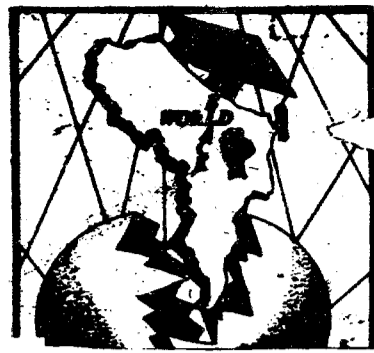


Blackworld

Published bi-weekly by students at SUNY Stony Brook



A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK

Week of December 15, 1986 Vol. XIV No. 3

Is AIM in Jeopardy?

by Yvon Magny

The sudden termination of HCOP (Health Careers Opportunity Program) whose function was helping and counseling minority students at Stony Brook interested in making a career in the various medical fields, has made a silent but considerable impact on the minority community and given many doubts about not only their chances of getting in Medical school, but about the safety of other programs geared towards assisting minority students in this University. As a result, many people felt legitimately concerned about the future of the AIM (Advancement on Individual Merit) program which is the major channel of support for minority enrollment at Stony Brook. Very recently, rumors had it that Dr. Michael Bagley, director of the program, is stepping down and that the program itself might as well be in jeopardy.

According to inside sources, the program is totally secured. In fact, they have received, compared to previous years, a budget quite sufficient which will allow them to expand and provide their students with better academic services. Regarding the staff, there is absolutely no problem except for the fact that they are in the process of recruiting someone capable to replace Ms. Theresa Clark, who is no longer with the program. In addition, the minority enrollment through the program is satisfactory. As to the potential removal of Dr. Bagley as head of the program, Black-World contacted both Dr. Bagley and Dr. Aldona Jonaitis, who is the acting Vice-Provost for undergraduate studies and direct supervisor of the AIM program. Due to administrative reasons, both personalities could not disclose any valuable informations. However, Dr. Jonaitis has absolutely confirmed the demoting of Dr. Bagley from his present status to another, which has yet to be determined. The transition, if the "bureaucratic feud" works out as administratively wished, will incredibly be in effect by next semester (Spring 1987).

Who or what is behind the removal of Dr. Bagley? Independently to the affair, sources revealed that besides the occurrence of a certain lateness in the Staff Performance Procedure and Evaluation, there has not been any prior indication of malfunction within the program. Apparently the decision has nothing to do with Dr. Bagley's competence or the effectiveness of the program either.

One thing that must be of the concern of the black community is the future of the program without Dr. Bagley. And as many can testify, due to experience, Dr. Bagley throughout the years, has been able to create a positive and productive environment for students in the program and has also demonstrated significant concern and sensitivity towards the needs and problems of the students. Without him, all this will be lost because his replacement may be someone who is not familiar with and as con-

Dr. Jonaitis has absolutely confirmed the demoting of Dr. Bagley from his present status to another which has yet to be determined.

cerned about the minority students. That must be of the concerns of the black community here at Stony Brook.

In view of this disturbing development so soon after the termination of HCOP, the black community must realize where it stands, pull itself together and be ready to fight. With that in mind and no matter the differences we do have, no matter what social club, or organizations that keep us apart, Black-World is appealing to everyone and every group to join forces positively and protest against any deliberate attempt to deprive the Black community in this University of its assets. If one takes a look at Stony Brook history, it will appear clearly that there has always been and there is still a powerful bureaucratic tendency to get rid of anyone and anything who dares speak the truth or help the minority community. The case of Dr. Dube and HCOP are, for instance, irrefutable proof of this belief. It is therefore, imperative that we stop being apathetic and start to assert ourselves. The removal of Dr. Bagley as well as the appointment of any replacement should be of great concern to all. We cannot afford to lose anymore.

Inside:

South Africa

Crack Attack

Lynton Kwesi Johnson

James Baldwin

Gil Scott Heron

Crack Awareness Day

by M.D. Brooks

The need to crack down on crack before it destroys us has become a prevalent issue and concern as many try to terminate its use and distribution. In an effort to inform the Stony Brook Community, The Minority Planning Board in conjunction with the sisters of Delta Sigma Theta and Alpha Kappa Alpha and the brothers of Malik Sigma Psi, Sigma Phi Rho and Alpha Phi Alpha sponsored a Crack Awareness Discussion. Invited to lead this discussion was Rena Layne, a Physician Assistant at Brook Memorial Hospital, Dr. Stretch, a physician at the University Hospital at Stony Brook, Mr. Rohas, a spokesman for Suffolk County Rehabilitation Center, and John Delamar from The Department of Public Safety.

Confusion over how far the Crack phenomenon has spread remains clouded by imprecise statistics and lack of hard-core data. However, these experts do agree that it is rampant in our major cities such as New York, Los Angeles, Detroit, Miami, and Philadelphia.

Crack's growing availability and convenience of use make it one of the most marketable drugs sold on the streets today. "Base or Crack Houses" - locations set up to sell or smoke crack have sprung up on many of our own neighborhoods (both Urban and suburban). All of us are aware of where these operations take place, and can probably identify the pusher and takers. Indeed, these operations are dangerous and frightening, as they destroy our community and people.

The panelists stressed that crack is dangerous because of its intense dependency and addiction after a relatively short period of use. Smoking crack provides the user with a rapid and intense high that lasts about five to seven minutes and is followed by severe depression, feelings of worthlessness, and a craving for more of the drug. In a brief period of time, the drug begins to control the user, rather than the user, the drug. Some users are reported to become violent or suicidal, primarily as a result of the paranoia and depression that can come from regular use.

Because it is smoked, rather than snorted or injected, its appeal has grown dramatically causing many to think that it is a less dangerous method of using the drug. This, of course, is not true. Smoking Crack brings the vapors directly into the lungs, where they are immediately absorbed into the bloodstream and large doses of the drug are carried to the brain in a highly concentrated form.

Many drug users who do seek help and want to kick the habit have been placed on waiting lists that can force them to wait for months for treatment. The shortage of space in these Rehabilitation Centers has become critical in the last year because of the growing popularity of the addictive drug CRACK. The problem is greatest, panelists said, for low and middle income families without money or the proper insurance coverage to enter drug-treatment programs at private hospitals. The result is a frustrating waiting game for the addicts and their families.

Crack Down on Crack

FOR ON CAMPUS ASSISTANCE CONTACT:
UNIV. COUNSELING CENTER INFIRMARY 632-6725
UNIV. HEALTH SERVICE INFIRMARY 632-6740
STUDENT AFFAIRS 348 ADMIN. 632-6700
EMPLOYEE ASSISTANCE PROG. 101 NASSAU HALL 632-6085

On Black History

JAMES BALDWIN cont'd

...Now what am I trying to say? I am not standing here to complain about anything at all, but I am concerned about something. I know that [if I thought] if I tried to persuade you for example that I was born in a certain place and never wanted for anything and that I am really six foot and two inches with blue eyes and blond hair; If I walked through the world that way and you watched me, you would think I was very strange wouldn't you? Tell the truth. In fact, I am five foot and six inches tall, I don't weigh more than 140 lbs in my life, big brown eyes, very dark skin, big nose, I am my father and my mother's son... that's reality. I can have all kinds of dreams or delusions. That's reality. I've got to deal with that reality. I was born sixty years ago not forty, not seventy but sixty, I've got to deal with that reality. I am happy in some situations, unhappy in other situations, I've got to deal with that. I got to deal with that in my midnight hour when there is nobody but me. I got to deal with that to get from one place to another so you too have got to deal with that to get from one place to another. What happens to you if you can't? What happens to you if made out of your history a myth so vast, so complexed, so terrifying that you can not cut through it to find out who you are, where you are in all of this? If instead of your real impulses, you simply have the habits imposed on you by the terrors imposed on you by the society in which you live. What happens to you if you don't really know whether you like pepsi-cola or coca-cola or not, but you buy it because you don't know how not to. What happens to your sense of reality when you know very well what's happening in the cities and you know why it's happening but you pretend you don't know. What happens to you if you think I think that my father was like the man you described. What happens to you if you think I think that I can trust you with my life. What happens to me if I know that you have never

kept the promise made with anybody and I love you enough to wish you did. But I got to raise my children and probably the price of raising my children is taking them out of the hands of a desperately deluded people. What happens when the fact that I must know whence I came, so I know for example that George Washington was very capable of telling a lie and that he probably did chop down the cherry tree... why not! If I know that Thomas Jefferson knew better than he said. He was a slave holder who wasn't easy about it and not uneasy enough to let my people go.

What happens to us if I know and you deny that you wouldn't have a penny if I didn't work all these generations on your land, that's what you wanted and that's what you still have, at your wages, wages is much to say. If my ancestors have not been condemned for generations to pick the cash crop for you... for you, my father, my father's fathers were perfectly capable of feeding their families by the sweat of their brow, they could have gotten rich. No, they were busy picking cotton and tobacco for others.. That labor built the factories, it built every city in this country. On my back you built your railroads and on the backs of other peasants, your fountains here and there. What happens if you want me to believe that "your wealth" and your "comparative safety" are proof of your virtue and your hard work, your "yankee" thrift, your perseverance... All those marvelous virtues "white" people claim to themselves and deny to everybody else!

