

# Blackworld

Published bi-weekly by students at SUNY Stony Brook

A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK



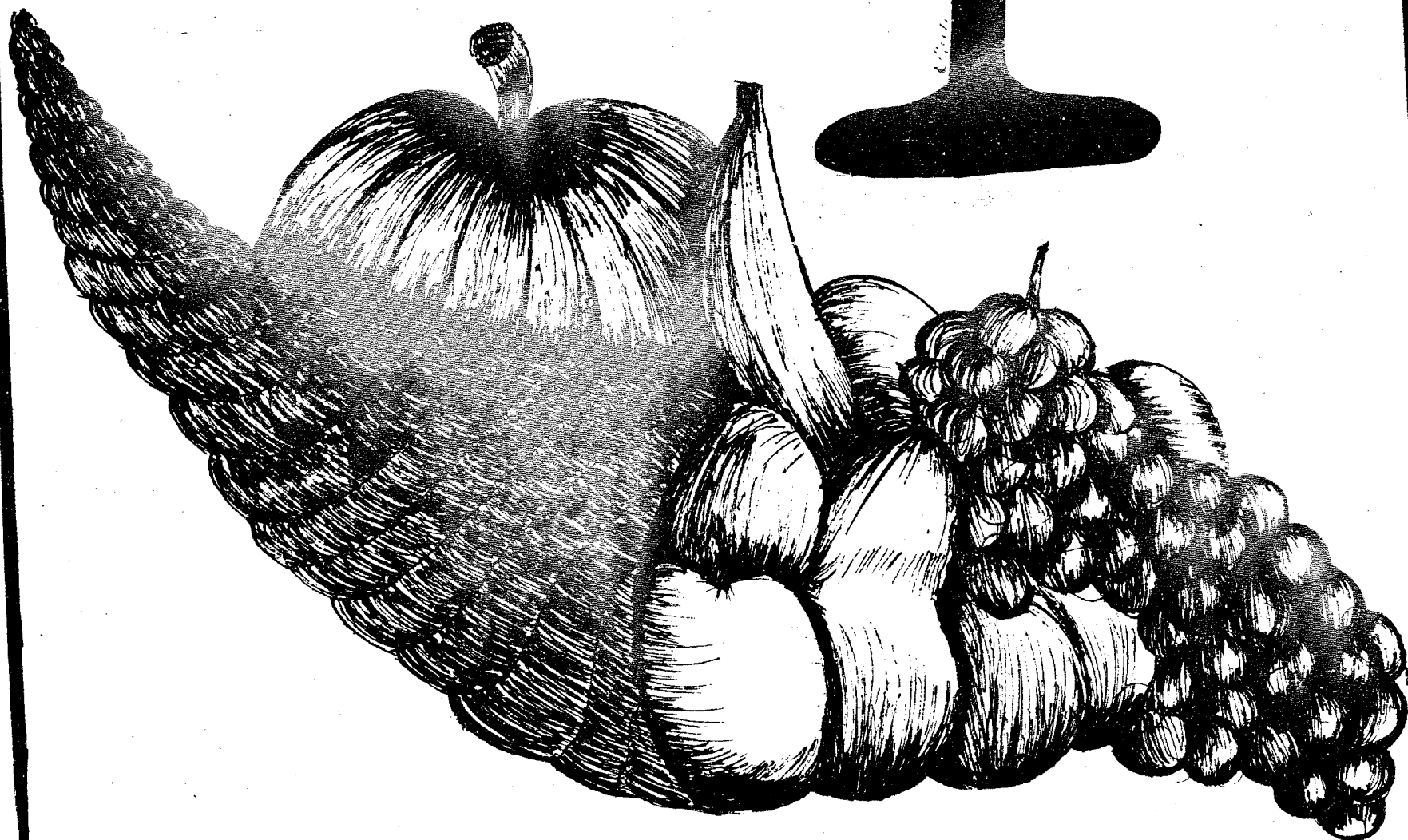
Week of December 8, 1985

Vol. XII No. 5

**KWANZA**

**CELEBRATION OF  
A PEOPLE**

**CELEBRATION OF  
YOURSELF**



Chris '78

# Notices

## INFORMATION:

During finals week the Cultural Center will be open 24 hours a day. This period will cover Dec. 14 to 20.

