

# Blackworld

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## LIBYA AND NICARAGUA: REAGAN STRIKES AGAIN

by Camille Nelson

The controversial foreign policies of the Reagan Administration were recently observed in action. Last month, Ronald Reagan renewed a determined campaign to supply the rebel forces in Nicaragua with military aid. He asked Congress for \$100 million to help the contras overthrow the Sandinista government in Nicaragua. Claiming that the Sandinistas are a "second Cuba, a second Libya right on the doorsteps of the U.S." Reagan addressed the nation on TV and accused Nicaragua of everything from beating churchgoers in the streets to drug smuggling and harboring "all elements of international terror from the PLO to Italy's Red Brigades."

The House of Representatives debated the bill for a week amidst heavy lobbying from both sides. The fact that the contra forces are led by generals of Nicaragua's former dictator Somoza's army and are accused of scores of documented human rights abuses weighed heavily on the minds of some Congressmen. The Democratic majority in the House prevailed and Reagan was denied the aid. The bill was then submitted to the Republican-controlled Senate where Reagan feels he will win if the vote goes along party lines.

Whatever momentum the Administration lost in the House was regained on March 21 when the U.S. announced that Nicaragua had invaded Honduras. On that same day the U.S. was also involved in a military confrontation with Libya that resulted in a Libyan coastal base being bombed and at least three of its ships being destroyed. Both these actions served to bolster Reagan's claim that countries like Nicaragua and Libya were military aggressors that need to be dealt with in a like fashion.

In view of these recent events in Nicaragua and Libya, many people worry that U.S. foreign policy is undertaking an increasingly aggressive and war-like stance. According to Ronald Reagan, this belief is quite contrary to his international aims. On March 14, in the midst of Congressional debate over aid to the Nicaraguan rebels, he delivered a message to Congress that sought to "explain more completely our overall strategy for resisting destabilizing forces on a regional basis" said his Chief of Staff Donald Regan.

The text entitled "Freedom, Regional Security and Global Peace" began with the assertion that "our peaceful and prosperous future can best be assured in a world in which other peoples too can determine their own destiny, free of coercion or tyranny from either at home or abroad." As examples, he mentioned the success of American leadership in delivering Haiti and the Philippines to democracy's doorstep. Observers believe that Mr. Reagan's newly



President Reagan signing request to Congress for aid for rebels in Nicaragua. With him at the White House were, from left: Donald T. Regan, chief of staff; De-

fense Secretary Caspar W. Weinberger; Vice President Bush; Secretary of State George P. Shultz, and Adm. John M. Poindexter, the national security adviser.

developed fondness for the opposition forces in these two countries is a public relations ploy with a three-fold purpose: 1) to ride on the coattails of their success by pretending that the U.S. has long been their supporter; 2) to dissociate the U.S. from the deposed dictators Ferdinand Marcos and Jean Claude Duvalier and hide the fact that it was the U.S. who backed them in their futile attempts to crush the now heralded opposition; 3) to dupe Congress into believing that the Nicaraguan contras are similarly legitimate freedom fighters in need of deliverance.

The entire message was admittedly designed to counter the widely held belief (one frequently espoused by Reagan's former UN ambassador Jeanne Kirkpatrick) that the U.S. prefers a friendly dictator to an unfriendly democratically elected leader. To drive this point home, on the same day the speech was delivered Reagan criticized Chile, a U.S. ally but notorious human rights abuser, for the first time publicly. However, no hint of withdrawal of aid was mentioned.

Mr. Reagan went on to say that a "foreign policy that ignored the fate of millions around the world who seek freedom would be a betrayal of our national

heritage." Apparently forgetting his Constructive Engagement policy towards South Africa he later emphasized that "diplomacy unsupported by power is mere talk." He praised Jonas Savimbi for waging an armed struggle in Angola and referred to the Angolan government as "colonial agents" of the Soviet Union.

Although he initially asserted that every international conflict shouldn't be "viewed as part of the East-West conflict" the bulk of his message dealt with Soviet global expansion. He listed several countries such as Nicaragua, Cuba and Libya that receive "enormous quantities of money, arms and training in efforts to destabilize and overthrow vulnerable governments on nearly every continent" but refers to U.S. military relationship with its allies as "security assistance." Every so-called destabilizing country mentioned was conveniently linked with the Soviet Union and referred to as "Soviet clients." Clearly Pres. Reagan holds the Soviet Union responsible for all threats to "Freedom, Regional Security and Global Peace" and he is determined to "democratize" Nicaragua and Libya as an example of American power.

# Preparing Yourself For . . .

## JOB INTERVIEWS

### I. Prepare Yourself

Before you get almost any job, you will have an employment interview. That interview is probably the most important single step to a job. So to help you along the way, here are some suggestions — ways you can prepare yourself beforehand for that decisive step into your future.

### II. Know Yourself

What are your interests and qualifications? Your prospective employer will want to know, so be prepared to talk about them briefly, intelligently and clearly during the interview.

### III. Know Something About the Firm

Before the New York State Employment Service sends you out for a job interview, ask about the firm. The more you know about the firm the better able you will be to suggest ways you can be of service to your prospective employer when you are interviewed.

### IV. Check Your Personal Appearance

Before you leave for the interview, check your appearance. Be neat, clean, with hair combed, fingernails clean, and shoes shined. Don't wear skintight jeans, slacks or party dresses. Gaudy jewelry, heavy makeup, strong perfume are out.

### V. Go to the Interview Alone

Employers are interested in you, in the way you present yourself. They don't want to hear what your relatives or friends think of your qualifications. They will judge for themselves. So go to the interview alone.

### VI. Arrive Early

Get to the interview a few minutes ahead of time. Present yourself in a straightforward manner. Let the receptionist know who you are and whom you wish to see.

### VII. Be Alert During the Interview

Sit up straight and look alert during the interview. Try to be at ease and to answer your prospective employer's questions in a business like manner.

### VIII. Think Before Answering

Think before answering questions. Be polite, accurate, honest and frank. The employer is especially interested in the experience and training which fits you to the job. So be prepared to answer questions such as these:

- What work have you done?
- How did you do it?
- Did you use any special tool or equipment?
- How much did you earn?
- Have you done any volunteer work, work without pay, around church, school or home?
- Do you have hobbies which might help you on a job?

### IX. Bring a Fact Sheet

A fact sheet about your jobs, dates of works, wages, kinds of work and reasons for leaving, is essential. Make the fact sheet brief but accurate.

Be prepared to give, if necessary . . .

1. Names and addresses of employers.
2. Dates you worked.
3. Names and addresses of at least two other persons who know of your abilities and background.
4. Names and addresses of all schools you have attended and the type of diploma received.
5. Subjects you took in school and ones you liked most, and least, and those that might help you with a job.
6. Extracurricular activities at school, like clubs and offices held.
7. Important papers such as proof of age, military records, draft cards, work permits, social security card, health certificate, licenses (driver's), union cards.

### X. Don't Argue

Be diplomatic, polite and tactful. Listen to everything the prospective employer has to say. don't argue. Try to answer all questions accurately and tactfully.

### XI. Leave Your Troubles at Home

Don't tell employers your troubles. They are not interested in your personal or family problems. They are interested in you as a prospective employee.