What happens to you or to me if I know and, I do know, that without my father's back it would be very very different. And let's say I don't even mind that, that's alright. That's cool, that went down that way! But maybe I don't want it to go down that way for my children. I am sixty years old "Okay," you told me but it takes time Jimmy, Rome wasn't built in a day be patient! And we will give you finally 40 acres and a mule." I am not going to live another sixty years and it's all right. You have to live with your broken promises, I don't. How long do you think you will last?

BLACKWORLD
would like to thank
THE PRESS for
their invaluable help.

BLACKWORLD
"KNOW THYSELF"

Camiile Nelson
Editor-in-Chief

Marie Hilaire
Business Manager

Yvon Magny
Production Manager

Staff
Andres Arango
Lanre Abiola
Pearl Davidson
Dawn Barrett
M.D. Brooks
Darma Wilson
Darren Jenkins
Zachary Dowdy

Photographer
Shelley Walker

Typesetter
Michelle Williams

Gil Scott Heron & Kwesi Johnson

By Andres Arango

On Thursday November 20, 1986 Stony Brook students had the opportunity to check out Gil Scott Heron and Lynton Kwesi Johnson at Stony Brook Fine Arts Center. Their stop at Stony was part of their United States tour with two unmistakably different styles, their message is aimed at everyone who does not get what is rightfully theirs.

Raised in England, Lynton Kwesi Johnson is of Jamaican descent and has been active in expressing his concerns through dub poetry. Regularly performing with a nine piece band Lynton was on his own for this tour. I had the opportunity of speaking with Lynton before the concert, these are some of the things we spoke about:

Black world: What is Dub Poetry?

Lynton Kwesi Johnson: The term dub poetry is not an accurate one. Basically it is oral poetry which uses the spoken language of the people of Jamaica and other parts of the caribbean too. It uses everyday language of ordinary people. It is very rhythmic. It lends itself to music. It's oral poetry combined with musical base. Any poetry with musical base is dub poetry.

B.W.: Does your music get alot of air play?

L.K.J.: I don't get alot of airplay. I get more airplay in places like Germany and Sweden than I do in England. A lot of people who work in radio do not want to air anything that is vaguely radical or related to struggle.

B.W.: How have the crowds been receiving you?

L.K.J.: everywhere we have gone, we have been getting reasonably good audiences. They have been very responsive. They've been pleasantly surprised by the poetry. We've gotten good feedback and good vibes. I think its a good idea that Gil and I came together on this tour because it is Afro Caribbean poetry meeting African American poetry. Afro American and Afro Caribbean people have much in common in terms of our history, coming out of the plantation societies going through similar kinds of struggles in the 70's.

B.W.: Do you feel that Afro Americans are contributing enough to the worldwide struggle for freedom?

L.K.J.: I seemed to be taken aback by the fact that there was much going on during the sixties and early seventies but when I came here for the first time in 1979, there was nothing going on. I know that there are still some righteous people around who do positive things but the whole movement of the 60's and 70's seem to have gone in decline. It seems as though the whole struggle was about the middle classes consolidating themselves and once that happened that was the end of the struggle.

B.W.: Did the struggle in the United States have any influence on the struggle of Blacks in England?

L.K.J.: The struggle in the United States had a great impact on Black people in England and their struggles that were waged in the 60's and 70's, the struggles here inspired us alot in England.

B.W.: Do the record companies pressure you to come out with more commercialized material?

L.K.J.: Nobody can really apply any pressure on me to do what I don't want to do. I haven't done an album in the past year that is because I don't believe in the business of turning out records every six months just to please the record company. People say if you don't put out alot of records the public will forget about you. My view is that if you have something to say and the people care about what you are saying they will check you out. I am not a prolific writer. I was not going to contrive material to see what any record company can use.

B.W.: What made you become a poet?

L.K.J.: I came through poetry through an Afro American writer named W.E.B. Dubois the book I read from him was The Soul of Black Folk. As a result of reading the book

I became involved with the Black Panther Movement in England. The book stirred something with me, made me want to express how I felt about what was going down in England.

B.W.: Who influenced you?

L.K.J.: My poetic influences are far and wide. John LaRose a publisher and Andre Salk a writer were both mentors to me and introduced me to alot of things. The Afro American writers who had a big influence were Amiri Baraka, Langston Hughes, Sonia Sanchez, Gwendolyn Brooks, and Countee Cullen. These are writers whose works I've heard. Of the Caribbean writers, Edward Lomur Brathowetz, who have influenced successive generations of Caribbean poetry, Also Martha Cartha the Guyanese poet. Another influence came not from books but from Reggae. Reggae Deejays like "Big Youth" They would use a popular record, take out the vocal, use the rhythm tracks and improvise new lyrics with social commentary. On what was going on in Jamaica or in the world at large at that time.

The Audience liked what Lynton had to say during the concert. They especially liked the poem "Me can't Believe it." Dispite Lynton not having his band he recited his poetry in such a way that the listener could feel the rhythm without music and grasp the whole message uninterrupted.

Gil Scott Heron was without a band also but Gil has such a way of speaking that there is really no need for music. He presents his poem like a storyteller. The tone of his voice alone with his unique pronunciation make his per-



Gil Scott Heron

formance very enjoyable and extremely meaningful. I think everybody in the audience could relate in one way or another to what he was saying.

The Audience undoubtedly enjoyed Gil Scott Heron's performance. Just like Lynton, Gil received a standing ovation and was asked for an encore. Gil told me that he felt very good vibes in the audience and that the attention of the audience was excellent. At one point in the show someone in the back of the Fine Arts Center screamed something at Gil while he was performing and one of the sound engineers yelled at the disrupter "shut the fuck up" and Gil said "I second that." Gil felt that even with the disruption the attention level was high considering the short attention span of people nowadays.

Gil's approach was totally different from L.K. Johnson's. Gil used the time that he was born up until the present to show the sort of things that inspired him to write poetry:

his childhood in Manhattan and the Bronx, experiences on the street, etc. What made his whole approach even more enjoyable was that he had the whole audience cracking up



Lynton Johnson

with every joke he made or truth he pointed out. He told his story the way Richard Pryor would do his routine. Gil was born in Mississippi, his family moved up to Chicago while he was still young. His family eventually moved to New York where he attended high school. He got his college education at Lincoln University, received his masters at John Hopkins University in Baltimore. He taught English and constructive literature at John Hopkins University in Washington D.C. but feels that when he is out performing with his band he is teaching a larger university.

I spoke to Gil after the concert about the struggle in the 60's and 70's, and these are some of the things I got from him.

B.W.: Do you think that the crowds of the sixties and early seventies were more politically conscious than the crowds of today?

Gil Scott Heron: They were more demonstrative. The reason we fought for rights back then is so that people now would not have to fight. It does not mean that the people of now should not do anything. But what we did was make it easier for students now to concentrate on their education instead of fighting for the other shit we had to get.

B.W.: Is there a need for students to fight nowadays?

G.S.H.: There is a necessity, in order to maintain what you get, to be active. You can't take for granted what you have now because there are people who didn't want you to have it in the first place. You have to maintain it and be vigilant about people not trying to take your rights back. That's what we are talking about when we sing about Reagan:

*It's a Re-Ron, a time machine
stuck in reverse doing new scenes
20 years going in the face a gun,
the hell with reality, places everyone.*

What we are trying to warn you about is that everything that was gained can be taken back if you are not vigilant and demonstrative about the fact that the rights you have are yours. We don't want you to have to go to nobody asking for your own rights as though they are doing you a favor because everything that you

got over here has already been paid for. You pay for it too everytime you reach into your pockets for some taxes. There ain't nobody doing you no favors.

B. W.: Have musical execs tried to tone down your music?

G.S.H.: OH YEAH! I'm on suspension right now. I haven't made nothing in 3 years. R.C.A. wanted me to have someone to be an executive producer, in other words, someone who controlled what I said before it came out on the album. I said if anyone controls what is said on the album, I would. So we're at a stalemate right now. But I've got new material right now. It'll be out by next year, one way or the other.

B.W.: Do you do all your concerts with only a key board?

G.S.H.: No, I have a band. I did this specific set of concerts just for Lynton. Lynton wanted to do a tour without a band. When they first told me about it I said well he can do his without a band but I'll carry my band anyway. But Lynton said that he was concerned about the fact that when he came a couple of years ago and did poetry with a 9 piece band and though a lot of people enjoyed it, he didn't believe that the full effect of what he had to say reached the people. He wanted to make sure that the music didn't get into the way and

that the message got across. So I agreed to that. Next month, I'll be back with my band again.

B.W.: were some of your first times used to aid Kenneth Gibson's campaign in Newark?

G.S.H.: Me and some of my band members were riding through the New Jersey Turnpike one night when we heard Baraka's weekly radio program. Baraka was saying that when Kenneth Gibson was running for election, the opposing candidate was offering five dollars to each voter so they would not vote for Kenneth Gibson. Baraka was telling the people to take the money and to still vote for the black candidate, Kenneth Gibson. Then Baraka said somebody ought to write a song. As soon as he said that, everybody in the car was looking at me and said you ought to write it. The bass player Leon Carr called Baraka to ask about the Gibson fundraiser and told Baraka that we had a song. "Take the man's money and vote for the brother." We wrote the song, went to Newark and performed the benefit. This was around 1970. My first album came out in 1971.

B.W.: Who influenced you the most as a writer?

