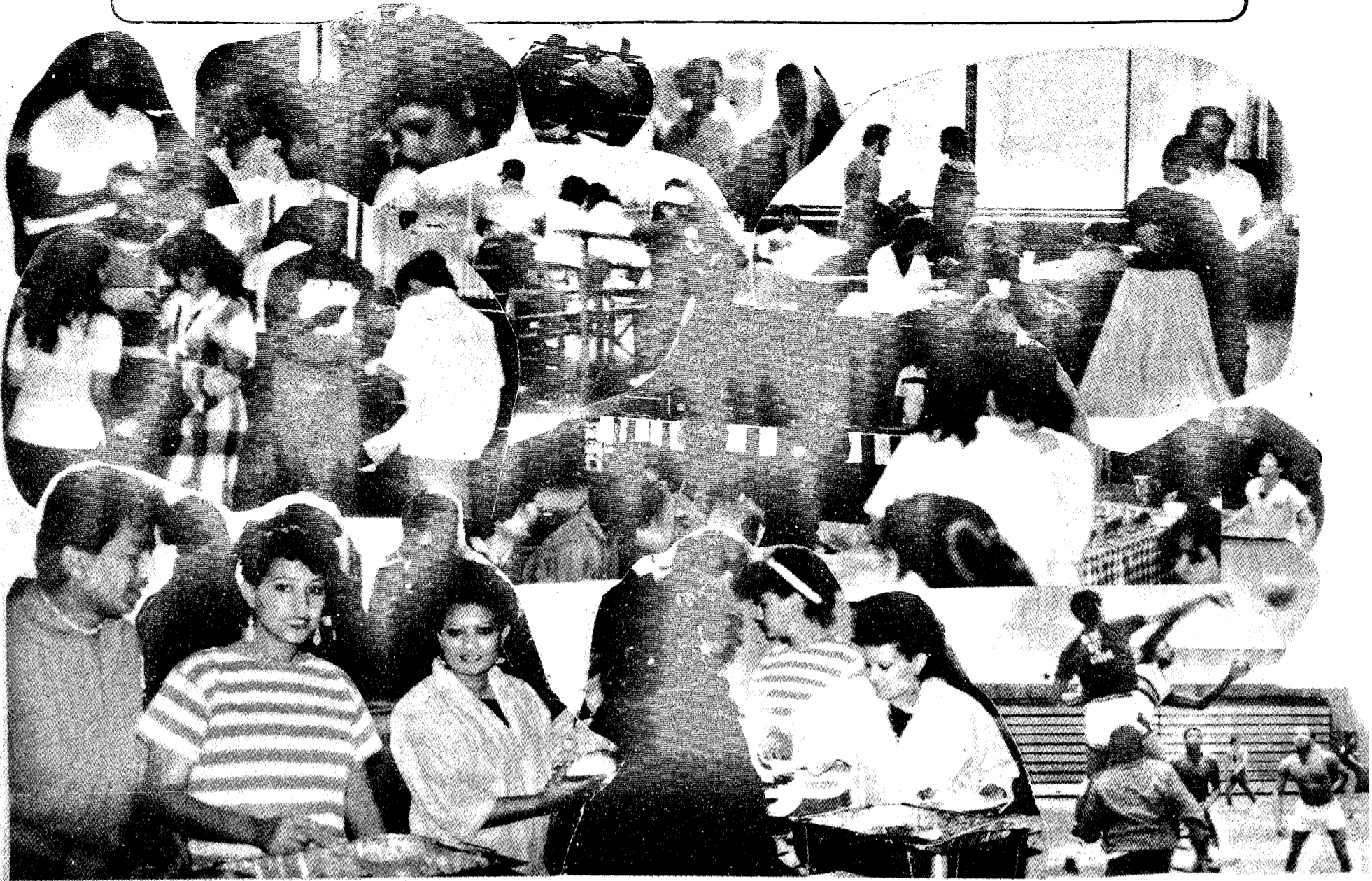
Slanders and libels  
 You us to picture Me  
 Names  
 You call Me  
 And you sincerely  
 Do try to  
 Defame Me  
 But brother, sister... Why?