Attention Area Residents:

The SUNY Stony Brook Department of Public Safety is serving as a collection point for this year's Toys For Kids drive. Toys For Kids, now in its fifth year, is a program intended to provide holiday gifts for needy children.

The program is conducted annually by the Brookhaven Town Youth Bureau with the help of various area corporations.

Should you wish to donate any toys and you live or work in the area of the university, you may contact Mr. John Valentine at SUNY Public Safety, at 246-3335. The SUNY Public Safety Department is located in room 144 of the Administration Building on the University's main campus.

Toys may be donated up until December 20th.

## UNITI/Cultural Center

The members of the Board of Directors of the Cultural Center appreciate and welcome all concerns regarding the dilemma of UNITI. However we caution that action on these concerns can be detrimental to the center and thusly ourselves, if they are carried out without substantial information. This is not to say that we wish to stifle this enthusiasm but that if harnessed and synchronized can be used positively.

During the beginning of the Spring semester, the Cultural Center will sponsor a Town Meeting focussing primarily on this dilemma. Your attendance will be an asset in the mobilization of forces. We ask that until then, or until an official notice concerning the center has been made public all open discussions regarding the issue of UNITI be tabled.

## LAST CHANCE!!!

This semester buy your yearbook NOW!  
Come to  
Central Hall (Old Bio) in Room 026.  
Monday to Friday @ 11:30-1:30 or call  
6-8347

# HOW TO WRITE...

## THE RESUME

### I. Preparation

A good concise resume is one of the most challenging tasks you will undertake as you seek employment. There is no one correct way of preparing a successful resume, but depends upon you, your academic work, your experience and the type of organization to which you are applying. The purpose of the resume is to organize the relevant facts about you and to bring you to the attention of a prospective employer.

A resume should be informative, truthful and emphasize the best and strongest features in your background that are appropriate to your job objectives.

### II. Organization

1. **Name, Address and telephone number.**
2. **Job Objective**—State the position you want as comprehensively as possible. If you are too vague, or are considering several diversified fields, eliminate the objective.
3. **Personal Strengths and Qualifications**—Describe yourself briefly and positively, using such action words as **capable, effective, independent, responsible, creative, ambitious**, etc.
4. **Education**—A college graduate should note the colleges and universities attended, dates of attendance, degrees received, and school activities and honors, if any. It should include academic index, if it is a strong point. It can include a listing of courses in major and related subjects by title, if such a listing is relevant.
5. **Work Experience**—Although your work experience may be unrelated to your jobgoal, part time and summer work should be included. These types of jobs illustrate your knowledge of the world of work. If any of your jobs are related, emphasize the responsibilities and duties performed. All job listings should include dates of employment, company name, job title and job function.
6. **Community Service and Volunteer Work**—May be included if they do not refer to a religious denomination.
7. **Professional Status and Memberships**—List certification in any field where you are certified and names of key professional or trade organizations of which you are a member.

8. **Special Skills and Interests**—If space permits, include a limited number of hobbies or associations.
9. **Personal**—Age (use actual birth date to avoid making your resume obsolete), health, marital status. It is usually adequate to show health as excellent. If divorced, say single. If you have children, list number, but not ages.
10. **References**—It is best to say they will be furnished on request.

### III. Final Preparation

The order in which the data is recorded can be adjusted according to your preference, keeping in mind that which is most important from the employer's viewpoint.

Principles to keep in mind are that the resume be brief, easy to read and complete.

Unless you have had considerable work experience, it is best to limit your resume to one page. Leave plenty of white space—good margins—top, bottom and sides. Write your resume in outline form, avoiding the pronoun "I" and using the action words mentioned earlier.

Type your resume, or have it typed, letter perfect. The cost of having it typed will vary between \$2-\$4 per page, but may be worth it since the final copy should be camera-ready. The method of reproduction most desired is off-set printing which involves photographing the original copy. Be absolutely certain there are no spelling, grammatical or typographical errors.