G.S.H.: As a writer John Williams, John Killing, Langston hughes, Jean Tuma. As a matter of fact, I wrote a song from Jean Tuma's book Cane about life in the South at the turn of the century. These writers handled the language in a way that I am most familiar with. I'm not impressed by people who use a whole lot of words nobody ever heard of to describe shit that I don't even care about. I'm most impressed by people who use the language that both the wino and the intellectual can understand. That is the mastery of the language.

The tour will end during the end of December. Gil Scott Heron should be back with his band while Lynton Kwesi Johnson will be back in England. What they hoped to do was to get their message across to people from all walks of life. So far it has gone well.

**THE
BLACK
MAN
MUST
DO
FOR
SELF**

Kwanza:

An African Celebration

By: Yvon Magny

Hey!!! what does Kwanza mean? Do you know?...

Frankly, one should not be surprised if asked about the meaning and purpose of Kwanza which is traditionally celebrated at Stony Brook on December sixth in the UNITI Cultural Center. Indeed, Kwanza is a word meaning "First." It also means, in African tradition, celebration of harvesting the first crops or first fruits.

"Kwanza is the cultural holiday which originated in 1966 by Doctor Manlana Karengo. It is a non-religious holiday which was created with no intention to replace Christmas, but to celebrate and reinforce certain values known as the Seven Principles or Nguzo Saba." Something interesting enough to be mentioned, is that when looking at the traditional altar set for the Kwanza festivities, one can easily identify the Kenara which holds the seven candles and represents the original Stalk from which we all sprang. The Mkeka is a straw mat on which all other items are placed, and finally the ear of the Horn which represents the offspring or produce (the children) of the stalk (the father of the house.)

The festivities of Kwanza last seven days (from Dec 26th thru January 1st) accordingly to the seven principles. Each day is a faithful and symbolic dedication to the corresponding principle.

Realistically, the principles not only express the concept, but illustrate the Kwanza spirit as well. They are:

UMOJO (Unity)— to strive for and maintain unity in the family, community, nation and race.

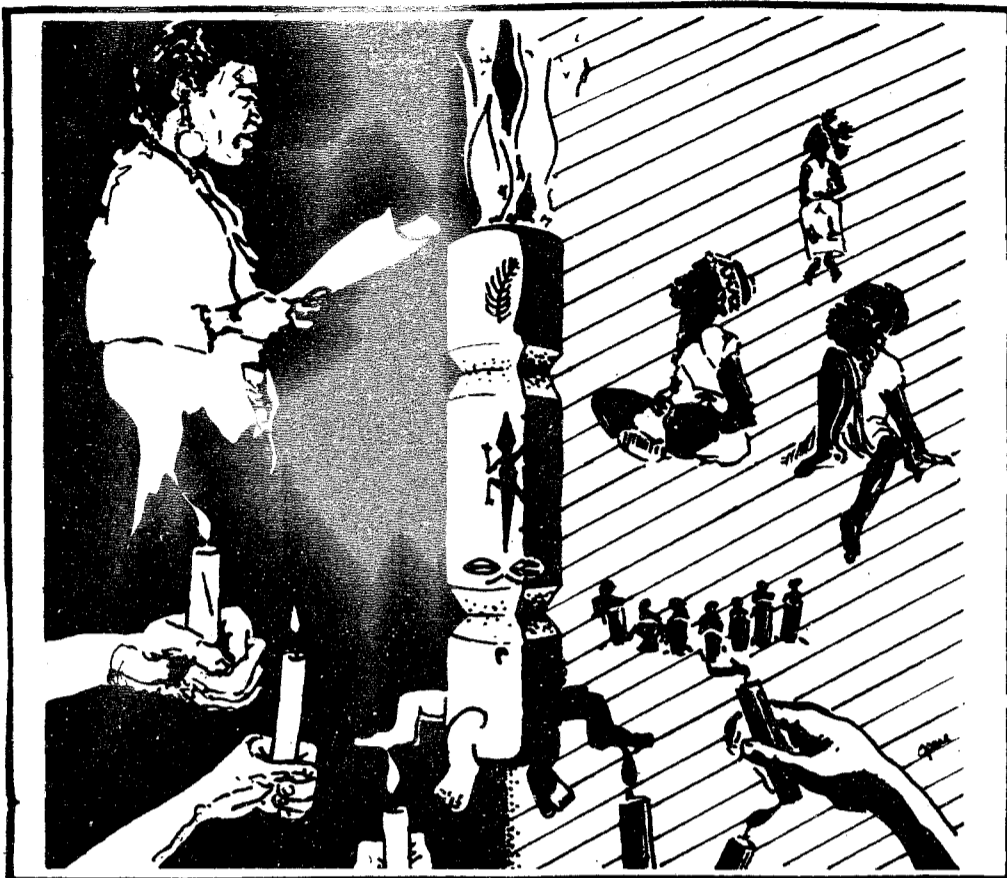
KUJICHAGULIA (Self determination)— to define ourselves, name ourselves, instead of being spoken for by others.

UJIMA (Collective Work and Responsibility)— To build and maintain our community together, and make our Brothers and Sisters problems our own and solve them together.

UJAMAA (Cooperative Economics)— To build and maintain our own stores, shops and other businesses and to profit from them.

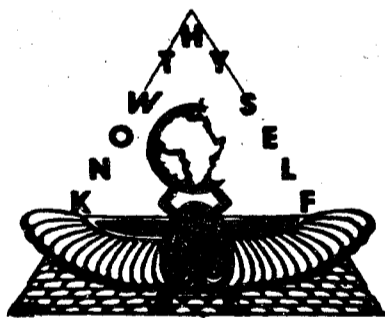
NIA(purpose)— To make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

KUUMBA (Creativity)— To do always as much as we can in order to leave our community more beautiful than when we inherited it.



IMANI (Faith)— To believe with all your heart in our parents, our teachers, our leaders, our people and the righteousness and victory of our struggle.

This is the 11th year Kwanza is celebrated at Stony Brook and according to an observer who prefers to remain anonymous, "Kwanza is celebrated here at Stony Brook in order to give the community a realistic and deep sense of culture and togetherness. Everyone is welcomed and everyone's participation in the future will be most appreciated."



BLACKWORLD NEEDS YOU NOW!

JOIN US.✿

Meetings

General: Mon 9:00-10:30

NEXT SEMESTER:

HIRING TYPISTS & PHOTOGRAPHERS

Place: Central Hall Rm: 031

South Africa

A Year In Review

By Zachary R. Dowdy

As this semester comes to a close, so does an important year to our South African Brothers and sisters. This serves as an historical account of the major political events occurring in South Africa for this past year.

On January 9, 1986, the African National Congress announced its plan for "rapid extensive escalation of [their] military offensive." Shortly after the South African Parliament goes into session on January 31, Pieter W. Botha, South Africa's President, would issue an agenda outlining specific reforms in the government's policies. Oliver Tambo says the ANC would increase its guerilla warfare objective because Botha will fail to meet the demands of the country's black majority. One such demand entails that blacks be allowed to participate in "power sharing" so that they could help pass legislation. The ANC's action marks the start of another year of racial and political turmoil in South Africa.

In Botha's speech on January 31, he delivered a number of stipulations which constitute reform in the apartheid system. One change in policy was such that there would exist a black-

white "national statutory council" which would address issues pertinent to the country's political disposition. But this council would only provide counsel. It would not have a voice in the actual implementation of legislation. As stated in the New York Times of February 2, "From what the South African President said, it is not clear whether his promise to end the passbook system for blacks will provide blacks with freedom of movement even in urban areas, or whether they will be restricted in some other fashion from living and working in the cities. Neither is it apparent when Botha will lift the state of emergency in many areas, although he said he



hoped the need for it would decrease." In regard to the pass laws, Botha proposed a new system of "orderly urbanization." Botha said legislation would be introduced for a common identity document to be carried by people of all races. The previous pass laws only applied to blacks. Botha also said "We have outgrown the outdated concept of paternalism as well as the outdated concept of apartheid." Indeed Mr. Botha did mention the possibility of the government releasing Nelson Mandela, the incarcerated political prisoner.

Botha intimated that Mandela would possibly be freed on "humanitarian grounds." That is, negotiations concerning Mandela's release would commence upon Angola's release of a South African officer and the Soviet Union's release of two famous dissidents. On February the Angolan government declined Botha's offer. Also, Botha extended the blacks the right to own homes in townships. But he flatly refused a one-person, one-vote policy.

Upon the USSR's release of Anatoly Scharansky, one of the Soviet dissidents held there, Botha again refused to release Mandela. Botha felt Scharansky's release did not meet the conditions under which he proposed to



free Mandela. Botha then offered to free Mandela if he either agreed to live in exile in Zambia, or if he pledged to abstain from violence in his political activities. The ANC leader declined Botha, demonstrating the tenacity in his pride as a native South African as well as in his political disposition.

On March 7, the South African government lifted its "state of emergency" decree and released the last 327 of 8,000 prisoners that were held since July of 1985, when the state of emergency was declared. P.W. Botha felt the vio-

continued to page 6

The African National Congress

by Lanre Abiola

The cruel and repressive policies of Apartheid, the doctrine of racial segregation, which is used to suppress blacks and other non-whites from getting a share of what is rightfully theirs is a well known policy of the South African government. The evil and injustice of this system which allows a man to be treated as an inferior or a superior, depending on the complexion of skin is most likely to cause fatal problems. The inhumane treatment to non-whites (especially blacks) in the Republic of South Africa has given rise to increased hatred and violence, and if care is not taken, the final confrontation between the oppressed will be very bloody.