Don't you know that  
 You're repeating  
 His classic code?  
 Can't you see that  
 You're achieving  
 His goals?  
 Brother, sister...  
 How ignorant can you be!  
 He can see through  
 Now.  
 Because  
 You made us  
 So vulnerable  
 We may  
 Lose  
 The battle....

By Yvon Magny



# L.A.S.O. PRESENTS



## Caribbean Weekend '86

**Fri. 18th — Food & Music Union Fireside Lounge**

**Sat. 19th — Cultural Show 7:30 PM**

**12:00 AM Until 5:00 AM — Party**

**Union Bi-Level**

**Sun. 20th — Caribbean Picnic on Softball Field — Pool Party**

**African American Students Organization Presents**

**Mon. 21st South African Awareness Day**

**Union Fireside Lounge**

**10:00 AM — 5:00 PM**

# Palmares: The Maroons of Brazil

By Andres Arango

In every country where slavery took place there were slave rebellions or escapes from the slave system by the slaves. The slaves that escaped slavery and led a free life were referred to by the Spanish as "marrones" or in English "maroons". In 1915, a group of African Maroons in Brazil united to form one of the greatest republics of free Africans in the western hemisphere, Palmares.

The slave system in each country had a great deal to do with the number of maroons or with the number of rebellions. In countries where there were more laws regulating the treatment of slaves there were supposedly less reasons for escaping. Yet when laws were not enforced (which happened frequently) the laws meant nothing. This is why field slaves had the harshest treatment and therefore were the most likely to attempt escape. Jamaica and Cuba (to name a few countries) had many maroon societies which lasted for good lengths of time, but the majority of these were crushed by the armies. Suriname's maroon societies have even kept alive the African culture of 300 years ago. The maroon society of Palmares, unfortunately could not last that long.

It is important to know that the Portuguese were not humane as they claim to have been when it came to the treatment of African slaves. They were as vicious as any of the most vicious Europeans. In fact the brutality to slaves was much more frequent in Brazil than other slave countries because of the great number of slaves. When the bands of slaves

that escaped from Palmares became free the first thing they did was to form a community which would be ready to take in runaway slaves. The group must have been certain that there would be more runaways as a result of extreme Portuguese brutality.

New maroons kept entering Palmares and Palmares kept growing. There came a point when Palmares had so many members that it formed an army specifically designed to raid plantations and to free slaves. The large number of people also made it necessary for laws to be made and for political organization.

There was a Ministry of Justice that was in charge of hearing cases and enforcing the laws that were made by the founders. There was even a death penalty for those who committed the crimes of adultery, murder, robbery, or treason. Although the death penalty was rather harsh, it was necessary because of the harsh environment that they lived in. They could take no chances of losing control of communal harmony.

Unlike most maroon societies a major part of the protection force of Palmares consisted of women. This was probably because many of the men were in the raiding armies. The women also grew food crops. The food crops made trade possible between the whites and the "Palmarinses".

For the most part the relationship between the whites and the Palmarinses was not a friendly one. In fact the structure of Palmares was designed as a result of defense from whites. The Portuguese viewed Palmares as a great

threat to the slave system and found it necessary to eliminate this society. The first attempt was made by an expedition of runaway slave catchers. None of them returned. When similar attempts were made by other slave catchers and similar results were met, the Portuguese began to realize that Palmares was not just a group of unorganized slaves but a highly complex society of organized Africans with the goal of freeing enslaved Africans. So the Portuguese began to send armies and Europe's best generals to Palmares in order to defeat it. However, as good as the generals were, Palmares had several advantages.