### XII. Seek Advice

As the interview ends, even though you feel you may not get this job, be cordial. Seek the employer's advice on other jobs which may open in the future. Make a good impression; and you may be called back in the future.



**—Polity Elections Coming Soon  
Be Aware**

**—Blackworld Elections Wed. Apr. 30**

- 1) Managing Editor
- 2) Copy Editor
- 3) Production Manager
- 4) Editor-in-Chief

**—M.P.B. General Elections  
Apr. 28 In Cultural Center**

**—Graduating? Submit your personals  
before Apr. 25.**

# DESTRUCTIVE ENGAGEMENT

## REAGAN'S FOREIGN POLICY TOWARDS SOUTH AFRICA.

By Anthony Atherley

"The system of Apartheid means deliberate, systematic, institutionalized racial discrimination, denying the black majority their God-given rights. America's view of Apartheid is simple and straight forward. We believe it is wrong. We condemn it. And we are united in hoping for the day when Apartheid will be no more."

Ronald Reagan  
Sept,9, 1985

President Reagan, in a last ditch effort to stave off harsh congressional sanctions against P.W. Botha's oppressive regime, announced on Sept 9, 1985 a new policy of "Active Constructive Engagement".

"This new and improved" version of the administration's long standing policy of "constructive engagement" calls for a ban of computer sales, a halt to the export of nuclear technology, and a halt to new loans to South Africa.

But by themselves, Reagan's sanctions serve as nothing more than an attempt to appease the anti-apartheid movement with superficial actions which he hopes will silence his critics while at the same time allow him to carry on business as usual with Pretoria—the mutually profitable exploitation of the South African.

The real problem here is that Reagan does not want to see an end to apartheid because that would bring an end to the availability of a large, unorganized, easily exploitable source of labor—the South African. The Black South African labor force represents actual and potential megaprofits for U.S. multi-national corporations. So Reagan had to come up with a policy which would not be a real threat to U.S. business interests in South Africa. But on the other hand the Reagan Administration also had to appease the American voting public and the rising anti-apartheid sentiment among the American people. Hence the Reagan Administration adopted in 1981, the "smokescreen" policy of "Constructive Engagement" towards the South African government.

Background: The adoption of a Constructive Engagement by the Reagan Administration in 1981, was in many ways just a continuance of U.S. policy towards South Africa which condoned the unholy marriage between U.S. big business and apartheid. Since the Kennedy era, both Republican and Democratic administrators have been faced with a serious dilemma in formulating policy towards South Africa. Should the U.S. continue high levels of developmental economic activity in South Africa, or should the U.S. implement economic

measures designed to force the South African regime to liberate its racist economic policies and to disassemble the apartheid system?

Well, the lure of the almighty dollar won out once again, for foreign policy to date has encouraged U.S. big business to invest massive resources into the development of the South African apartheid economy. And these U.S. multi-national corporations have since realized massive profits from the intensified exploitation of the Black worker under apartheid.

The net result of the U.S. decision to protect and bolster U.S. economic interests in South Africa at the expense of political damage resulting from public outcry against the clandestine support of the exploitation of apartheid's 22

million Blacks, has been accentuated over the years by the U.S.'s continual refusal to support calls for sanctions against Pretoria by the United Nations council.

The public relations basis for such refusals as expounded by both Democratic and Republican administrations has been that:

1) unless sanctions are carried out universally by all countries, such

actions would not be effective, 2) punitive measures against the apartheid government would only result in solidifying the white government in their defiance, and without their cooperation no change would be possible, and 3) economic sanctions might cause more harm than good to the Black population in South Africa.

The U.S. has maintained this stance despite repeated calls for sanctions by most of the major nationalist groups in South Africa, namely, the African National Congress (A.N.C.); the South-West African People's Organization (S.W.A.P.O.); the South Africaners Congress (S.A.C.); the South-West African National Union (S.W.A.N.U.); and the South African Indian Congress (S.A.I.C.)... In other words, those people who have been the direct victims of apartheid. Yet the U.S. insists on maintaining its smokescreen foreign policy.

In addition, the U.S. has come under great pressure at home from various groups including college students, church groups, civil rights groups, trade unions, politicians and city legislatures. Yet the Reagan Administration continues

to play political hopscotch on the apartheid issue.

The large multi-national corporations exploiting the apartheid system have also come under pressure to limit their roles in South Africa. But these corporations have long argued that their presence in South Africa has (or will have) a positive, moderating influence on the apartheid system. They also argue that because of the limited size of the White labor force, and the increased demand for skilled workers precipitated by American investment, the white apartheid government, under the sheer economic stress of having to meet the increased labor demand, would lower the apartheid barriers to Black jobs (presumably in skilled and management areas). Furthermore, the presence of U.S. firms in South Africa would directly improve the condition of Blacks by giving them increased economic power, and in promoting the doctrine of equality through better training and education of the Black worker.

Of course, such rationale has no basis whatsoever in reality. The fact is that U.S. investment

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## WINNIE MANDELA: THE SPIRIT OF THE REVOLUTION.

By Pearl Davidson

For those of us who are up to date, concerned, and aiding in some way the struggle of South Africa's native people to free themselves from the white supremacist rule, Winnie Mandela's struggle is of utmost importance. Her willingness to oppose the oppressive and racist tyranny of South Africa on every level, has given her the name "the mother of the revolution". Her separation from her husband has not discouraged or dampened her spirits in regard to South Africa's struggle for freedom. It has in fact, strengthened her will and resolve to do the best that she can to support her husband, and encourage him and the rest of her family to keep resisting the racist oppression. Winnie Mandela's courage, determination and optimism about the final outcome of the "revolution, and South Africa's future, is remarkable and worthy of mention.

Ever since their marriage in 1958, Nelson and Winnie Mandela, (as cruel as it may seem) spent a total amount of four (4) months together. Since then, her husband has been kept locked up in prison, with a limited amount of visits from his wife and children, in unspeakable conditions. Her book *A Part of My Soul Went With Him*, describes in detail the injustices and cruelties inflicted on South Africa's majority because of the system of apartheid. It also tells of her activities to aid in the struggle, and their firm belief that South Africa's majority will one day rule. She describes the conditions in which they are forced to exist because of the inhuman treatment at the prisons. Every time she wants to visit her hus-



Winnie Mandella (pictured above)

band she has to get a permit from the local magistrate granting her permission to leave the district. She is not allowed on the trains, or to use a car. Therefore she must go to visit her husband by plane. She is continuously watched by the police. When she is finally allowed to see Nelson, every word of their conversation is monitored. They are only allowed to speak about family matters. Whenever they mention a name that is not familiar to the prison wardens, their conversation is stopped and they are questioned. At one time they had to speak through earphones that could be switched on or off at any time the wardens chose to do so.

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# WINNIE MANDELA: THE SPIRIT OF THE REVOLUTION.

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Nelson Mandela was never able to raise his children. He had to be "introduced" to them. This is because of course, he is in prison, and from the age of two to sixteen years old children are not permitted to visit relatives in prison. Winnie writes in her book, "you can't have any sense of crime in this country if you have brought up a child to be proud of parents behind bars. In a child's mind a criminal is in fact somebody who fights for liberation--how can you teach children otherwise?" After one visit with bars between them, one of the prison officers told her in May of 1984 that they would be able to have contact visits from then on. This was after 20 years of seeing him behind bars.