Although there are people who think there is nothing wrong with being silent when Apartheid is mentioned, (because perhaps, they prefer a capitalistic state which champions inequality to an egalitarian socialist or communistic state) many more are beginning to question their moral values. In the United States, people of all colors from all walks of life continue to protest the doctrine of Apartheid in front of the South African Embassy and Congress recently overrode President Reagan's veto which claims that sanctions would not be in the best interest of the oppressed South Africans.

According to Bernard Mugalsane, the author of the book, *The Political Economy of Race and Class in South Africa*, there are six distinct phases in the evolution of racism in that country, which

he says, "can be distinguished even though they cannot be separated." The first phase (1652-1806) was the period in which the Dutch East India Company ruled. During this period, cattle and land were the important resources for both black and white farmers and "racism expressed itself in a genocidal struggle over their possession." The second phase, from 1806 to the discovery of gold in 1884, was characterized by the need of the British capitalistic system for markets and raw materials. At this point in time, Britain subsidized white plantation settlers, who began to throw the Africans off their land in order to make them (the Africans) work on plantations run by the settlers.

The final colonial phase began in the last quarter of the nineteenth century and was to become the beginning of modern Imperialism (when Africa was divided among Britain and the other European powers). After Britain had launched a series of wars of conquest, South Africa became a British dominion in 1910. The fourth phase was characterized by the consolidation of white supremacy and the ascendancy of Afrikaner political and economic power, the full blossom exploitation of the country's mineral wealth, and the development of secondary industries. The fifth began in 1948, with the Afrikaner government coming into power, and this period saw the shaping of the capitalistic economy to its favor. Because of the independence of other



African colonies from their colonial masters, fear was aroused among the white settlers who in turn adopted increasing oppressive forms of rule. This period also saw the beginning of an armed national liberation struggle. The sixth but not the last phase (since new phases are still being developed), began with the independence of Angola and Mozambique in the 1970's and takes us to the present day.

"Separate development," a plan instituted by the racist government in South Africa, is meant to create a number of "African states" which are based on tribal identity and Apartheid strategists hope that these states will develop nationalist sentiments which will hinder any wider black unity. In the early to

mid-nineteenth century, wars of white conquest, "perceptive African leaders like Moshesh of the Basuto realized that the failure of African ethnic groups to unite would mean victory to the invaders." After the 1909 Act of Union, (which put the "inferior status of the African into law") had been passed, African unity became an important need.

In 1912, a group of African chiefs and educated leaders came together at Blomfontein, South Africa, to form the African National Congress that pledged to defend the rights and represent the interests of Africans. The aim of the founders was to build a "nation," and as a result, "Africans were urged to develop a solidarity based on their wider identity as a racial group subject to common conditions of discrimination." Although the A.N.C. is often regarded as the earliest manifestation of African nationalism in South Africa, the type of nationhood in which the founders aspired did not make them nationalists in the full sense of the word, because they did not seek to create a state based on their nation. Instead, they wanted to win rights for Africans within the white state, "along the lines promised by the proponents of trusteeship and liberalism. During its legal existence in South Africa, the A.N.C. was to continue to stand for African rights within the framework of a pluralistic democracy, defined not as a community for the Africans only, but a multiracial community of all people born in South Africa.

continued to page 7

A Year In Review

continued from page 5

lence occurring in the nation had abated since July of 1985, the conflicts claiming roughly 1,150 lives in a mere 18 months. But the violence had not ceased. Shortly after the dismissal of the state of emergency there had been riots in Alexandra and other areas. Robert I. Rotberg of the Christian Science Monitor felt "Botha underestimates the depth of black discontent. He still believes that he can persuade Africans to set aside their antagonism to the state in exchange for potential concession. He has talked about improvements to black education, the end of the hated pass laws and scrapping the rules that limit African labor mobility. Admittedly, no legislation had been introduced, leaving his own supporters unsure of the government's intentions."

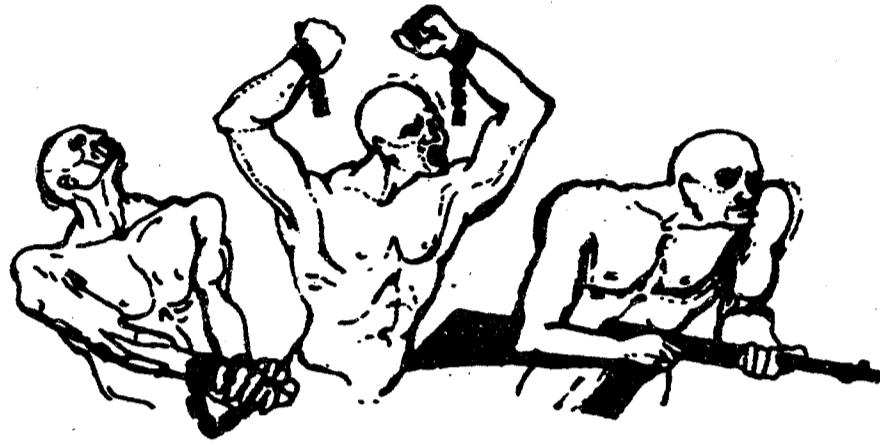
On March 17 a party of seven members of the British Commonwealth called the Eminent Persons Group" went to South Africa to discuss" the possibilities for peaceful change" and to report back to a special Commonwealth meeting with Margaret Thatcher. The South African government allowed the British to meet with Nelson Mandela at his place of imprisonment, Pollsmoor Prison. This meeting was the first diplomatic contact Mandela had had since his 23 year confinement. This action on the part of the South African government served as proof of the administration's recognition of Mandela as a most prominent black political leader. The Commonwealth felt this meeting was necessary as Britain

had invested 7.25 Billion dollars in South Africa, an astounding 40 percent of South Africa's total foreign investment.

The south African government lifted a ten-year ban on Winnie Mandela that blocked her from residing in her home in Soweta. It was also on this day, April 2, that Bishop Desmond Tutu called for economic sanctions against South Africa. In a press conference, Tutu said "I put my hopes on the young, especially at the

to get changes as quickly as possible." President Reagan clearly supports Botha. Though Mr Botha professes that "apartheid is outdated" he still vouches for a white minority rule under a different name. As stated in that same New York Times article "Why should an administration that crusades for freedom everywhere else make excuses for South Africa?"

One of the most hated aspects of apartheid supposedly abolished



American universities to exert the pressure."

Bishop Tutu specifically addressed the youth of America to take up with his cause. He did not necessarily address President Ronald Reagan. One may question whether Mr. Reagan would support Bishop Tutu. In an editorial on Reagan's view of South Africa's policies is quoted as saying "Sometimes [Botha] can't get all that he seeks... I can tell you that he agrees with us and finds the past system [of apartheid] repugnant and is trying

by Botha on April 18, 1986. This pertains to the despised pass-laws, When these laws were in effect, blacks had to carry passes which contained information regarding where they could live and work. Botha said that a standard identification card would be issued to all races. On April 23, Pretoria announced that labor laws and other laws that restrict the movement of blacks would also be discontinued. But all residential sections of South Africa would remain segregated. All past violators of the pass-laws would be exo-

nerated and released from prison immediately.

The African National Congress was attacked on May 20 by the South African forces. The army raided three different sites in Botswana, Zimbabwe, and Zambia all sovereign nations. Few ANC members were wounded or killed in this most extensive and coordinated military offensive. There was widespread concern in the United States as Mr. Reagan expressed "outrage" at this military objective. The United States had temporarily withdrawn Herman W. Nickel, America's ambassador to South Africa. Ironically, South Africa launched this attack while the British Commonwealth, which had spoken with Nelson Mandela earlier this year, was simultaneously negotiating for peace talks between the ANC and the South African government. On May 23, the U.S. dismissed South Africa's military attache to express the contempt with which the U.S. holds this South African aggression.