First of all Palmares was situated in a thick jungle between the states of Pernambuco and Alagoas. Secondly the Africans adapted so well to jungle environment that the Portuguese were like fish out of water when it came to guerilla warfare. The Dutch Army many times met the same fate as the Portuguese did when they tried to conquer Palmares. The Dutch and the Portuguese tried negotiating with the Palmarinses so that Palmares would become an ally instead of remaining enemies. The Palmarinses refused to do what most other long lasting maroon societies did—capture runaway slaves and return them to the plantations—and remained opposed until 1694. 1694 was the year that their last king, Zumbi, was killed and Palmares destroyed.

From 1634-1694 Palmares successfully resisted every attempt by the Dutch and the Portuguese. Although 60 years of resistance is

a very long time, it was not the longest period of time that a maroon society had resisted European efforts to defeat them. The Suriname maroons resisted much longer. However, there are certain things that make Palmares special. It is special because of the fact that it acquired a population (at the time of its existence) of over 30,000, and a land area 1/3 the size of Portugal, and political organization that never collapsed even with a traitorous king. Palmares lasted 99 years and over 25 wars of destruction were waged by the best European military leaders of the time without success. This is unlike most other maroon societies that lasted a long time. Most other maroon societies preferred alliance. The people of Palmares preferred death over alliance with the oppressors. Zumbi, the last king of Palmares, and in Brazil a hero of Pan Africanism, proved this with his death. When the king of Portugal sent to ask Zumbi if he would ally himself with the Portuguese or die, Zumbi said he'd have to die first. Most importantly, Palmares was an inspiration to other slave rebellions giving Africans the hope that there was a chance of fighting the system. With due respect to Haiti, Palmares is considered by many historians the first African Republic off of the African continent.

People of African descent should be inspired by the example of Palmares. We should always have an urge to unite against a common enemy. Most of all we should always try to help out our brothers and sisters when we have the ability to do so.

## Blacks In Vietnam

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groes served in disproportionate numbers, there was a very low percentage of officers. During the 1965-71 period, the highest percentage of Negro officers in the entire Armed Forces was 2.2% in 1970 and 1971. In 1970, there was a total of 380,000 officers of which 8,000 were black, and in 1971, there was a total of 359,000 officers of which 8,000 were black.

Whenever a black officer appeared his career opportunities would be limited. A Captain serving with the 173rd Airborne which he claimed to be almost 50% Negro, said that for a Negro officer, getting a combat command was almost impossible. Instead, Negro officers were usually placed behind desks where promotions never came as quick.

Back home in the United States, there was great disapproval about the war by both Blacks and Whites. Many Blacks began to protest the war which they believed was taking the lives of not

only black soldiers, but also white.

On April 4, 1967, Dr. Martin Luther King Jr. addressed a crowd at Riverside Church. In this address he said that before the war, it seemed as if there was hope for both poor whites and blacks through the Poverty Program, but as the war escalated, he watched the program fall apart and as a result he was compelled to see the war as an enemy of the poor. He then went on to say that he had preached the coming on non-violent change but was not the United States the greatest purveyor



of violence in the world? Another point which he made was that since the Vietnamese were languishing under U.S. bombs, they must have considered the United States and not their fellow Vietnamese their enemy.

In 1965, Malcolm X said that what the United States was doing in South Vietnam was criminal and that the government was each day causing the deaths of American soldiers. He also said that people are not to be so blind that they cannot face reality since "no matter who does it or says it, wrong is wrong". On his arrival back home, the Negro soldier usually became disappointed and frustrated with the country for which he had loyally served. He found out more often than not that he had returned to a country which was still not ready to grant him his freedom. Despite the fact that he and White GIs faced many of the same problems on their return home, it was made tougher on him just because he was Black.

Despite his problems in Vietnam, the Negro serviceman should be said to have done more than his share. He was courageous in a war consisting of two main battles—the Vietnam war and his war to prove that he was as able as his white counterpart. Negro heroes like Private First Class, Anderson of the U.S. Marines and Private First Class, Milton Olive of the U.S. Army who gave up their lives for their fellow countrymen should never be forgotten.