By profession Nelson Mandela is a lawyer. Although the prison guards had taken away his studies for about four years, this and the visits from his family is what has kept him going. The Mandelas were married in 1958 and Winnie became her husband's "political co-worker." Because of his political work in the underground he was arrested in 1962, and after a

trial in 1964, he was given a life sentence. In 1977 Winnie was taken from Soweto, and was exiled to live in Brandfort. Last August her home was fire-bombed. She studied in Johannesburg and became the first black female social worker. Mrs. Mandela had lost many jobs because the system insists that Blacks have to own a book of references and passes. When she has to stay at her friends' home she is constantly watched. She is not even allowed to go outside the gates. Upon her arrival she states, "I find police cars waiting, parked outside the house right through 24 hours. They actually take shifts."

Winnie Mandela is firm in her belief that her husband will be coming out of prison alive. She feels that "Nelson is that same man who left us those many years ago, and who will come back to us in that same spirit." Winnie feels that her husband's spirit remains undaunted and untouched despite all that he has been through. I believe that these people are worthy of our utmost admiration, and their efforts to fight the apartheid system on every

level will probably speed up the process of revolution. But what about us? About a year ago around this time, we were involved in trying to influence our administrators that it was necessary to divest the funds that they had invested in South Africa. With much deliberation, demonstrations, and sleep-ins, we had our requests granted. However the struggle continues. It does not end there. Didn't we all start drinking Coca-Cola once again; and are we willing to boycott all of Beatrice's products (e.g. Tropicana Orange Juice) to help in the struggle to "Smash Apartheid"? I feel that to discontinue the use of these products, and keeping up to date with the progress of our brothers and sisters is a small sacrifice, when you think of the fact that many of them are giving up their lives every day because they want the system of apartheid to end. If we are not concerned enough to partake in this struggle to even the least of our ability, aren't we just as guilty, or even more so of prolonging the oppression, like our wonderful President Reagan's Destructive Engagement policy towards South Africa?

## N.S.B.E. PRESIDENT SPEAKS AT STONY BROOK

By Edwina Branch

Minorities in Engineering and Applied Sciences enlightened the campus last week. On Tuesday March 11th, M.E.A.S. held its general meeting with a special guest. Mr. Christopher Davis, the president of the N.S.B.E. local chapter at Manhattan College and the Administrative Consultant to the Region I, addressed the members of M.E.A.S.

Mr. Davis described the National Organization to the members present. The National Society of Black Engineers (N.S.B.E.) was started by black engineers in 1974 at Purdue University. It was established to serve black, hispanic, and other minority engineers as a community in which they could socialize.

There are six N.S.B.E. regions all over the United States. Stony Brook is located in Region 1 where there are 22 chapters and still more are coming. M.E.A.S. is one of the organizations sponsored by Mr. Davis at the National Convention of N.S.B.E. to be held March 21st-25th 1986 in Boston, Mass. There will be several representatives from M.E.A.S. at this conference and they will report back on their findings. Those who are interested in finding out more about the National Society of Black Engineers are urged to come to the meeting of M.E.A.S. Currently M.E.A.S. is having a membership drive to the N.S.B.E. and is forming a local chapter here at Stony Brook.

## GLENDA TAKES GIANT STEP



ression of Communism Act have in store for those who have voiced their abhorrence of apartheid. In a very deep sense she qualifies for the title "The Mother of Black People". She was recently quoted in the New York Times: "I find myself strength from the knowledge that every step I take the nation is behind me."

Every Step I Take is an original production based entirely on improvisation. Glenda Dickerson recently directed two other plays which premiered in New York City: Black Girl at the Second Stage and A Tale of Madame Zora at the Ensemble Studio Theatre.

Stony Brook, NY--The department of Theatre Arts at SUNY Stony Brook proudly presents an original University Theatre Production: Every Step I Take, directed by Glenda Dickerson.

Every Step I Take is a dramatization based on the life of Nomzamo Winnie Mandela. She sums up in her life experience almost all that laws like the Supp-

Dates for the performance of Every Step I Take are: April 9-12 and April 16-19, 8:00 pm. at the Fine Arts Center--Theatre 2, at SUNY Stony Brook. Tickets: \$5.00 general admission; \$3 for students and senior citizens.

For more information call the Box Office, (516)246-5678.

## BLACKWORLD

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# FREE

# MANDELA

# Viewpoints . . .

## WARNING: CANCER GROWING IN THE FIRST WORLD COMMUNITY

As concerned members of the Stony Brook first world black community, we feel compelled to speak out on what we see as the cancerous growth spreading throughout our community. We call it cancer because it is killing the stability and destroying the potential for a united body; which should be our ultimate goal. The seemingly accepted practice by organizations of disrespecting (in word and/or deed) the established traditions of our community without consulting our community is not only disrespectful and unacceptable to us, but sets an unhealthy precedent for individualism and organizational separation.

As it stands, there has been circumstances surrounding certain events that, in no stretch of the imagination, can enhance intercultural relations and/or brotherhood and sisterhood among our first world family. For example, Black Women's Weekend has been an established tradition on this campus for eleven years. It has and will always continue to take place the first weekend in May. No organization that is a part of our family should even THINK about scheduling an event on this prestigious, well-established weekend. Respect and support must be shown for each other's events if organizations not only intend to work together but reach a better understanding of each other's cultures.

Realizing it or not, what you do this year as an individual, organization and as a community will have definite effects on what takes place next year and the years to come. If people/organizations set a precedent for walking over each other, this will continue to be done in the future and be accepted as the norm.

Don't lose sight of the larger plan- objectives and goals- of your organizations. Concentrating on narrow self-centered goals will only make you appear as if you are not sincerely concerned with community goals. Your organization's respectability will suffer in the minds of black and hispanic Stony Brook students with any degree of consciousness. By focusing on self-centered issues (which are probably not self-centered at all and effect us all) and not respecting the "territory" of other organizations, thus causing dissension within the community you are doing what the "larger" society does all the time: channeling our energies away from the real problem- community cohesiveness. This goal that we speak of can be accomplished in a manner that allows for uniqueness but emphasizes the communality in cultural as well as interests.

By losing sight, you are in fact consciously or unconsciously helping "them" out. Divide and conquer through oppressor mentality. Steven Biko (ANC) stated it best when he said "The most important weapon in the hands of the oppressor is the minds of the oppressed." The best way for oppressors to perpetrate their system of oppression is to have the oppressed work with them. If you do not understand how this works and how it manifests itself, you must go back to lesson number one in oppression and exploitation.

We would assert that if you do not understand this and work relentlessly towards breaking these mental chains, and you happen to be a leader of a student organization- be it academic, cultural, social (frat. sor.)- you have failed our community and are in direct opposition with the purpose of your existence. We fur-

ther assert, if this is the case, you should resign from your position(s) as a student leader and get a serious "cultural" education to break the mental chains, before resuming your position(s). Let it be understood that consequences- determined by the community, at large- must be paid for actions taken by "us" to hurt "us". If you have any love for our community you will agree that this is the only alternative. If the above statements bother you, you are probably the person/ group we are directing this article to and we hope you take it to heart.