The month of June brought the anniversary of the Soweto uprisings 10 years ago. In an effort to control the anticipated "violence" on June 16, Botha declared another state of emergency on June 12. As stated by the White House and State Department had intimated that "This resort to further repression dismays all who have worked to create the climate for negotiation and compromise. These measures will only serve to undermine opportunities for dialogue and retard the restoration of public confidence and order." As Botha

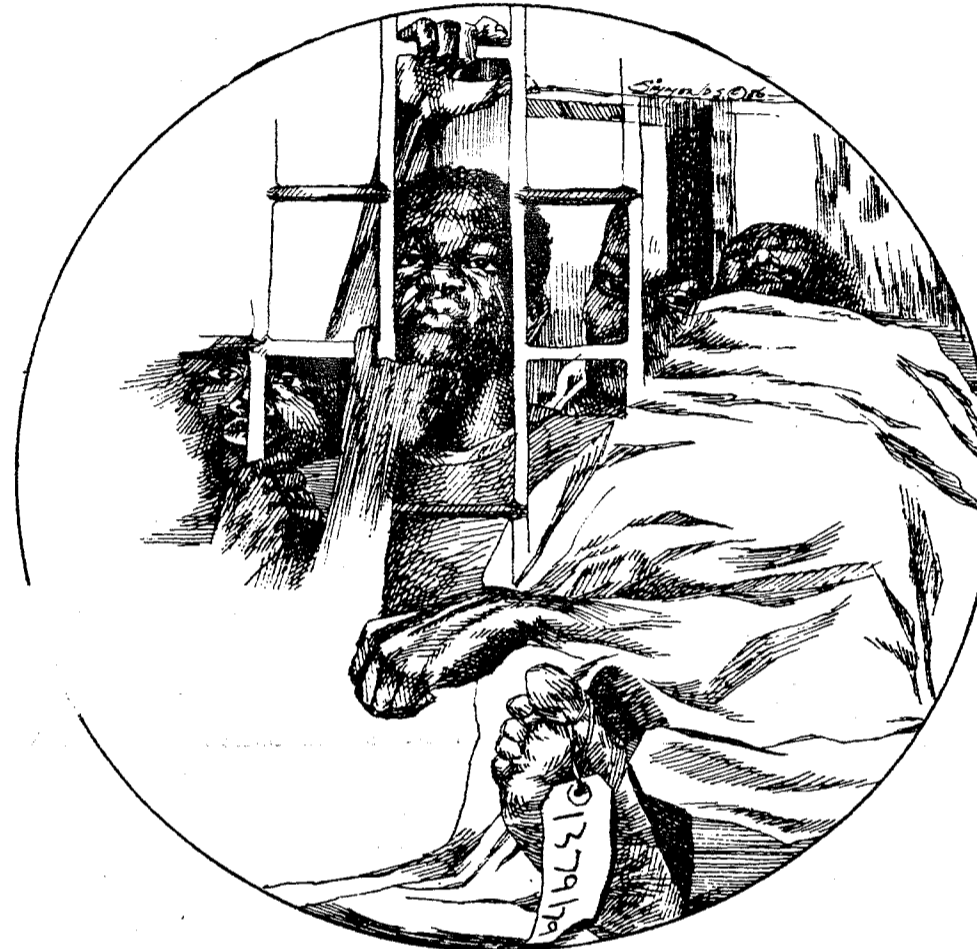
continued to page 10

South Africa

continued from page 5

In 1948, the Afrikaner Nationalist government came to power with its policy of Apartheid, under which an increasing number of laws were passed to subjugate blacks. It was during this period that Nelson Mandela, who joined the African National Congress in 1944, and his colleagues were politically educated. By 1949, they had persuaded the A.N.C. to become more militant and had begun to organize new forms of mass action by strikes, boycotts and civil disobedience against the repressive policies of Apartheid. By 1951, the Youth League of the A.N.C. which was

formed for a number of reasons among which was to unite the African Youth, began to bear fruit. The A.N.C. working with the Indian Congress and other allies organized the Defiance Campaign which was directed against several unjust laws of Apartheid. During this campaign, Non-whites went through "Europeans Only" entrances to railway stations, and post offices. Africans broke curfew laws, and some whites joined Indians in illegally visiting the African townships. By the time government legislation ended the campaign,



The ANC



8,500 people, Mandela and 156 other people were charged with treason. Among these 156 people, were Oliver Tambo, Walter Sisulu, and Chief Lutuli, President General of the A.N.C. The government claimed that the liberation movement was part of an international communist-inspired plot which was pledged to overthrowing the government by violence. Since there was no evidence, those detained were finally released.

In 1961, the Africans realized that South Africa was about to become a republic-a White Boer Republic. The people elected Mandela to lead their protest

and their demand for a new union of all South Africans. If the government did not respond to the demands, a general strike was to be called.

The government reacted to this by insisting a fresh round of arrests. Mandela had to go underground and a "stay-at-home strike" was organized for Monday May 29th, 1961, a day which about 60 percent of African labour stayed at home in Johannesburg and Pretoria.

Six months later, in December 1961 sabotage marked the emergence of Umkhonto we Sizwe (Spear of the Nation) in planned attacks on government installations. Umkhonto we Sizwe became the armed wing of the A.N.C. Since submission was out of the question, the only alternative was to hit back and that is why Umkhonto we Sizwe came into existence.

On the 5th of August, 1962, Mandela was captured in Natal and was charged with inviting Africans to strike and leave the country without valid travel documents. He was sentenced five years with hard labor but was brought from prison to face the charges of the Rivonia trial, with a number of other African leaders. They were charged with trying to overthrow the state, a crime punishable by death. All eight that were convicted were sentenced to life imprisonment. Denis Goldberg, a white man was imprisoned in Pretoria, Mandela, Sisulu, Govan Mbeki, Raymond Mhlaba, Ahmed Kathrada, Elias Mokoaleli and Andrew Mlangeni were all flown to Robben Island, South Africa's maximum security prison for black male prisoners. Although these people are behind bars, their spirits which still yearn the day when racial equality and total freedom will be present in South Africa, have not been broken.

THERE SHALL BE HOUSES, SECURITY AND COMFORT!

All people shall have the right to live where they choose, to be decently housed, and to bring up their families in comfort and security;

Unused housing space to be made available to the people;

Rent and prices shall be lowered, food plentiful and no one shall go hungry;

A preventive health scheme shall be run by the state;

Free medical care and hospitalization shall be provided for all, with special care for mothers and young children;

Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, crèches and social centres;

The aged, the orphans, the disabled and the sick shall be cared for by the state;

Rest, leisure and recreation shall be the right of all;

Fenced locations and ghettos shall be abolished, and laws which break up families shall be repealed.

THERE SHALL BE PEACE AND FRIENDSHIP!

South Africa shall be a full independent state which respects the rights and sovereignty of all nations;

South Africa shall strive to maintain world peace and the settlement of all international disputes by negotiation - not war;

Peace and friendship amongst all our people shall be secured by upholding the equal rights, opportunities and status of all;

The people of the protectorates - Basutoland, Bechuanaland and Swaziland - shall be free to decide for themselves their own future;

The right of all the people of Africa to independence and self-government shall be recognized, and shall be the basis of close co-operation.

Let all who love their people and their country now say, as we say here:

'THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY.'

Black World page 7

ANC

Freedom Charter

Drafted by a subcommittee of the National Action Council from contributions submitted by groups, individuals and meetings all over South Africa, approved by the ANC National Executive and adopted at the Congress of the People held at Kliptown near Johannesburg on 25-26 June 1955.

Each section of the charter was adopted by acclamation with a show of hands and shouts of 'Afrika'.

PREAMBLE

We, the people of South Africa, declare for all our country and the world to know:

That South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of the people.

That our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;

That our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;

That only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief;

And therefore, we the people of South Africa, black and white, together - equals, countrymen and brothers - adopt this Freedom Charter. And we pledge ourselves to strive together, sparing nothing of our strength and courage, until the democratic changes here set out have been won.

THE PEOPLE SHALL GOVERN!

Every man and woman shall have the right to vote for and stand as a candidate for all bodies which make laws;

All the people shall be entitled to take part in the administration of the country;

The rights of the people shall be the same regardless of race, colour, or sex;

All bodies of minority rule, advisory boards, councils and authorities shall be replaced by democratic organs of self-government.

ALL NATIONAL GROUPS SHALL HAVE EQUAL RIGHTS!

There shall be equal status in the bodies of state, in the courts, and in the schools, for all national groups and races;

All people shall have equal rights to use their own language and to develop their own folk culture and customs;

All national groups shall be protected by law against insults to their race and national pride;

The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime;

All apartheid laws and practices shall be set aside.

THE PEOPLE SHALL SHARE IN THE COUNTRY'S WEALTH!

The national wealth of our country, the heritage of all South Africans, shall be restored to the people;

The mineral wealth beneath the soil, the banks and monopoly industry shall be transferred to the ownership of the people as a whole;

All other industries and trade shall be controlled to assist the well-being of the people;

All people shall have equal rights to trade where they choose, to manufacture and to enter all trades, crafts and professions

THE LAND SHALL BE SHARED AMONG THOSE WHO WORK IT!

Restrictions of land ownership on a racial basis shall be ended, and all the land re-divided amongst those who work for it, to banish famine and land hunger;

The state shall help the peasants with implements, seed, tractors and dams to save the soil and assist the tillers;

Freedom of movement shall be guaranteed to all who work on the land;

All shall have the right to occupy land wherever they choose;

People shall not be robbed of their cattle, and forced labour and farm prisons shall be abolished.

ALL SHALL BE EQUAL BEFORE THE LAW!

No one shall be imprisoned, deported or restricted without a fair trial;

No one shall be condemned by the order of any government official;

The courts shall be representatives of all the people;

Imprisonment shall be only for serious crime against the people, and shall aim at re-education; not vengeance;

All laws which discriminate on grounds of race, colour or belief shall be repealed.

ALL SHALL ENJOY EQUAL HUMAN RIGHTS!

The law shall guarantee to all their right to speak, to organize, to meet together, to publish, to preach, to worship and to educate their children;

The privacy of the house from police raids shall be protected by the law;

All shall be free to travel without restriction from countryside to town, from province to province, and from South Africa abroad;

Pass laws, permits and all other laws restricting these freedoms shall be abolished.

Black World page 6

POETRY

FELLOW AFRICANS

Why do you persist in
degrading our race
by allowing hatred to
show its face
Why are you using your
mouths destructively
by contaminating our
nation with rumors, jealousies
lies and garbage.