General William Westmoreland said this about the Negro serviceman while talking to the South Carolina all-white legislature: "The Negro serviceman, like all servicemen, has been a credit to his country. He has been possessor of technical skills... He has carried out his responsibilities with a sense of responsibility."

With this ending, there is no doubt that the Negro soldier has again successfully proved himself and has contributed in an important chapter in United States history.

# RASTA DREAD CORNER



DREAD CORNER consists of:  
 DREADITOR- Ras Marvin I  
 IMMANTATOR-Ras Tony I  
 IRATORS- Ras Joe I  
 Ras Mike

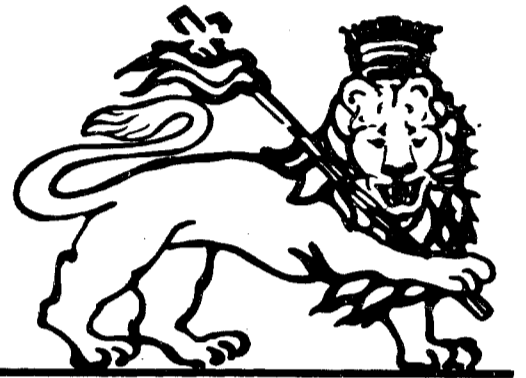
Dreaditorial— Issue No.4  
 “Marcus Garvey— One Aim, One God,  
 One Destiny”

Marcus Garvey, a great leader, played a pivotal role in Blacks' Global struggle for equal rights. During the time of Marcus Garvey, early 1900's, society considered Black people to be inferior to whites. Garvey traveled throughout the world and wherever he went he saw Blacks in the same condition, at the bottom of the economical, political, and social level of society. This resulted in the Western World, because it was ten to seventy years that Blacks came out of over four hundred years of slavery. At this time in America, Blacks were being lynched, burned at the stake, and had no equal rights. In the Caribbean, much of the same situation was going on and the Blacks were also under colonialism. The African Continent just got divided by Europe (1888) at the Berlin Conference in Germany into fifty three nations and all of them were colonized except Ethiopia. So on July 20th, 1914, Garvey founded the Universal Negro Improvement and Conservation Association and African Communities League (U.N.I.A.), on returning to Jamaica. He moved to Harlem New York, U.S.A., the world's largest black community, and in 1916 set up other U.N.I.A. chapters. Through the U.N.I.A.'s weekly newspaper, The Negro World, Garvey's movement spread throughout the United States, the Caribbean, Central America, Africa, Asia, and elsewhere. By 1925 there were 1400 divisions of the U.N. I.A. Nine hundred were in the United States and five hundred were in the rest of the world. There were millions of Blacks united together one way or another in the U.N.I.A. activities. Garvey envisioned a model of how Blacks could achieve economic success and gain power through the ownership and operation of its own businesses. He brought into being a level of racial consciousness that Blacks and other oppressed can draw

upon. He said, “wherever you are, fight back against racists and defend yourself.” So people developed tactics against lynching and other injustices. He accustomed Blacks to the idea of economic success and demonstrated the possibility of organizing Blacks for political action on a mass scale. Garvey set into motion the transition of various Black societies to the point of the Civil Rights Movement in the U.S. and independence movements in the Caribbean and Africa began to form. Garvey influenced many black leaders to come in America, the Caribbean, and Africa including Shirley Chisholm, Malcolm X, Nnamdi Azikwe, and Kwame Nkrumah. Garvey was a compelling orator, a master adept at elaborating the ideas of others, and he generated racial pride among Blacks. Garvey is considered to be the “John the Baptist” of the Rastafari Religion, as one of his sayings was “Look to Africa in which a king shall be crowned.” He was referring to H.I.M. Haile Selassie I, King of Kings, Lord of Lords, Conquering Lion of the Tribe of Judah, a Black man who is the direct lineage of King David and Solomon. This rose the conscience of many Blacks that the true history of the Bible is the history of our ancestors of Africa and not of Europe. The first Black Doll that a Black Child could play with was invented by Marcus. Before this time Black Children only had white dolls to play with. Marcus also had a shipping industry with three large ships that took Blacks back and forth from the Caribbean and the Southern states of the U.S. to the big cities of the North. Unfortunately, there were those who were jealous of Garvey and his great movement and used his shipping industry to get him deported back to Jamaica with the help of the U.S. Government. Still today, many people including the Rastafarians read Garvey's words