If you want the respect of those who really do care and work for the community, you must demonstrate your loyalty, sincerity and commitment. This can only be done through deeds, not words!!!

What are you about???

Note: If you have any problems/questions/criticism/or supporting comments, please let us know through our communication forum- Black World.

If a town meeting is necessary to open up the channel of progress, so be it! But let's start somewhere before this cancer deteriorates and eventually kills our royal dynasty.

Renee Lipscomb  
Alona Malloy  
Kim Moore

## REAGAN'S FOREIGN POLICY TOWARDS SOUTH AFRICA.

(cont from page 3)

in South Africa has maintained apartheid over the last 20 years. Furthermore, U.S. companies in South Africa have done nothing to benefit the Black worker. The one or two Black supervisors or managers which Ford or Mobile proudly hold up to the limelight as evidence of their positive influence on apartheid are worthless as indicators of change. For such small token appointments are nothing more than pacifiers, and do nothing for the overall masses of Blacks under the apartheid whip. No real progress is possible without revamping the whole system to bring about a radical redistribution of wealth and power in that society.

In fact, U.S. investment in South Africa, through its very nature, that of maximizing profits and minimizing costs has strengthened, supported and prolonged apartheid.

The South African regime has become more and more oppressive as American investment created a greater and greater demand for a slave-like labor pool. In the absence of any moral constraints against exploitation, the process becomes very simple.

U.S. companies like Ford or Texaco make an initial investment in South Africa; a factory or plant or what have you; they very quickly realize tremendous returns on their investment- the South African government gets their cut in grants, loans, taxes or whatever. Ford sees an opportunity to make more money if they step up operations, and so they expand their plants and create a need for more cheap Black labor. Ford sees greater profit, and so on and so on... The cycle grows and grows. Meanwhile, the poor Black workers are being exploited in greater and greater numbers.

In fact, American companies through their development of the South African economy and the exchange of manufacturing, computer and mining technology, has provided the South African government with the tools necessary to strengthen apartheid. The economic surplus generated through increased productivity from U.S. technology, and increased capital flow from direct U.S. investment, was and is used to maintain the administrative needs of the expensive apartheid system.

Well, given the range and the depth of the intimate relation between the U.S. gov./multi-national corporation and the maintenance of the apartheid status-quo, it should hardly come as a surprise that Reagan's policies are designed to do no more than to maintain the apartheid status-quo.

If Ronnie is truly serious about taking on South Africa in an "ac-

tive engagement" and really wants to bring about the downfall of apartheid, and if he is indeed a "freedom fighter" as he has been quick to point out over the past few weeks, then he should supply half of that 100 million aid package earmarked for the Contras to the A.N.C. (a highly organized group of freedom fighters fighting against a clearly oppressive regime. He might even have a better chance of getting his Contra lethal aid package approved.

The verdict?: Well, unless Reagan actively reinforces his "active constructive engagement" policy with some serious long range policy proposals against the South African regime, then we might as well break out the shovels and get ready to flush, for "active constructive engagement" would be just another load to add to Ronnie's ever growing load of rhetorical bullshit.

# POETRY

## SHARON KING

GABRIEL  
(Hanged for leading a slave revolt)

Black Gabriel, riding  
To the gallows tree,  
In this last hour  
What do you see?

I see a thousand  
Thousand slaves  
Rising up  
From forgotten graves,  
And their wounds drip flame  
On slavery's ground,  
And their chains shake Dixie  
With a thunder sound.

Gabriel, Gabriel,  
The end is nigh,  
What is your wish  
Before you die?

That rebellion suckle  
The slave-mother's breast  
And black men  
Never, never rest  
Till slavery's pillars  
Lie splintered in dust  
And slavery's chains  
Lie eaten with rust.

Gabriel, Gabriel,  
This is the end,  
Your barbarous soul,  
May God befriend.

The blow I struck  
Was not in vain,  
The blow I struck  
Shall be struck again.

Gabriel hangs  
Black-gold in the sun,  
Flame-head of  
Rebellion.

The black folk weep,  
The white folk stare:  
Gabriel is  
A sword in the air.

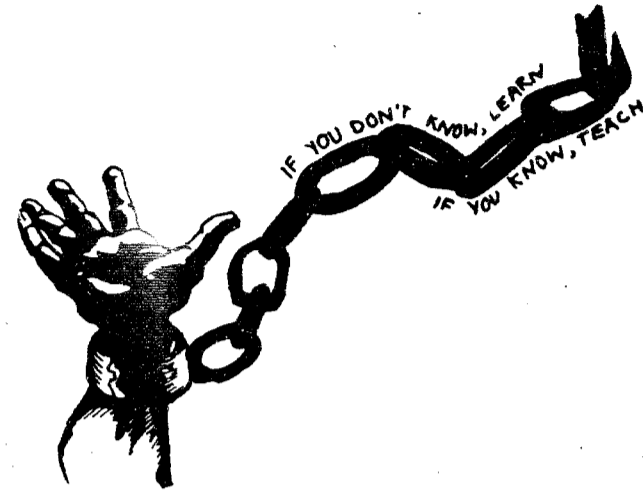
His spirit goes flying  
Over the land  
With a song in his mouth  
And a sword in his hand.

Courtesy: Dept. of Special Collections

A Paradigm for our Time

Is justice blind?  
Is our living in vain?  
How long shall Apartheid go on?  
Does color have a face?  
Do we know what time it is?  
Are we blaming the victim?  
Are we oblivious to the ways  
of humankind?  
Are we like vacuums that just  
sucks in lies  
but don't filter our garbage?  
Shall we let hatred show it's  
face and degrade the human race?  
All these answers are found in  
The Paradigm of our Time.

By Naymie Rene



THE SQUARED CIRCLE

This is the way  
it goes,  
I hate to fight a  
brother.  
My trainer says  
this is my route  
take it slow.  
after round one  
it's plain to see  
his style is made  
for me.

My left, it's as quick  
as my stilleto,  
the right is  
my bomb, when  
I tag  
him  
he goes numb.  
I'm sorry,  
brother  
but you're my ticket  
of this ghetto.

By Carl Killebrew

Courtesy: Dept. of Special Collections



MARTIN LUTHER KING, JR.

A man went forth with gifts.  
He was a prose poem.  
He was a tragic grace.  
He was a warm music.  
He tried to heal the vivid volcanoes.  
His ashes are  
reading the world.  
His Dream still wishes to anoint  
the barricades of faith and of control.  
His word still burns the center of the sun,  
above the thousands and the  
hundred thousands.  
The word was Justice. It was spoken.  
So it shall be spoken.  
So it shall be done.

By Gwendolyn Brooks

Courtesy: Dept. of Special Collections

She is a myth, standing  
High upon her pedestal.  
And symbolically, like the spring  
Rose blossoms in the morning;  
Outstandingly overt to all. But still  
No one knows her true character!

Kind and compassionate to all she encounters

Inspirational to all her peers;

Neither she's mean nor unconcerned...

Greater than she has yet to come "



Me historically....Me daily

Being part of a world of dimensions  
A world of "Colorful Madness"  
I am the lost son of the most great civilization  
The defiant survivor of the "Ebony Traffic".  
Of imposed rules and forced labor  
The scars of four long centuries I bear.  
I am the one on whose back  
They built their empires...