The quality of the paper is important and should be no less than 20 pound No. 4 Sulfite Bond. A cotton content is even better. Costs will vary, but printing usually runs from \$4 to \$10 per 100 copies. If you require just two or three copies, type each one individually, or have fine xeroxed copies made. Never use a carbon copy.

Your resume is your personal sales tool. It opens doors and will help you to get an interview with a perspective employer. The time spent preparing a good resume is an investment in your future.

Check Out: **Resumes for Better Jobs**, by Lawrence D. Brennan, Ph.D/ Stanley Strand, M.A.; Edward C. Gruber, Ph.D. Monarch Press/\$2.95.



# Minorities Excelling At Stony Brook

by: Carol Johnson



Glen Stephens



Jacqueline Trew

As the week of finals approaches, most students get anxious and on edge. To alleviate stress, some students overeat, some will stay up all night studying the week prior to finals, while a small number of students will remain relaxed because they have studied diligently from day one. As the semester comes to a close, students look back on what they accomplished or what they tried to accomplish. Many look on the grades that they have received, compare them to a friend's who received better grades and become absolutely discouraged. This should not be. You should not compare yourself to anyone and get discouraged. Instead, you should say "I'm not where the individual is, but in due time, I will excel."

Two of the more industrious students of the minority community on campus who did not allow themselves to be overwhelmed when confronted with difficult situations are Glen Stephens, and Jacqueline Trew.

Glen Stephens came to Stony Brook University in 1983 as a freshman. He is now a junior whose intended major is English. Glen applied for a job in the fall of '83 and was placed with the Community Service Unit (CSU), where John Wolfe is the director. Glen worked as a patroller, which involved walking students to their desired destinations and providing security for various buildings for a period of time. He was then promoted to the position of CSU supervisor, incharge of advertising and publicity. As you walk around campus and see the various Walk Service posters, they are Glen's handiwork.

Although Glen spends more time in the office assisting Doug Delmar, who is in charge of Walk Service and making up the patrollers' schedules, he continues to patrol. Glen says that the requirements for employment on Walk Service are few, and open to all. Students are not expected to have the qualifications of the average employee, but are required to have a sense of responsibility and flexible hours; which means being available to work at nights and on weekends.

Glen says that the element that will keep CSU and Walk Service viable is the concern students have for each other. He advises the patrollers to interact with the students who call for assistance. He says conversation is the key to alleviating the fear that people who call for assistance may have. The patrollers on duty work in pairs. Glen explained that this is done because for the patrollers

there is safety in numbers and psychologically the student who calls for assistance feels safer when two patrollers appear rather than being left alone with a total stranger.

Glen describes himself as an easy going person who at times bends the rules to fit the situation. Doug Delmar described Glen as an excellent worker. Glen does not restrict himself to only being involved in the Walk Service, but he has been the Managerial Assistant (M.A.) of Hand College in Tabler Quad since the spring of '84. There, his responsibilities involve handling maintenance problems and assisting the Residence Assistant (R.A.) in maintaining order and giving counseling. He was once a part of the Residence Review Committee in the Residence Life Office. This involved reviewing the records of students who sought housing on campus and making the decision of whether they should or shouldn't be granted housing.