looking for guidance and solutions to today's problems. Garvey told us as Africans all over the world, “we have One Aim, One God, One Destiny.”

Ras Marvin



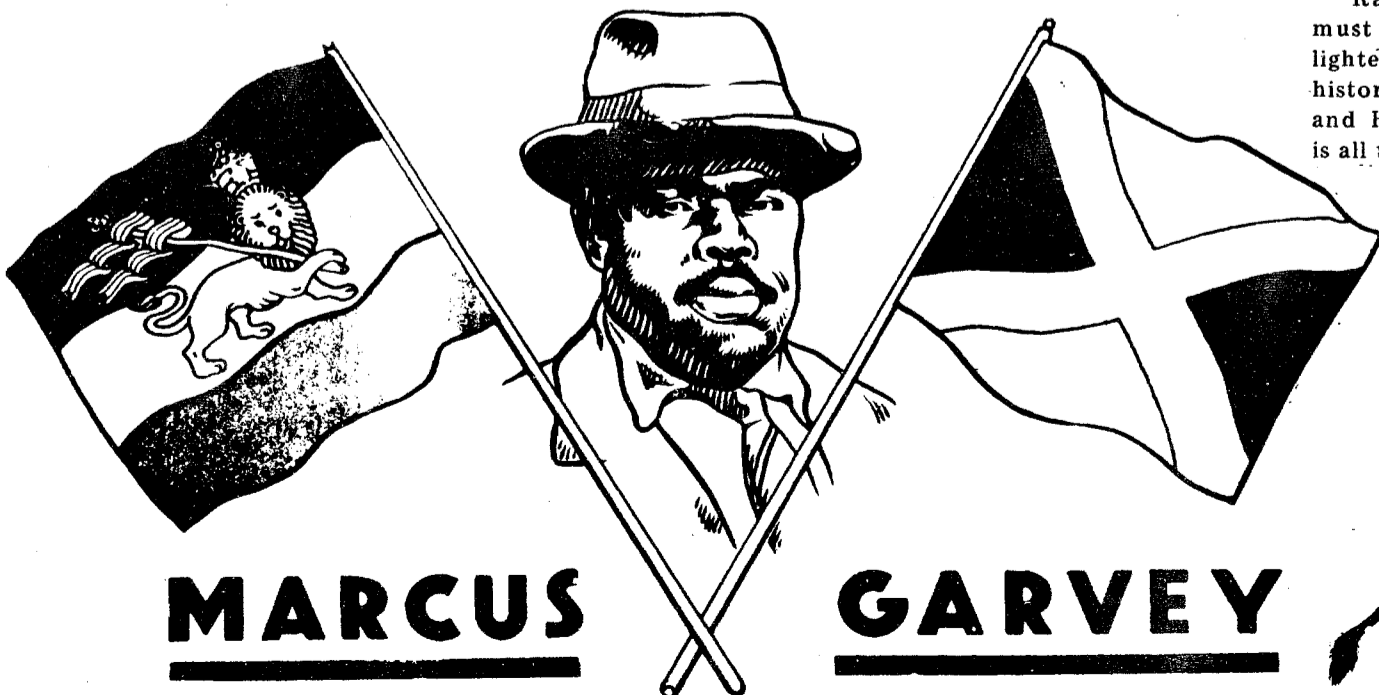
## ETHIOPIAN JEWS THE ORIGINAL ISRAELITES

It is almost humorous to hear of a European Jew telling others that he thought it was only “possible” that the Ethiopian Jews airlifted out of the Sudan were one of “them”. Doesn't it stand to reason that an isolated community, who knows nothing of modern Judaism, yet follows traditions that Modern Jews had long refined must be the original Israelites? And now, following this “Operation Moses”, the Europeans are planning to train Ethiopian leaders to conform to modernized (and therefore “righteous”) practices!