I am the hungry child of Ethiopia...  
The deprived kid of SOWETO  
The outstandingly frustrated young man  
In the ghettos of every state.  
I am the Haitian refugee discriminated against  
And enslaved on Uncle Sam's plantations.  
They made of Me the scapegoat  
Of a prophetically declining kingdom!

It's Me the civil rights warrior  
The most despised challenger  
And constant target of the "Jim Crow Cult"  
I am the unnoticed hero of the Vietnam War  
The Martyr but infamous freedom fighter  
Of SOUTH AFRICA--GRENADA...  
The bold "Buffalo Soldier".  
I am the site of all what I am  
I AM the BLACK MAN.

By Yvon Magny

Yvon Magny

BLACK AND WHITE

white america  
comfortable and disillusioned,  
gave birth to a  
black  
beast that dwells  
in the shadows and squalor of another world,

called nigger-lives  
in the recesses of the  
mind.

"niggerwoman comely (and  
promiscuous!) i love you!  
niggerman  
sought by miss ann  
i envy you!  
black negotiators kneeling  
at my white altar  
i need you!  
protect me!"

whiteys lie there,  
sun warming and loving them,  
alms to the cause  
are given while  
they smother  
a black mother  
pregnant with dignity.

where is a handsome and strong  
bitter and struggling Power to save-  
to tell black mother  
that the evening sun also loves her?

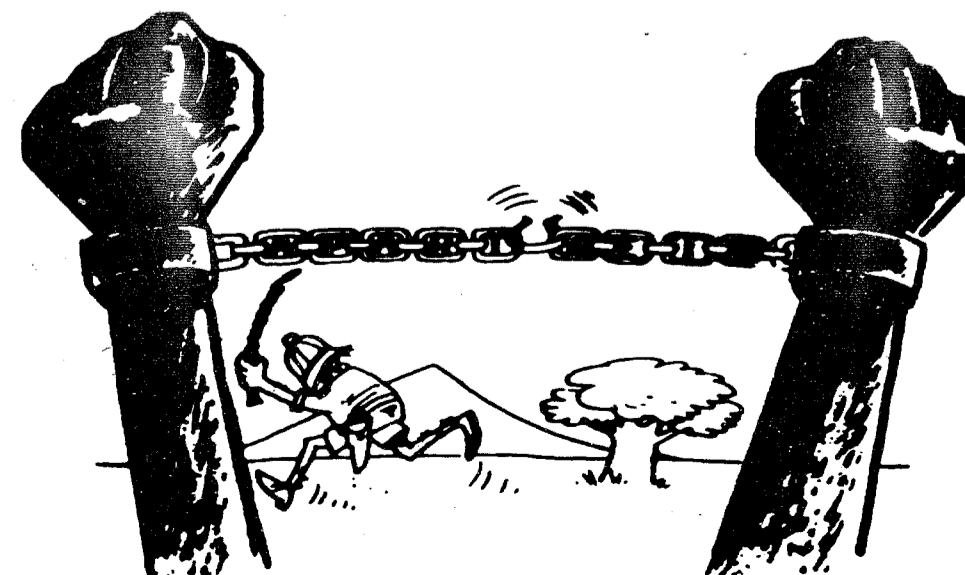
a black man in the shadows shouts  
and the Power is therein

By Tony Rutherford

Courtesy: Dept of Special Collections

A man died on the streets of Brooklyn  
While we stood around and watched.  
Do you understand what I'm saying?  
I say a man  
created by God  
A human being  
Someone's father or brother or child  
Laid on the streets of Brooklyn  
And died like a dog!  
But it's O.K. you see  
He was a bum!  
I guess someone called the humane society.  
Isn't that what you do  
When a dog dies in the middle  
Of your clean streets?

Sandra Hanchard



# SPRING EXTRAVAGANZA "A NIGHT TO REMEMBER"

TALENT

#2 w/ID 7:30<sup>pm</sup> sharp!!  
#3 w/o Union Auditorium  
Fri: April 4<sup>th</sup>

FASHION

SPONSORED BY THE

## GOSPEL CHOIR

It's Coming !!!

already?

Yes! Caribbean Weekend '86  
is almost here !!!

It's guaranteed to leave you feeling Hot Hot Hot !!!

Friday April 18<sup>th</sup> to Sunday April 20<sup>th</sup>

Friday 18<sup>th</sup> : 10am → 12pm Carnival Parade with steel band  
Leaving from Stage XII Cafe to Union.  
12pm → 6pm Food, T-Shirts, Dancing, Contests,  
music etc. Union Fireside Lounge

Saturday 19<sup>th</sup> : Culture Show, Union Auditorium; 8pm til 11pm  
Super Jam Session Follows (DJ. LOVE People)  
Crew

Sunday 20<sup>th</sup> : Picnic on field with soccer tournament 12 to 6pm  
Pool Party 6pm → 10pm  
Panel

# HAITIAN CONFERENCE: THE REVOLUTION HAS BEGUN.

By Lanre Abiola

Haiti, a country of six million people which shares the island of Hispaniola with the Dominican Republic, has been in the spot light for the past few months. After the departure of Jean Claude Duvalier, Haiti's ex "President for life", the celebration of large numbers of Haitians, both at home and abroad, has led to the belief that the Haitian revolution has taken place. The fact however is that "Baby Doc's" forced exile has been both good as well as bad news.

On the announcement of the five man military junta which replaced Duvalier's government, the Haitian people had to ask themselves if this was not a continuation of the Duvalier government ("a monkey without its tail"), since the people had aided as well as served the Duvalier government. The basic question is "how could these people who have somehow aided the oppressive Duvalier regime be so bold as to try and govern the masses?"

The Africana Studies Department in collaboration with the Haitian Students Organization (H.S.O) sponsored a conference which took place in Room 100 of the Jacob Javits Lecture Center at about 7pm on Thurs, March 14th. Three speakers were invited to the conference which was entitled, "Haiti: THE REVOLUTION HAS BEGUN!"

The three speakers were Father William Smart, (a member of a group called "Haitian Fathers"); Frank Laraque, who is presently a professor at City College; and Lionel Legros of the Haitian Information Center. Father Smart spoke about the "Role of the Church in the Latest Developments in Haiti". Frank Laraque spoke about the "Role of the Army in maintaining Control of the Island" and, finally, Lionel Legros spoke about the role of students in the Haitian struggle against american imperialism in Haiti.

Father Smart began by saying that although Haiti gained its independence in 1804, Haiti did not get its first Haitian bishop until 1963 and as a result of this "colonialist mentality" the church had no role in Haiti because the Bishops that were present until 1963 were mainly from the United States or Canada.

In 1966, Haiti had its first five bishops who were Haitian and leaders of the Haitian Church. Father Smart however, added that during this period, the Vatican agreed to allow the Bishops to be chosen by the Haitian Government. As a result, Smart said, "the bishops were chosen by Francois Duvalier, who chose his



(above) Students holding banners telling the Govt. 'WE ARE IN BAD SHAPE'

own men as bishops of Haiti."