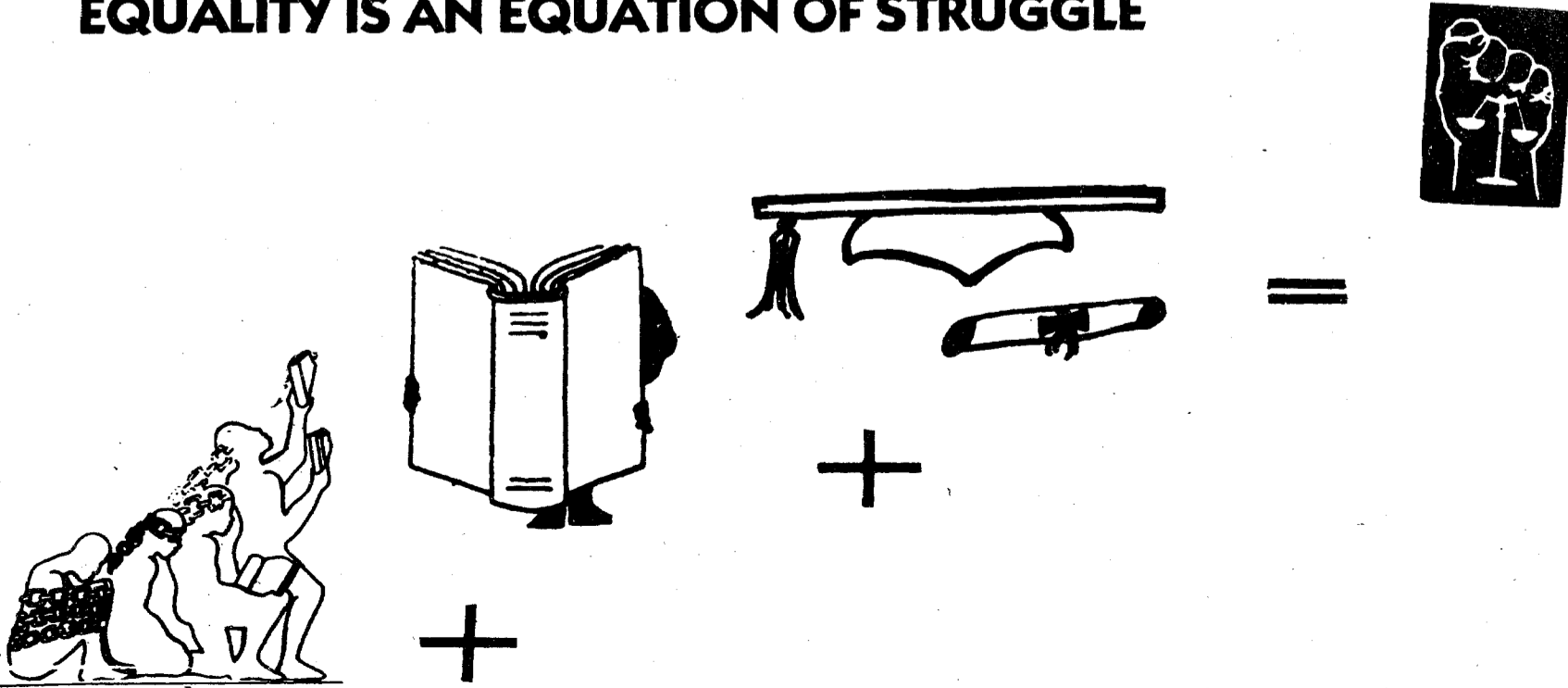
Jacqueline Trew came to Stony Brook University in 1981 as a freshman. She is now a senior and has been in Stony Brook's Nursing program, which was the only one she applied to, for two successful years. Jacqueline says that the nursing program is extremely demanding and requires her to be up early two days a week for class at 7:00 a.m. The rest of the week, she can be found at the Health Science Center, from 9-5 p.m. She says it is a full time job.

Jacqueline says that the nursing program is deterrent to Blacks. Only 55 students are accepted into the program and the most Blacks that have been accepted is 4. This is one of the many obstacles she had to overcome. She chose to pursue the nursing career because she saw it as an opportunity to come face to face with humanity. She values human life and the humane experience that it offers. She believes she has the ability to interact effectively with all people.

She implores all students interested in applying to the nursing program to seek information about the program from students already in the program and from staff members incharge of the department. She strongly advises students to get a sense of belonging by forming a network of contacts made up of students and black professors. By doing this, you create a source for support.

Jacqueline has expanded her interests into various areas. One of them is being part of Stony Brook's Gospel Choir, where she is the secretary. She also serves on various committees such as the Academic Standard Committee and the Scholarship Committee, both of which are in the school of nursing.

## EQUALITY IS AN EQUATION OF STRUGGLE



# Did You Know About.... Dr. Charles Drew

Karla E. Atwell

"Human blood drained in torrents from the bodies of the fallen. The soil of Europe, Asia, Africa, and the lush green lands of the Pacific grew soggy with the spilled blood of youth and old age." The preceding quote described the huge loss of blood caused by the technological innovations of war used in World War II. This huge loss of blood demanded compensation by blood transfusion, sometimes in hospitals, sometimes on battlefields to save lives. The problem was that the blood would spoil. A new method of blood preparation was needed to save countless American lives. The answer to this urgent call was Dr. Charles Drew's discovery of how to manufacture blood plasma during World War II.