This is clearly another case of African history being redefined to satisfy the ever-fearful populace and their depiction of world history. Just as it was done in biblical times, and the 16th century A.D., it is being done here, and the truth will soon be hidden further as churches and universities continue to teach what the society has rewritten.

Rastafari and the conscious minds must overtake the task of exposing, enlightening, and documenting the true history, just as Marcus, Martin Luther, and His Majesty has done. The evidence is all there, it is up to you to research it!

by Ras Mike



**MARCUS**

**GARVEY**



# Blacks in Vietnam

By Lanre Abiola

Before anything can be discussed about the role of blacks in the Vietnam war, it would be of great significance to first explain the circumstances behind the United States' involvement in Vietnam.

On September 2, 1945, Vietminh forces marched into Hanoi under the leadership of Ho Chi Minh who declared the independence of North Vietnam as the Democratic Republic of Vietnam after bitter fighting with the French. During this same period, the French had already planted a puppet ruler called Bao Dai in South Vietnam and it was this region that President of the U.S. Harry Truman recognized as "The State of Vietnam", as well as the true and legitimate government of South Vietnam. Because the United States did not recognize Ho's government, he turned to the Soviet Union and China for support. In 1950, the Soviet Union did recognize the Democratic Republic of Vietnam but considered Asia of secondary importance and refused to help the Vietnamese against the French. On the other hand, China was willing to help stop French Colonization in Indo-China and helped North Vietnam by providing badly needed arms and military assistance.

In South Vietnam, the United States put another puppet ruler Ngo Dinh Diem in charge. Ngo Diem turned out to be a corrupt tyrant who cared little for his

"a white man's war and a black man's fight". There are many reasons for which this slogan could be said to be true. It should first be noted that in this period in time, all the branches of the Armed Forces were headed by white officers. This is not to say that there were few Blacks in the Armed Forces. As a matter of fact, Negroes served in disproportionate numbers in Vietnam in relation to the percentage of the total Negro population in the United States.

The main reason why a disproportionate number of blacks could be "legally" drafted into the Armed Forces through the Selective Service Act while the average white youth could evade the draft was that white youth could afford to go to college, as well as the fact that they had been taught the skills with which they were able to obtain passing grades which in turn, kept them away from the "jungles" of Vietnam. For Blacks, this was not usually the case.

Black children often began their education in public schools where educational standards were low and as a result, did not develop the skills needed for college. The final result was failure in college and then, the "boonies of Vietnam".

Stan Goff, a co-author of the book "Brothers: Black Soldiers in the Nam", said that when he entered City College in San Francisco, things weren't going too well



Infantryman searches a village for Viet Cong. At the height of the war, one of every seven U.S. servicemen killed in battle was black.

people. It was in 1955 that South Vietnam proclaimed its independence under Diem's repressive government. South Vietnam began suffering from Viet Cong (communist guerilla forces) attacks.

In 1961, the United States increased military and economic aid to South Vietnam in order to counter the Viet Cong who had won control of half the country and by the end of 1961, the U.S. troops build-up began.