Fellow Africans, stop prevaricating!
and start elevating!
Filter out your polluted mind
and you'll discover that we
are one of a kind
shed light to those who are
walking in darkness
for then you'll be showing
your true blackness!

Fellow Africans, It is nationtime
It is time for this nation
to take a stand
and lend a helping hand
in the struggle for
our entity, our inequity, and our Integrity!

It is time for this nation,
staff, and students to
indulge in efforts to
raise the morale
of the pervasive and pernicious
configuration of Racism.

It is time for this nation
to get off our hands and knees
and rise from this monopolistic
economy, this capitalistic society,
this Idiosyncratic democracy
that we are increasingly
approaching.

It is time for this nation
to induce a change
-A change in the attitude-
A change in latitude
so that we may achieve
a Revolutionary aptitude.

Fellow Africans, without peace
among ourselves, without the
establishment of our cultural awareness,
and without raising the
consciousness of reality
we cannot promote unity!

Fellow Africans, the mind
is a calibre that is conducive
to win the war on Apartheid,
the war on Racism, and
the war on preserving Human Rights
Fellow africans, we must Unite!

Naymie Rene

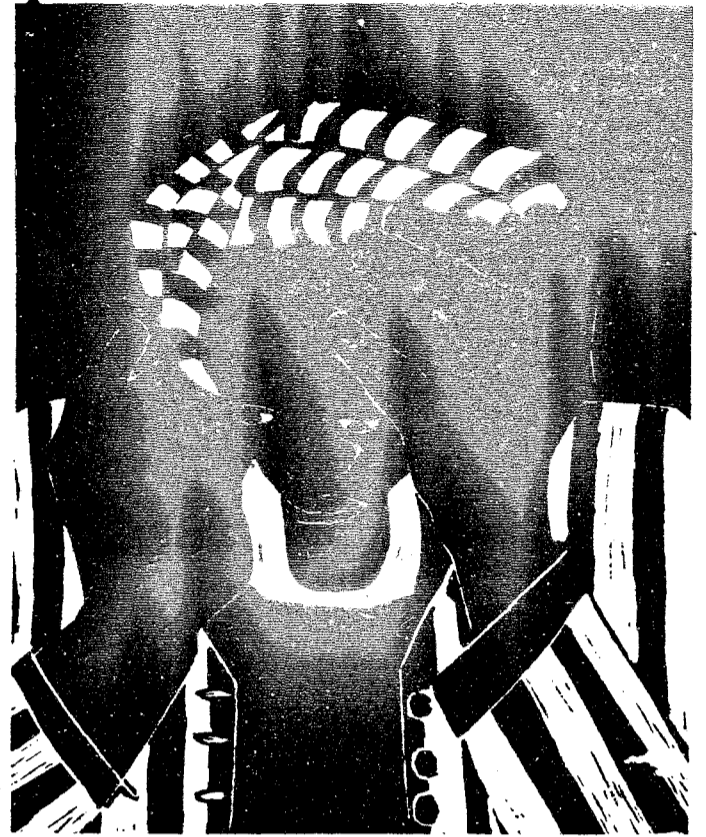
Sometime Tonight

Sometime tonight
The sun will rise
It will be morning
We will say good morning

Sometime tonight
The lion will roar
Breaking the dawn
It will be a new day

The cock crew in Zimbabwe
And it became morning
They said good morning
So shall it be in Azania
When the lion roars

Zakes Mofokeng



THE UNFINISHED SONG...II

Say dark child!
Out here something
Do you see it?
Can you feel it?
Something brown, something yellow
It's WHITE, it's BLACK
It's silently destined
To chase you to knock you out...
But too apathetic you don't realize it.
How many of your assets
Shall it terminate, while you
Fool around step around and look!
Five hundred years have passed
The scars of the "Ebony Traffic"
Remain still
You've come so far, labored so hard
And yet for so little...
How many of your Professors
Shall it get rid of while you
Fool around, step around and look...

YVON MAGNY

Skills Of War

A guerilla's cell
is not like Pretoria's cell,
but both are cells
for different purposes
and different strategies
in the name of freedom.

And a guerilla's skill
is not like Pretoria's skill,
but both are skills that kill
and the only difference is that
guerillas are like fleas
in the ears of Pretoria.

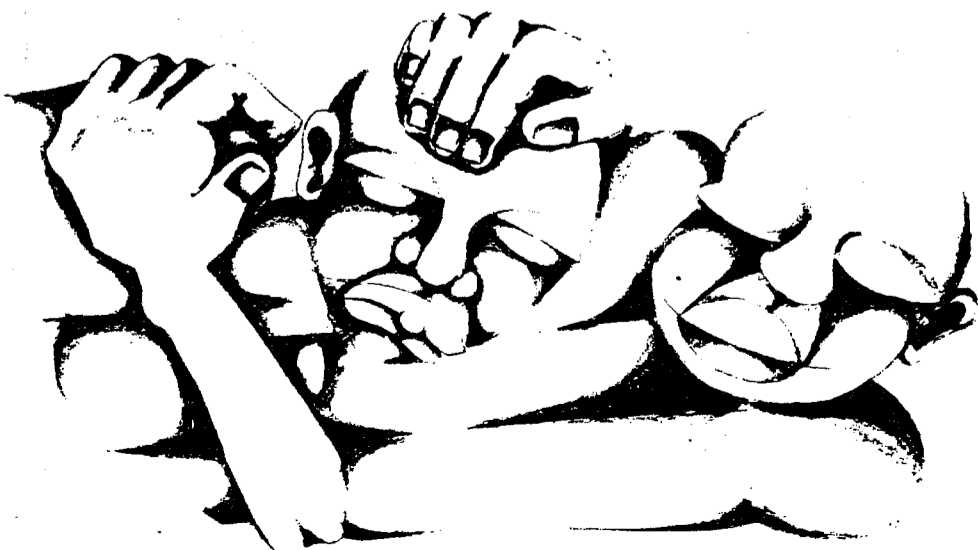
But when guerilla cells spread
like the outbreak of a deadly disease,
Pretoria's tanks, planes and armoured cars
weaken in their feast for survival.

Mandla Ndlazi

You'll Make Fire Again

The sun has set
Darkness shrouds the match boxes
Soweto lies expectant
the fires have stopped burning
Rest beautiful children
For tomorrow
You'll make fire again
This night is a short night
Soon you'll have to wake up again
Soon smoke will be going up again
Rest my beautiful children
Don't be afraid of darkness
It's got to come sometime
You need a good rest
You must not over-sleep
Soon you must wake up
Rest
Tomorrow you'll make fire again.

Zakes Mofokeng



POETRY

Pass Book

how i love
 this pet
 that drags
 like heavy luggage
 in my moth-eaten
 pocket
 and speaks
 in two languages

this is
 the encyclopedia
 that knows me
 better than
 i know myself

what i say
 about me
 bears no credence
 against its arrogant
 language

it speaks security
 under many laws
 that blind me
 in failure
 to do it
 reverence

hail that tyrant
 that knows many faces
 all sullen and sulky
 lifting it
 on its throne
 thickly varnished
 with laws
 of colour

Nhlanhla Paul Maake

The Sounds Begin Again

The sounds begin again;
 the siren in the night
 the thunder at the door
 the shriek of nerves in pain.

Then the keening crescendo
 of faces split by pain
 the wordless, endless wail
 only the unfree know.

Importunate as rain
 the wraiths exhale their woe
 over sirens, knuckles, boots;
 my sounds begin again.

Dennis Brutus



ZAKES MOFOKENG is a playwright and actor. He is general secretary of Mdali, an arts organisation in South Africa.

MANDLA NDLAZI is the news editor of a Johannesburg weekly newspaper.

THE WINDOWS OF HEAVEN

The windows of heaven are open wide
 with no gates to bar anyone
 who wants to come inside
 As we shed tears like
 rain falling on a windowsill
 A mighty hand wipes
 our tears dry
 so we will not continue to cry.
 Then the light penetreates on
 the glass of the
 windows of heaven and
 we begin to shine
 shine, shine, shine
 for now everything is fine
 Whenever we should feel down,
 lost, and trapped,
 We just lift our eyes at
 the windows of heaven and
 we'll rejoice in finding that
 it is open and we are free.

Naymie Rene



Brief Thunder at Sharpeville

Because one dead man does not make a summer
 there are black hands in the sky that clamour,
 faces that coolly stare from the concrete gloom.
 Of my kind are many willing and able
 to suffer the truncheon, to puzzle the jackboot.

Patrol this limbo day that swarms with people,
 I being one of them. Meanwhile the sky,
 grown grey with waiting, rumbles impatiently.
 Clouds steel themselves for battle, which is common,
 & clouds can never quarrel without weeping.

A squall of blobbing rain. Short argument,
 stuttered out like gunfire;
 So air is acrid with smoke & soil damp with blood.
 Dead streets I notice, & not with terror:
 I came out living. Of me there are many.