Charles Drew was born in Washington D.C. where he attended the prestigious Dunbar High School. "Charlie" soon excelled in sports, basketball, baseball, and track. His achievements earned him letters in all three sports and the James E. Walker Memorial Medal in recognition of being the school's best all-around athlete. Drew attended Amherst College and again excelled in athletic competition. Everyone of his four years of matriculation brought him the Cobb Penthalon Award for his triumphs in five different sporting events. Drew graduated with high honors and pursued his love for sports. Oddly enough, Drew spent his initial post college days as an athletics coach at Morgan College in Baltimore, Maryland.

Academically Drew had always excelled. Drew grew restless in his position as a coach and decided to shift to a more challenging career. His choice was medicine. Drew had grown up in a racially segregated America in which racism was the status quo, and he knew the barriers to medical education he would have to surmount. When he heard that McGill University in Canada

was known for its fair treatment of Blacks, he immediately applied for admittance. At McGill University, Drew put to work the determination, drive, and iron he had developed through his athletic endeavors. His grades throughout his medical school career were so outstanding that he was awarded membership in the Alpha Omega Alpha fraternity for medical academic achievement. Furthermore, an examination won Drew the much coveted Williams Fellowship in Medicine. After graduating at the top of his class, he was awarded both a M.D. and a C.D. (Mastery of Surgery Degree). His internship and residency were served at the Royal Victoria and Montreal General Hospitals. In 1940, Drew's Doctoral Thesis "Banked Blood" moved Columbia University's College for Medicine to bestow upon him a D.Sc., Doctor of the Science of Surgery. In the aforementioned thesis, Drew dealt with new approaches to the sub-

ject of plasma preservation for transportation and transfusion. to become the medical supervisor in the blood plasma division of the Blood Transfusion Association in New York in charge of the collection and preparation of blood plasma for the British Army. February of 1941 found Drew being made the Director of Blood Procurement for the National Research Council through which he was in charge of collecting blood for use by the United States Army and Navy.

Drew went on to receive several awards including the Spingarn Medal for his blood plasma work. In 1949, Drew was appointed to a medical team which checked the efficiency of American Army installations in Europe. In the later days of his life, Drew spent a lot of time teaching and on the lecture circuit.

Ironically, the fact that a Black man had invented blood plasma and that this same Black man was directly responsible for saving the lives of Blacks and Whites alike had no effect on racism. White Americans still saw Black as inferior, and people like Drew as being exceptions rather than the rule. Although scientists had determined that there is no difference between Black and White blood, some idiotic Americans insisted on extending segregation to blood. Despite the great expenditure of time, money, and effort, some white Americans insisted the blood from Black donors be given only to blacks, and blood banks were set up according to this protocol. Drew was so disgusted and disheartened by this that he resigned from his position with the American Red Cross. The twist of fate was carried a step further when Drew was driving to a medical meeting at Tuskegee Institute in Alabama. On April 1, 1950, Dr. Drew fell asleep at the wheel due to exhaustion and had a car accident. He was rushed to the nearest hospital and was refused admittance because he was black. Tragically, Drew bled to death on the way to the Black hospital. Drew was survived by his wife and four children.



Charles R. Drew  
(Scurlock Studio.)

ject of plasma preservation for transportation and transfusion.

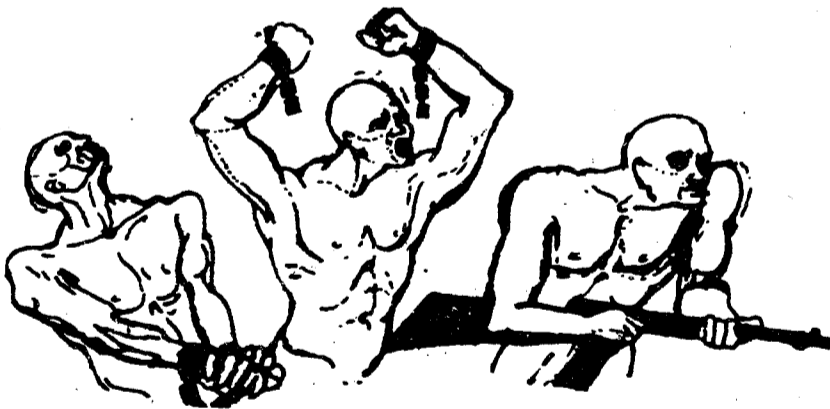
After accepting a position at Howard University as a Doctor of Pathology, Drew's medical career ignited. Dr. John Beatie, "Charlie's" former anatomy professor recommended him