It was not until 1979, when a new Bishop was elected by Jean Claude Duvalier, that the Church did any thing to denounce the political and social situation in Haiti and began to look into the treatment of the poor masses as well as offering the necessary help. In addition to saying the above, Father Smart went on to say that anyone who wants to go to Haiti (both nationals and foreigners on vacation) should do so, but while they are there, they should try to volunteer themselves for work that will help the poor, suffering masses. He said that when Haitians go back to Haiti, they should not forget to listen to the voices of the people.

The next speaker, Frank Laraque, who was an officer in the Haitian Army, began teaching at City College in 1969. Mr. Laraque began his presentation by giving a brief history of the Haitian Army, which he said has degenerated alot since the slave revolt in 1804. After the United States invaded Haiti in 1915, the Haitian Army was dissolved and La Gendarmerie d'Haiti was formed in 1916. In 1948, it was renamed Guard d'Haiti and in 1964, the Haitian Armed Forces (Army).

In 1957, some soldiers revolted against the Chief of Staff (Army) because they believed that the Army should not be involved in politics, but should remain neutral. In 1957, Francois Duvalier was elected president of Haiti. Because of the fact that for much of Haiti's history, the Army has been the main link to the United States State Department, and as a result in control, "Papa Doc" invented the Ton Ton Macoutes, a group of civiland militia in 1958. The result was the weakening of the Army and strengthening of the Tons Tons Macoutes. "Papa Doc" did this so that he could not be overthrown because by weakening the Army, its link with the U.S. State Department would be broken and it could be kept in check

by the Ton Ton Macoutes. Tactical units and the Presidential Guard remained under the President's control.

Frank Laraque mentioned the massive overthrow of Jean Claude Duvalier, a feat which he said had never happened before except maybe in 1904. He also believed that the masses showed a great deal of political maturity because:

- 1) They recognized the powers of their numbers. They knew that the Ton Ton Macoutes could not possibly kill all of them.
  - 2) They made the army believe that they (the army) were better than the Ton Ton Macoutes since they were forced to serve and were not as oppressive as the dreaded "Macoutes".
- He went on to say that although Namphy is the President of the junta, he has no real power since Cassernes Dessalines, an army barracks, consists of a third of the total army strength and is equipped with sophisticated weapons. Francois Duvalier gave Cassernes Dessalines authority over the Chief of Staff, and until this day, the barracks has still continued to enjoy this authority.

Mr. Frank Laraque finished his presentation by saying that the struggle has been in the form of

the bourgeoisie, the petit bourgeoisie and the army versus the masses who can go out into the streets to protest, but for how long can this go on? He said that the overthrow of Duvalier was not yet the revolution and asked for help "to transform that beautiful moment into a real revolution."

Last but not least was Mr. Lionel Legros of the Haitian Information Service. Mr. Legros was a student at Columbia University when he founded the first Haitian radio program in New York, called L'heure Haitienne. Due to the lack of a sufficient amount of time, Mr. Legros could only speak about the role of Haitian students in the struggle.

He said that the Haitian masses and students have always taken a lead in revolutionary movements and there has been a series of revolutions since 1804, when masses of people of African descent overthrew the french slave masters until 1986, when Jean Claude Duvalier was forced to flee into exile. Mr. Legros went on to say that the present government of Haiti is simply a caretaker government for Jean Claude Duvalier. "When a dictator can leave for the airport in his car, then you know something is wrong" he said.

Towards the end of the conference, Father William Smart asked for donations which will be used to help the people in Haiti. They may be sent to:

Haitian Fathers  
333 Lincoln Place  
Brooklyn N.Y. 11238

He said that they were not interested in people just sending checks but also in moral and physical support, for example in the form of people taking part in campaigns etc.

After the conference, there was a reception in the Africana Studies Library, on the 2nd floor of the Social and Behavioural Sciences building. Professors Ernest Dube and Les Owens were among the people present.





# FOCUS ON NICARAGUA

By Andres Arango

Nicaragua is a country that is, or should be, a concern to the people of the United States. For one reason, at this very moment there is a war going on between the Nicaraguan army and the U.S.-backed Contras. The war is supposedly a war to save the Nicaraguan people from a totalitarian regime and to prevent the spread of communism. This is what is told to us by the Reagan Administration. The Sandinistas say that they are not communist and have even invited observers to see that their government is not totalitarian. The root of the problems of Nicaragua cannot be understood by the public if the public does not know the history.

The land area in which Nicaragua is found was discovered long before the Spanish by the Indians that inhabited the area. When Cortez's lieutenants arrived in 1523 they conquered Nicaragua and made it a Spanish colony. Slavery in Nicaragua was established in 1821. Slaves were exported to Panama, Santo Domingo, Peru, Ecuador, and Chile. The slaves consisted of Africans as well as Indians. An aristocratic structure brought over by Whites (the Spanish) made the slave system a necessity. The aristocracy survived long after slavery. Indians and mestizos were used as extremely cheap labour.

The Spanish stayed on the west coast with the Chorote Indians while the east coast Indians successfully resisted Spanish aggression. The east coast Indians, the Moskitos, were given arms by the British to fight off the Spanish. The British considered the east coast, Moskitia, its protectorate. In 1894 the General Zelaya brought Moskitia into the Nicaraguan nation.

After bringing Moskitia into the nation, Zelaya wanted to unite Central America. His desire to unite Central America made him arouse a spirit in Central America which the U.S. did not like. The U.S. sent troops to Nicaragua to protect American interest. This led to the growing U.S. presence which lasted 20 years. The presence of the U.S. in Nicaragua made one man angry enough to fight, Augusto Cesar Sandino.

Augusto Cesar Sandino was born May 18, 1898 in the village of Niquinohomo. He was the son of a rich landowner and an Indian woman-servant. Sandino went to Tampico, Mexico for work and discovered an anti-American nationalism. After discovering his ability to lead, Sandino went back down to Nicaragua with these feelings to start a revolutionary movement considered by some to be the first guerilla movement in the western hemisphere. His strategy was to hit and run to the mountains. His goal was to end American and influence in Nicaragua. From 1927 to 1933 his movement made the U.S. take more and more troops out of Nicaragua until there were no more U.S. troops in that country. However, before the U.S. left they trained the Nicaraguan National Guard to keep order in the country.

After Sandino successfully kicked out the U.S. troops in 1933 he was invited to the presidential palace for dinner. After dinner, the National Guard captured and shot him.

Anastasio Somoza was the head of the National Guard when Sandino was assassinated. A heavy gambler and counterfeiter, Somoza graduated from a business school in the U.S. When he married Debaye Sacassa, a wealthy girl, he entered one of the top families in Nicaragua. In 1936, he used the National Guard to force his way into the presidency. The U.S. liked Somoza because of his willingness to obey. They gave him the power to maintain a dynasty that lasted for 43 years.

During the Somoza dynasty, American in-

fluence was greater than ever. At the same time, the peasants were living in the worst conditions ever, large groups of people were constantly being relocated in order to make space for factories and houses for the rich. Infant mortality rates as well as illiteracy was high. Somoza taxed prostitution, gambling, and alcohol.

Somoza received large sums of money from every American company that operated there. All the taxes went into his pocket. Anytime U.S. aid was sent to Nicaragua, Somoza would use a percentage of it to invest in land. Eight years after Anastasio Somoza became he was the largest landowner in Nicaragua.