Arthur Nortje

To Whom It May Concern

Bearer
 Bare of everything but particulars
 Is a Bantu
 The language of a people in southern Africa
 He seeks to proceed from here to there
 Please pass him on
 Subject to these particulars
 He lives
 Subject to provisions
 Of the Urban Natives Act of 1925
 Amended often
 To update it to his sophistication
 Subject to the provisions of the said Act
 He may roam freely within a prescribed area
 Free only from the anxiety of conscription
 In terms of the Abolition of Passes Act
 A latter-day amendment
 In keeping with moon-age naming
 Bearer's designation is Reference number 417181
 And (he) acquires a niche in the said area
 As a temporary sojourner
 To which he must betake himself
 At all times
 When his services are dispensed with for the day
 As a permanent measure of law and order
 Please note
 The remains of R/N 417181
 Will be laid to rest in peace
 On a plot
 Set aside for Methodist Xhosas
 A measure also adopted
 At the express request of the Bantu
 In anticipation of any faction fight
 Before the Day of Judgment.

Sidney Sepamla



Black World page 9

SIDNEY SEPAMLA is a widely published poet. He lives in South Africa.

DENNIS BRUTUS is a major literary figure in contemporary South African literature whose poems have been widely published.

Santeria: An Afro-Cuban Religion

by Andres Arango

In the religion of Lucumi, Chango is the god of thunder, lightning and rain. December 4th is the day that good worshippers thank Chango and pay respect to him by drumming, praying, sacrificing and by offering him food. Chango is also known as Santa Barbara and Lucumi as Santeria.

Followers of Santeria are dedicated and faithful to their religion as Christians, Moslems, Jews, Rastafarians, Buddhist, Hindus and others are to their own religion. However, for one reason or another, American society does not take it as seriously or respect it the way that every religion should be respected. We see the lack of respect for Santeria in Magazines like "National Enquirer," The Star and "Weekly World News," on T.V. by people like Jimmy Swaggart or programs like "Saturday Night Live," and "Johnny Carson."

This lack of respect stems from the racist chauvanist attitude prevalent amongst White Americans. When someone says jokingly, "I'm calling the Unga-Bunga man to do some Hoodoo Voodoo on you," that person is making fun of

something that many people take seriously. Despite the lack of respect for Santeria in this country, Santeria continues to grow.

Santeria/Lucumi is African. The first people to worship the gods were the Yoruba of Western Africa (Now Nigeria). The Yoruba religion and culture survived the slave trade, slavery and flourished in the Western Hemisphere. In Brazil, the Yorubas combined the religion with other religions and called it Macumba. In Haiti, the Yoruba religion survived as vodun. In Trinidad, there are Shango cults. In Cuba, the Yoruba religion is called Lucumi.

The term Santeria is used because Santo is the Spanish word for Saint. Santeria is the worshipping of Saints. Because the Spanish suppressed African religion in Cuba as well as the Caribbean and Latin America, Africans had to find different ways of practicing their own religion. The Yorubas in Cuba practiced their own religion through Catholicism. Syncretism, the use of Catholic Saints to represent Yoruba Deities, allow the religion of the Yoruba to remain very intact and strong. Through the religion, many Cubans speak the Yoruba tongue almost as well as if they were in Nigeria.



Chango

Lucumi survived in Cuba because of the secretive way that it was practiced. It survives today for the very same reasons. Many of the rituals in Santeria are only known by Santero's. It is essential in the U.S. and elsewhere that these rituals remain secret. The tendency people have of exploiting things after discovering them makes me believe that Santeria is not safe in our society.

For Santeria to survive in American Society, respect amongst black people toward each others religions must develop so that one religion does not threaten the other. A Black Muslim, Christian, Baptist, or Seventh Day Adventist must not call followers of Santeria "Heathen", Devil worshippers, or "witches." Black people should respect all aspects of African culture including religion.

Blacks are not the only followers of Santeria. There are probably as many whites that follow Santeria. A very large number of Puerto Ricans and Dominicans are faithful to Santeria also (not to mention the growing number of Afro-Americans). The large numbers of Non-Cubans following Santeria shows that Santeria is not only relevant to a certain group of people in a certain situation, but that it is relevant to anybody and just as legitimate as Christianity or as any of the other religions.

A Year In Review

continued from page 6

anticipated, the nation of South Africa experienced some violent events. It has been that since the state of emergency was declared, 48 people had been officially reported killed as of June 16. Also on this anniversary, millions of blacks went on strike from their jobs to exhibit the enormous solidarity of an oppressed people.

In July of this past year Winnie Mandela was granted freedom from all restrictions imposed on her by the South African government. Mrs. Mandela was formerly under restrictions which hindered her mobility in certain areas of South Africa and she was also forbidden to speak on political issues. Also during this month on July 22, Bishop Desmond Tutu met with Pieter W. Botha. During the symposium, Botha and Tutu discussed the state of emergency that was declared on June 12. Botha said "The reimposition of the state of emergency on June 12 brought an improved national

situation." Bishop Tutu did not agree that the state of emergency would "solve the situation."

On August 16, the U. S. Senate overwhelmingly supported strict economic sanctions to be imposed on South Africa by an 84 to 14 vote. Among the proposed sanctions was a ban on new loans to South Africa as well as a ban on new investments by American businesses. All South African airlines were stripped of their landing rights in America and the U.S. would stop importing coal, steel, uranium, and iron. On August 4, Margaret Thatcher agreed to limited sanctions by the British commonwealth. The Iron Lady was previously in strong opposition to any action. One of the sanctions implemented entailed that the British would initiate a ban on South African tourism and investment. Margaret Thatcher advocates that these sanctions can be achieved through "exhortation and persuasion." There were also bans on bank

loans and agricultural imports. The U.S. also indicated that these sanctions would be lifted if Nelson Mandela was granted an unconditional release as well as other political prisoners, the state of emergency decree was discarded, democratic parties in South Africa were legalized, and if the laws which constitute segregated living conditions were abolished.

President Reagan's proposed sanctions were less severe. On September 4, President Reagan ordered a block on all computer exports to security forces and "agencies involved in the enforcement of apartheid." And on the export of specific nuclear power equipment. Under Reagan's sanctions, no American bank or company could extend loans to the South African government except under certain conditions. The U.S. would also boycott many military products manufactured in South Africa.

Apparently, Reagan disagreed

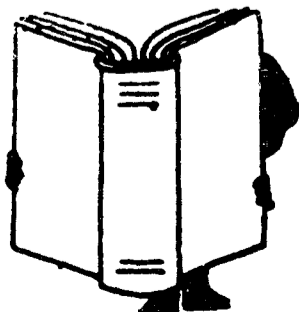
with the sanctions passed by the Senate and House of Representatives. He considered them too harsh and he vetoed the bill on September 26. But sentiments toward these sanctions were felt so strongly among the members of our country's legislative branch that Congress overwhelmingly overrode the President's veto and pushed these sanctions into effect.

October marks dramatic changes regarding South Africa. The U.S. had approved Edward J. Perkins, a black American ambassador to South Africa. Mr. Perkins replaced Herman Nickel on October 8. IBM, Honeywell, Coca-Cola, General Motors, as well as Warner Communications had all expressed Africa and were considering a pullout of investments from South Africa. On October 27, President Reagan signed an executive order officially enacting the sanctions proposed by the Senate concerning South Africa.

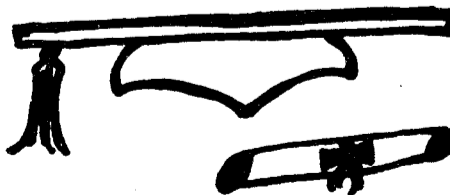
EQUALITY IS AN EQUATION OF STRUGGLE



+



+



=



DREAD CORNER

DREAD CORNER consists of:

RAS MIKE- Dreditor
RAS MARVIN-Irator

RASTAFARI — A WAY OF LIFE



THE WORDS OF HIS IMPERIAL MAJESTY EMPEROR HAILE SELASSIE I OF ETHIOPIA

Young people will be young people. You cannot change the uncouth manners of the youth. Besides, there is nothing new in that. There is never anything new under the sun. Examine the past, you'll see that the disobedience of the young has occurred all through history. The young don't know what they want. They can't know it because they lack experience, they lack wisdom. It is for the head of the state to show the young which path to tread and to punish them when they revolt against authority. It is up to us. But not all the young are wicked and only the most irreducible culprits must be punished unbendingly. The others must be reduced to reason and then persuaded to serve their country. That's what We think and that's how it must be.



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

DREADITORIAL

-this article is a Itinuation of last issue of Dread Corner

RASTA

"That which hath been is now; and that which is to be hath already been; and JAH requireth that which is past." (Ecclesiastes 3:15)

When the Rastaman in the 1930's reasoned over the above passage of the bible, the inclusion drawn was clear; customs and observances of old must never be disregarded. So Jah say, This is why the Rastafarl of today maintain a lifestyle as described in the Old Testament. It is I & I culture, African culture. Yet, in the past, as in the present, I & I culture has met resistance by a corrupt society, likened to Sodom and Gomorrah (Genesis 19), Babylon, and today's civilization. Knowing this, I & I accept the fact that Rastafarl will not know peace until Babylon is once again destroyed.

Leonard P. Howell had thought otherwise, however, and in 1933, very defiantly tried to lead others to believe that the time had come for all who knew His Imperial Majesty as the returned Messiah to ready themselves for the return home to Zion, the land of Africa. Abandoning their sense of civic duty, much to the surprise and fear of the Jamaican government, (still under British rule), many hundreds of town-trodden followers gathered at Howell's public meetings in the streets of Kingston to hear of the hope and glory promised by this man. Howell was in and out of prisons for many years for what "the authorities" claimed as seditious practices, finally settling in a countryside community outside of Spanish Town where hundreds of Rastas joined him on the estate known as Pinnacle.