## Racism: The Fight Continues

By: Susan Powlette

On the evening of November 20, 1985, the words "Beat It" could clearly be heard coming from my television set. NO! This was not the lyrics to that famous song by Michael Jackson, instead it was the words of white protestors in Philadelphia demanding that a young Black couple leave the predominantly white neighbourhood.

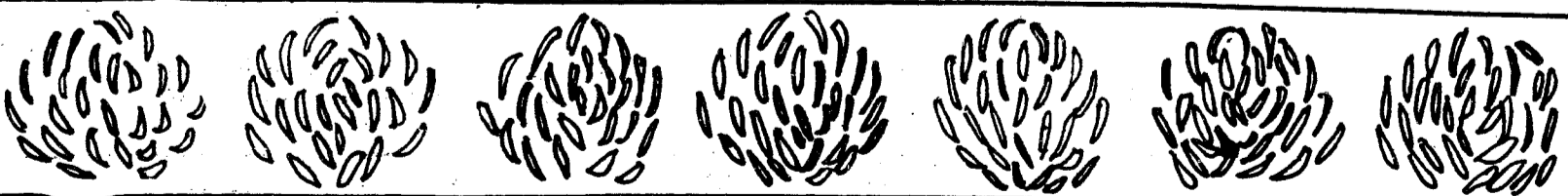
According to Newday, Mr. Charles Williams and his wife Marrietta Bloxom had barely moved into their new home outside the Southwest side of Philadelphia in early November, when shortly after they had to leave. The demonstration of over 400 protestors demanding "We want them out" and "Beat it" was the reason for them leaving despite offers of protection made by the city and church leaders.



As I looked on I felt more anger than surprise inside of me because what I was seeing was simply a replica of what I saw happening almost every night in South Africa. The riots and racial wars that is normally seen there was happening here in Philadelphia, an arms distance away from New York.

Some of us may say, "It's just history repeating itself", but I assure you that the Truth of Racism was never at rest long enough to be considered or categorized as history. The symptoms are very simple and can be identified very easily. Words such as "Niggers" written in the elevators and bathrooms are very common cases and are very obvious at Stony Brook University. There are also others that become more apparent as we start dealing with Academic Advisors, Teachers, and other school officials.

What I saw on the Television or read in the paper on Wednesday November 20, is not nearly the beginning nor the end of Racism but merely an introduction to what we as young Black people are going to encounter upon introduction to reality.