On Sept 21, 1956 Anastasio Somoza was assassinated by Rigoberto Lopez Perez. His son Luis Somoza Debay took over. Luis' brother Anastasio 11 became head of the National Guard. Luis Somoza replaced his brother on his death after 2 puppet presidencies. When Anastasio 11 took over, the Somozas were already the wealthiest family in Central America. Despite the violation of human rights, the thousands of deaths, and the social injustices, the U.S. happily supported Somoza and investments grew.

As the years went by a revolutionary movement grew. When Fidel Castro successfully overthrew the Batista government, the Nicaraguans felt a new hope that they could defeat Somoza. The Sandinista National Liberation

Front was formed in 1962 by Carlos Fonesca Amador, Siluio Mayarga and Tomas Borge. In 1979, when the time was perfect, the Sandinista Front came down from Costa Rica and took over the government.

The revolutionary government had as its objective the reconstruction of the country and the implementation of social programs. Their plan was to start with the agrarian reform program. This was because 70% of the exports were agricultural products.

The government took over lands left by Somoza and gave the peasants work through state farms and cooperatives.

The literacy program was next. The revolutionary government felt literacy was a major problem. Mass groups of volunteers went on a campaign to wipe out illiteracy.

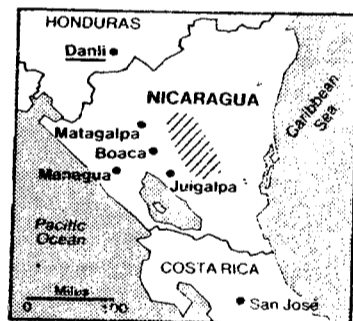
The health care problem before the Revolution was not touched. When the Revolutionary government came their primary goals for health care were:

- 1) Equal access to health care by increasing health services to the poor.
- 2) Providing preventative measures; clean waters, immunization, sanitation, nutrition, maternal and child care.
- 3) Participation of community in establishing local programs.

The housing policy was designed to give everyone land. Massive housing in Managua gave homes to everybody. Urban reform permitted everyone to benefit in all social sectors.

President Jimmy Carter's initial reaction to the overthrow of Somoza was a call for the Nicaraguan National Guard to take over the government. When the Sandinistas took over Jimmy Carter tried to show support by proposing to send \$80 million in aid. Congress approved only \$75 million with 60% going to the private sector. When Reagan went into office, he wanted to freeze the remainder of the \$75m to the Sandinistas and increase aid to the Contra rebels. Over the years the Reagan Administration has spent millions of dollars in military aid to the Contras to overthrow the government.

Reagan tells the American public the excuse that the Sandinistas is a totalitarian-controlled regime. The Sandinistas have invited the world to see for itself whether or not this is true. The truth of the matter is that whether or not Nicaragua receives aid from Moscow, the Nicaraguan people have fought for the right of self-determination and have told the world that they will die if they have to.



The New York Times / March 6, 1986

Shaded parts indicate area of rebel military activity. Rebel camps are to the south of Danli.

## PEOPLE



Nicaragua with only three million people is the most sparsely populated country of Central America. Three-quarters of the population are Spanish-speaking *mestizos*, the product of intermarriage between the original Amerindians and the Spanish conquistadors. Most of these live on the Pacific coast and 42 per cent live in cities - a very high proportion for a country with little industrial employment.

Those on the Atlantic Coast virtually form separate nations. The major Atlantic city, Bluefields (with one of the highest rainfalls in the world) is not even linked by road to the rest of the country. Difficulty in travelling between east and west meant that the Spanish never really conquered the Atlantic coast, so the British were able to establish a foothold. The major English-speaking group is the 30,000 creoles (a mixture of African, Amerindian and European descent).

But the largest separate group are the Miskito Indians - 80,000 of them if you count those currently living in Honduras. They have their own separate language and culture.

## VITAL STATISTICS

	1980	1982	1984
Population	2.7m	3.0m	3.2m
GDP per capita (1970 \$s)	2,162	2,109	2,034
"Unemployment"	22%	22%	20%
Increase in prices Dec - Dec	24%	22%	50%
Decreases in real wages	15%	12%	9%
External debt (\$m)	1,588	2,730	3,918

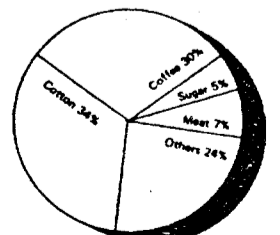
## TRADE

The trade boycott by the United States does not seem to be having a very severe impact on the economy. Alternative trading links have now been established, particularly with Europe.

In 1984, the last full year for which figures are available the export destinations are as shown below. The chart to the right indicates the most important exports by value.

These were sent to:

Central America	9%
Other L. America	2%
EEC	31%
USA	10%
Japan	27%
Canada	3%
Eastern Europe	6%
Others	12%



Source: Economic Commission for Latin America



# DREAD CORNER

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



## DREADITORIAL

### "REALITY OF RASTAFARI"

The reality of Rastafari today is that society does not recognize Rasta as a legitimate way of life. Society does not recognize that Rastafari has principles and morals that govern their lives just as any other indigenous religious group of people may possess. In effect, this makes Rastafari the only religion today that doesn't have the religious rights guaranteed to all religions. A large part of this is due to the negative stereotype continuously implanted in society by the media and those who are outside of Rasta. Some of the stereotypes include that Rasta as being a colt, that all Rastas are criminals, that all Rastas smoke Ganja, that Rasta don't keep their hair clean because they have locks, that all Rastas have many woman and children, and so on... You have probably heard of these and others. Upon I-n-I as Rastafari, this has brought strain in living I-n-I life in unison with Jah. Rasta is not permitted to use their Hola Herb, which is I-n-I hola sacrament onto the Lord. Rastas that are detained in Jail are forced to eat foods such as meats or starve, get their dreadlocks cut, and many other torments that disrespects one's dignity as a human being. Many Rastas who have graduate from colleges and universities have been forced to cut their locks in order to obtain employment in their field of study or stay unemployed. Although Rasta does not seek acceptance and approval from no one but Jah, the discriminatory and stereotypical practices still imbedded in society today against Rasta, force I-n-I to bring this vital issue forward to the community's awareness. More to come next issue. Selah

Ras Marvin

### IYARIC GLOSSARY:

ISESMA	--	Semester No.; Issue No.
I and I	-----	Us together as a people
Hola	-----	Holy
Itate	-----	Meditate
Overstand	--	Understand
Idren	-----	Brethren

### "ADMITTED RASTAFARIAN!"

Why must I and I still be exploited in this day and age? Rastafari today are still being treated with disrespect and inferiority, and an incident I and I witnessed last week can surely prove that the system (court) still judges our brethren through stereotypes and misinterpretations of I and I culture.

During a trial hearing at the Immigration Bureau, a dreadlocks Rasta was asking to be released on his own recognizance until a trial date was set. He faces deportation to Jamaica for growing a green herb that Jah has given I and I for meat, a plant that is feared by those in power. Also present were the man's wife (8½ months pregnant) and their three young children.