Finding a temporary shelter from the down-pressors, the brethren carried out the pure way of life, taking the vow of the Nazarite (in Numbers 6) and studying I & I cultural heritage. But because I & I sacrament is illegal to use in Jamaica, the police raided the herb fields and broke up Pinnacle several times as the years went forward. (This practice by Babylon continues in this time.)

Perhaps Howell went too far at some point, however, claiming a prophetic status with great secret powers. Most felt senility had set in (he was 62) and deserted Howell after Pinnacle was finally destroyed by police, and 163 Rastas were arrested in 1954. After being acquitted as "nuisances" by the courts, the Rastafarl moved to the cities where as one may expect, more resistance to the movement was met.

Leonard Howell was committed to the Kingston Memorial Hospital in 1960 where he remained the rest of his life, leaving forward a legacy that has now reached global proportions. Although he was assisted by others such as Robert Hinds, his "lieutenant," Joseph Hibbert, Henry Dunkley and Altamont Reid, Howell was instrumental in awakening the cultural consciousness Marcus Garvey had been speaking of.

"As for this generation of the 20th century, you have no knowledge how worlds are built. And upon what trigger kingdoms are set."

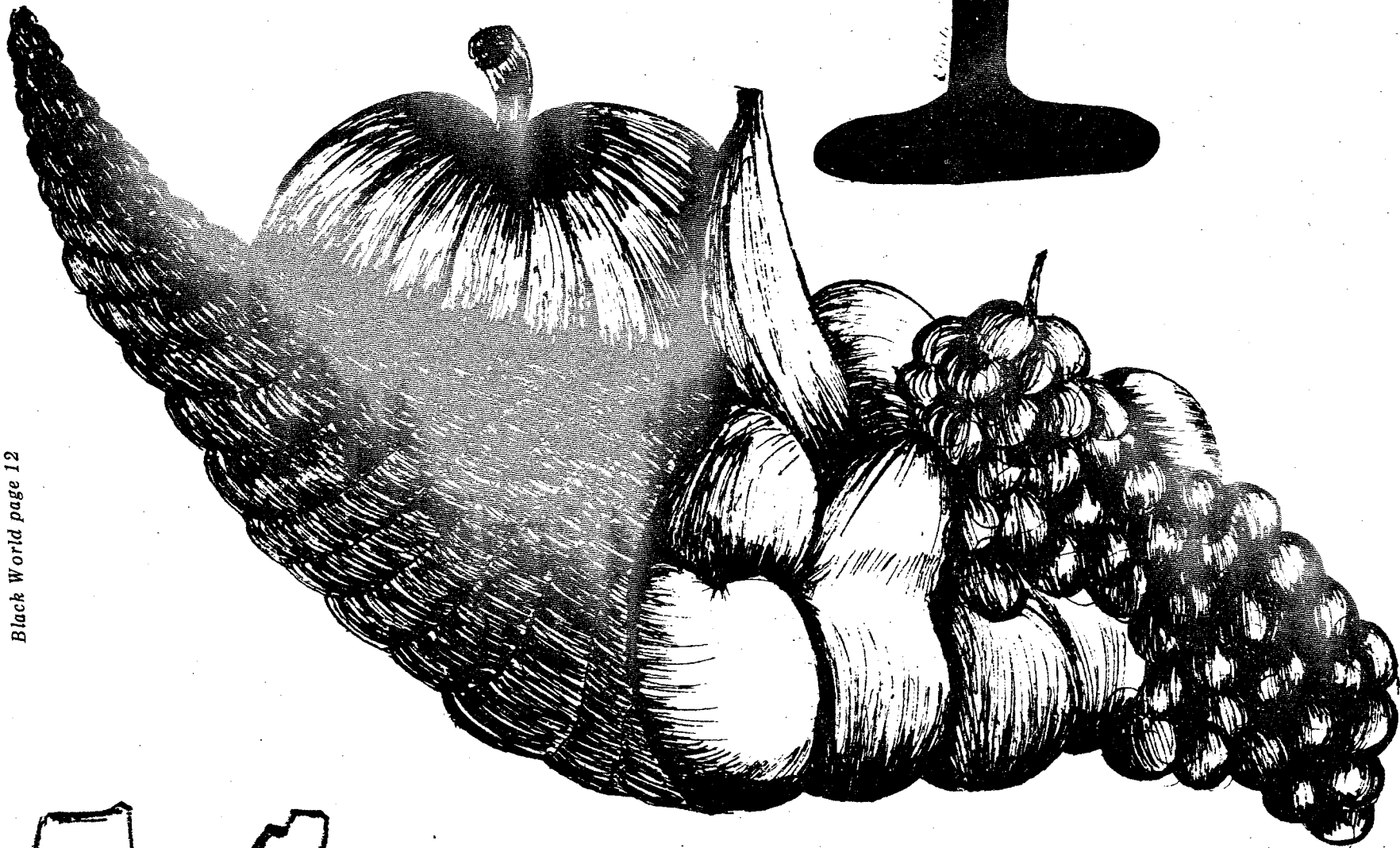
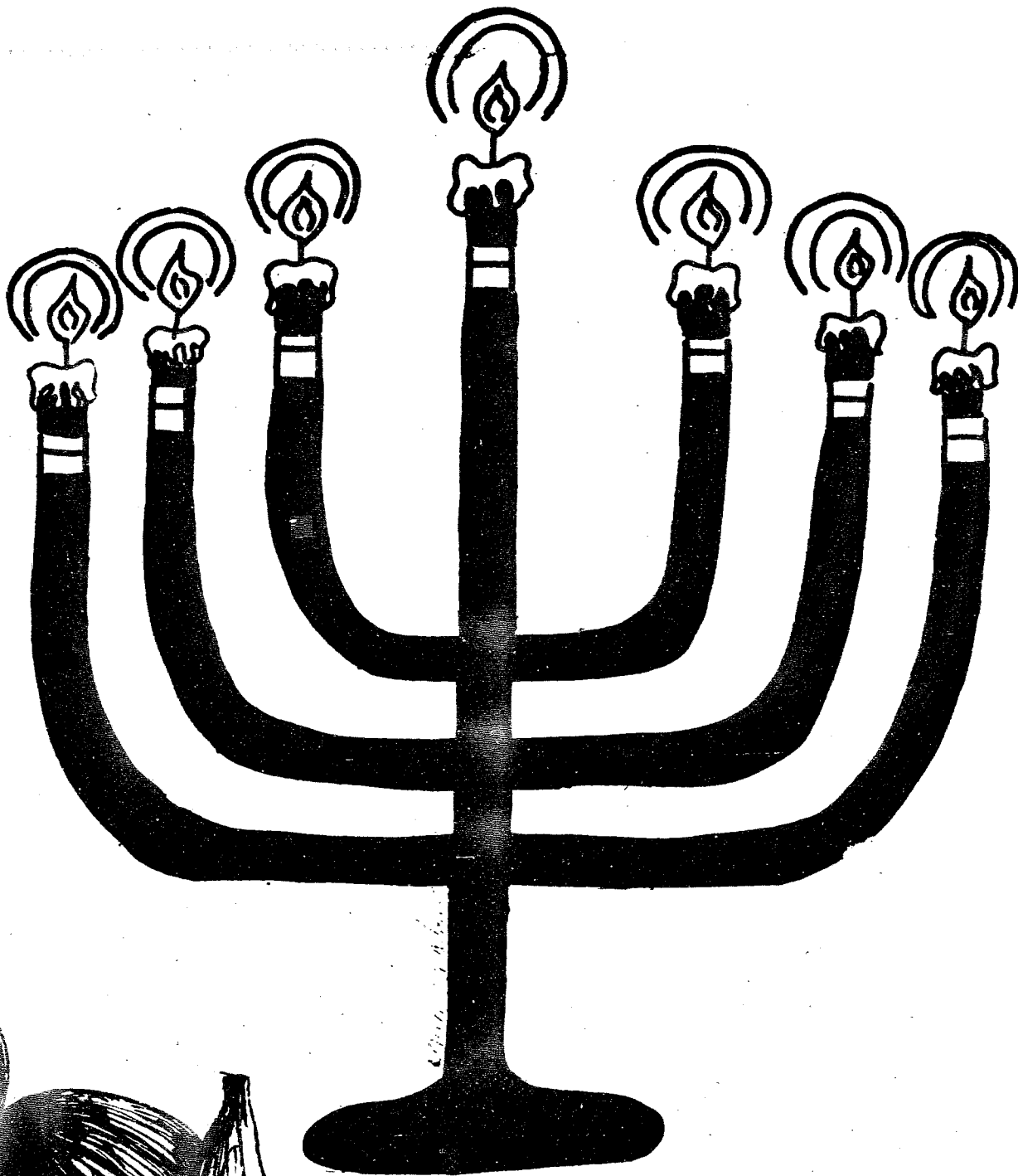
-Fitz Balintine Pettersburgh
Royal Parchment Scroll of Black
Supremacy, p.1

-by Ras Mike

KWANZA

**CELEBRATION OF
A PEOPLE**

**CELEBRATION OF
YOURSELF**



Black World page 12

Kwanza

CHRISTMAS

happy holidays