The Vietnam war was not only known as "the rich man's war and the poor man's fight", but also as

since he didn't develop the basic tools which he needed to compete in college. He did well in music class, but had no confidence in his other studies. The final result would be best said in his own words:

*So I was subject to the draft. If you had a "B" average, or you knew a Congressman, then maybe you could get out of it. I knew there were bureaucratic loopholes, but I couldn't get in on any of them. So I got my draft greetings. I just succumbed. What could I do?"*

Despite these factors, many young blacks had reasons for wanting to serve in Vietnam; risking their lives fighting a war for a country that treated them as "second class citizens". Some believed that since they were unemployed, they would be economically better off in the Armed Forces, while others were lured by the fact that the Armed Forces was the most democratic part of the American society. In the Army, the black man re-enlisted three times as often as the white man and twice as often in the Navy, Marines and Airforce since many believed that the Armed Forces offered better opportunities which did not exist anywhere else at the time. Another reason for this was that the war in Vietnam was the first war in which the Armed Forces was fully integrated, hereby giving the Negro a chance to prove that he was not inferior to the white serviceman under battle conditions.

The most common and important reason why Blacks accepted to fight in Vietnam was that the United States Government had made them (Blacks) believe that they were fighting a war to keep the world safe for democracy. If the United States could send troops into Indo-China to fight for the "freedom" of the Vietnamese people, didn't this mean that the "Negro" would be treated equally on his return home to that society which had championed the rights of others?

Once in Vietnam, the Negro soldier found out that although he was told that the integration of the Armed Forces had made him "equal" to his white buddy, the racial situation was still basically the same. He was still discriminated against in a variety of ways which "White America" tried to make him believe were just a matter of coincidence. In the United States, popular magazines published official Department of Defense statistics which showed that Blacks were more likely to:

- 1) be drafted
- 2) be sent to Vietnam
- 3) serve in high risk combat units and consequently
- 4) be killed or wounded in battle.

The fact that black combat units were given the toughest assignments is a secret which cannot be hidden. In units like the 173rd Airborne Brigade, a crack outfit believed to be the best performing unit in Vietnam, one out of every four combat troops was a black man. It is therefore not surprising that black war-related casualty rates were high. Platoons which consisted of mostly black soldiers were sent into the jungles as "scape goats" to find out "Charlie's" (Viet Cong) position. Wherever "Charlie" appeared, U.S. aircraft would bomb the location but, by this time, a number of lives (majority of whom were usually Blacks) would have already

been lost. One black soldier said:

*The first ambush patrol in this company was led by a Negro. Negro non-coms in the company are considered the best in the battalion and they're being used to death. Everytime there's a dirty job to do, you can bet a black man will be in charge. Maybe they are trying to kill us off. But I know that the Negroes in our unit are the best we've got, and so does our commander.*

It was common knowledge that there was a lot of racial prejudice on the battlefields. Although this did occur to some extent, it should be noted that whenever the enemy attacked, all hands—whether black or white were needed. As a result, GIs tended to see themselves by the content of their characters rather than the color of their skin. A good example of this would be by Stan Goff, a brother who served with Bravo Company, of the 196th Light Infantry Brigade:

*I wasn't thinking white or black...That was one of the things the war did for me. It started me thinking about men in general instead of whites or blacks—even though a lot of whites forgot about that after they got back to the States... Some whites never forgot it either.*

Despite this type of feeling by a lot of Blacks in combat, a lot were forced to realize that "It's okay when you're fighting VC, but when you have to go your own way for a beer or find a girl, you realize that Chuck (slang for white GIs) isn't your buddy after all." This was because during off duty periods, Blacks faced some type of de-facto segregation. Whites had their own "hang outs" and Blacks had theirs. As if this was not enough, Vietnamese girls were made to believe that Blacks were inferior, so they preferred to scorn Blacks and portray themselves as white. This is, however, understandable because these girls lived in the cities where the GIs socialized. It is therefore normal that they become "brainwashed" into believing in "white superiority" which they often picked up while interacting with White soldiers.

On the battlefield, it was an entirely different story, there were times when the Viet Cong could not harm a Negro unless that Negro was taking part in an ambush or attack against them. The Vietnamese, like many Americans back home, felt sorry for the Negro soldier who they believed should have been fighting the war for equality which was taking place back home, instead of the "white man's" war in Vietnam.

An equally serious problem was the amount of black officers serving in both the Armed Forces and in Vietnam. Even though Ne-

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