As the hearing started, the government representative read the charges and shockingly made strong mention that the man is an ADMITTED RASTAFARIAN!" I and I was outraged! Do they say someone is and admitted Christian, admitted Jew or Atheist? Certainly not! As the word Rastafari was spoken, I noticed a look of worry and dread from the prosecutors in the three piece suits.

When the hearing closed, it was stated by the judge that the man could not be released R.O.R. because he is a Rastafarian and his "religion" does not uphold the "law". He said his family could not be substantiated in the proceedings because they are not "legally" married. Now the man must pay a high bail to be released in time to see his fourth child born even though he has a perfect attendance record for previous court dates.

Somehow, even to an unbiased mind, this judgement does not sit right. The court is presuming that because the man is a Rastafarian, he is a criminal offender. I wonder if they believe the same could be true fo a Buddhist, a Jehovah's witness or and Episcopalian?

It is I and I duty to show the public this injustice, and to help break the stereotypes that plagues Rastafari culture. Think about it!

Ras Mike



His Imperial Majesty  
Emperor  
Haile Selassie  
I&I  
Negus of Ethiopia  
Elect of Jah  
King of Kings  
Lord of Lords  
Light of the World  
Power of the Holy Trinity  
Conquering Lion of The  
Tribe of Judah

I&I  
King  
Selassie

# REGGAE

## Music

### FRIDAY 7-9pm

# ROCKIN' IRATION ON

# WUSB

# 90.1 fm





The Congressional Black Caucus was comprised of 13 U.S. representatives when formed.

# THE 70s: STRUGGLE FROM WITHIN

(part 2 of a 3 part series: From fear to fighting back)

'We must begin to reconcile the community... come together to show America that determined people can reverse the trend of decay in our city and other cities across the country'..... Mayor Kenneth Gibson of Newark, N.J., June 16, 1970.

Take a walk through Harlem and you'll journey through American history. Trek through the multitude of buildings and tenements and you will still hear the voices. Malcolm X still seems to speak here. Adam Clayton Powell is forever causing controversy on a wide scale. But walk a little further and enter Mr. B's barber shop. Here is wisdom.

Mr. B is one of those neighborhood fixtures who seem to have existed before anyone else and is expected to continue when everyone else is gone. Mr. B is also one of those individuals who picked the absolutely wrong time and place to be born. A few hundred years earlier and he would be a counselor to Kings and Emperors. A few shades lighter and he would be an executive leader of a prosperous Fortune 500 company. To clarify the point: Mr. B was a man of great intellect and spirit who could not make it in one of the world's greatest economies because he was BLACK.

These were the principles attacked during the 1970's by the Economic and Political arm of the 'Black Revolt'. Unlike the 60's when the battle was fought within the system and not against it, people such as Mr. B had grown tired of seeing their neighborhood and place of vocation torn apart during the myriad race riots which rocked the sixties. A new solution was needed. Solutions based not

on the ability to destroy whatever progress was made but to effectively take charge of the lawful and social gains generated during the civil rights movement.

One of the first realizations of this period was that the Black vote and all votes both complementary and supplementary to blacks and other minorities had to be combined in a unified effort to make it powerful. This understanding brought about the creation of organizations such as P.U.S.H. (People United to Save Humanity) by Jesse Jackson, and the increased public appearance of individuals such as William E. Fauntroy--a key mobilizer of Black political power. The Black Power Conferences held from 1966-1970 helped to solidify the regions which would be approached in the later decade. The conferences combined all facets of Black and Hispanic areas into a decision-making order whose effects are still being felt today.

For the most part the decade of the seventies appears easiest to digest when looked at from a Pre-Carter Administration and during Carter Administration perspective.

The Pre-Carter era was marked with skirmishes as opposed to the battles fought in the sixties. Julian Bond, Shirley Chisholm, Cardiss Collins, John Conyers Jr. and Yvonne Brathwaite, Mayors Richard Hatcher of Indiana, Thomas Bradley of L.A., Kenneth Gibson of Newark, and James H. McGee of Ohio are all people who led the fight into leadership positions within their own community. Like Congressman Powell before them they were as a group vivacious and direct in their beliefs.

The emphasis for most of these elected officials was on reconstruction and faith: Reconstruction of the areas and businesses dam-

aged during the civil rights movement and faith in the power of individuals to move their community along effectively. There was also a growing belief that low and middle income blacks and whites had vital interests in common and should work together to achieve these objectives.

There was a growing awareness of group responsibility towards success during this time period. More emphasis was placed on the idea that the socio-economic ladder could be climbed and that the top was attainable. It is also during this period that the Congressional Black Caucus reaches its peak of power. Once but a hollow shell of its potential the C.B.C in 1972 became very strong with the election of 16 Blacks to Congress.

This period was best exemplified by the growth of the black power movies (starring Jim Brown, Jim Kelly, et al) which depicted the black man fighting to reclaim his home from amongst other things, drugs, gangsters, and Klan leaders. These movies were produced to show a fighting-back attitude towards the traditional enemies of the inner-city blacks. More importantly, however, it was the first time that the major production companies fully took the black population as a viable market to be catered to.

The number of Black-owned or Black-directed radio stations exploded demonstratively in the urban area. Also visible were black-oriented t.v. sitcoms and far more commercials with a black basis. In short all areas of life was affected. Unfortunately with the progress came the inevitable friction between the individual leaders of the community resulting in dissension as to who to follow. Ultimately progress was not affected quite as much because the sixties created a crop of more knowledgeable people who

knew enough about the pertinent issues so that dissension was never truly a problem, just an annoyance.

The television docu-drama ROOTS, based on Alex Haley's best seller serves as the basis for the latter part of the decade of the seventies. Revelations were being spewed forth in great rapidity on the Negro's ancestry. There was a wider acceptance of the notion that the United States owed all Blacks within its borders a great deal and Blacks were ready to collect.

Following the Ford administration in the White House Black America backed Jimmy Carter for the presidency. Swayed by such actions as putting Patricia Harris and Andrew Young into key positions within the administration, Black Americans felt confident that they finally had an ally in the Oval Office. Unfortunately the decade would end with the belief that the much maligned Nixon Administration did more for minorities than Carter's.

Foremost on the list of grievances against the Carter Administration was the situation involving the unemployment rates among marketable youths and minorities. There was a tremendous sense of apprehension as to what was likely to happen if jobs were not found. Some sociologists theorized full scale riots in the major metropolitan areas.

Black administrators were only able to help the situation on a local level, the fortunate item being that no violent displays broke out.

Retrospectively, people such as Mr. B can remember this era because the progress was incredible. For Mr. B the prospect of his children gaining an opportunity he never had become a reality thanks to the economic and political growth of the 70's.



## Shaka--King of the Zulus (1818-1828)

A strong leader and military innovator, Shaka is noted for revolutionizing 19th century Bantu warfare.

He was first to group regiments by age, and to train his men to use standardized weapons and special tactics. He developed the "assegai," a short stabbing spear, and marched his regiments in tight formation, using large shields to fend off the enemies' throwing spears. Over the years, Shaka's troops earned such a reputation that many enemies would flee at the sight of them.

With cunning and confidence as his tools, Shaka built a small Zulu tribe into a powerful nation of more than one million people, and united all tribes in South Africa against Colonial rule.