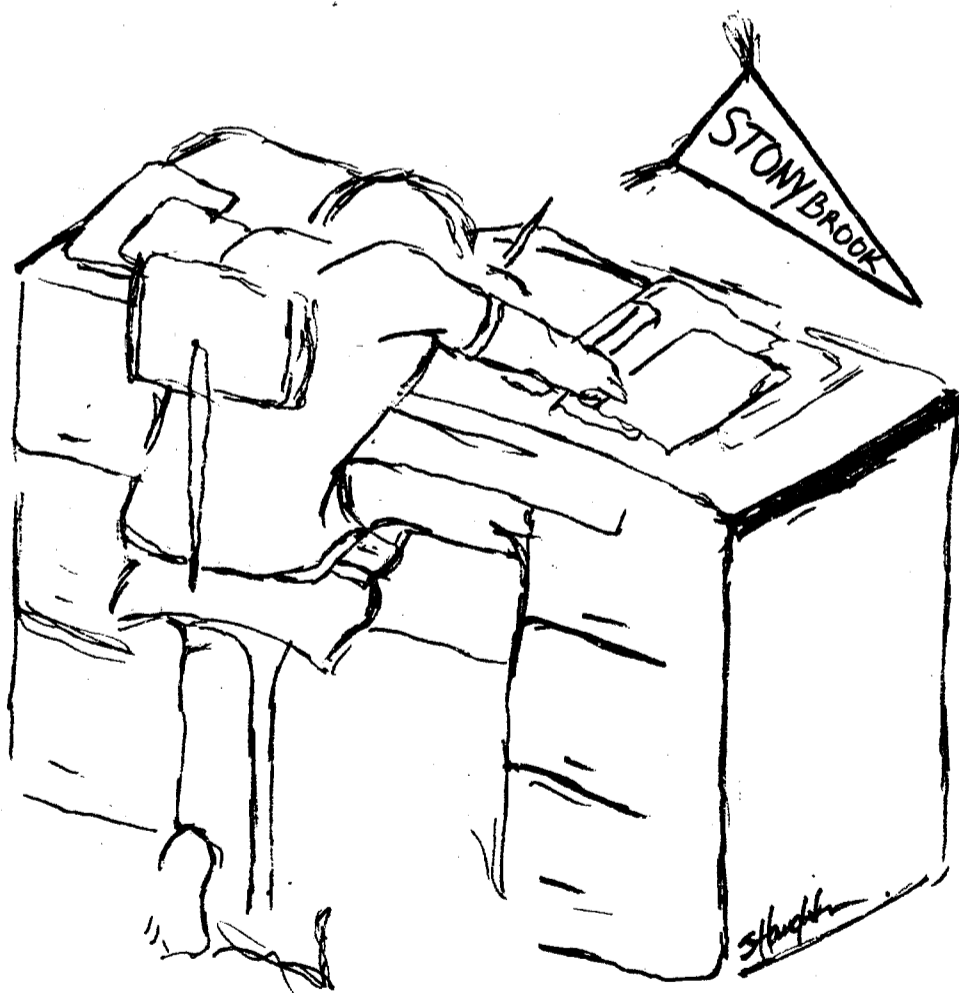


## PART II

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# SIGHTS & SOUNDS

## BEWARE!!



**THE FINALS ARE UPON US**

# DROP DIME



Drop Dime— Rebecca Sutherland

Being that this is the final issue of BlackWorld for the fall semester, I would like to briefly round up those activities which most recently took place. On Friday December 6th, the Black Women's Weekend Committee sponsored "Kwanza", which is the celebration of harvest. Kwanza is actually held from December the 26th to January the 2nd, and during this seven day period various events are held in accordance with the seven principles of Kwanza. Such groups as the Black Historians, The Black Women's Weekend Committee, the African American Students Organization as well as many others came forth in recognition of this day by performing skits, dances, preparing dishes and presenting Mr. Reggie Wells of the Social Welfare Program as the guest speaker. The event was held in the Uniti-Cultural Center at six o'clock that evening.

On Saturday December 7th, The Proud and Noble Brothers of Malik Sigma Psi fraternity presented "A Hot Night In December" featuring Anthony Molloy who performed his new club hit "Serious Intention". The Brothers held a step exhibition afterwards. The event took place in the Union Ballroom at ten o'clock pm. On the same evening Reminis-

cence II presented "Foreplay". It was a night of both fashion and fun as the evening concluded with a master jam. The affair was held in Tabler Cafeteria at ten pm. that evening.

On Saturday November 20th the Patriots Varsity Basketball Team had their first ever victory over Hofstra University. Scott Walker a member of the team explained that "It was a real good and unexpected win". Stating that it was a surprising win only because it was a feat that they never before accomplished, and not that the feat was at all unlikely, he continued "The team played very well together." They did a fine job and I as well as the Blackworld staff would like to congratulate the Patriots for a job well done— we knew you could do it all along! In conclusion, I know that we are all facing finals and are preoccupied with our studies. I would like to wish you all the best of luck on your exams and study hard. May everyone have a happy and healthy holiday this season. Until next semester have a very Merry Christmas and a Happy New Year!

## A Fine Saturday For Foreplay

by Darren Jenkins

As the saying goes: "good things come to those who wait" and the patrons at the fashion show, given by MEAS, Reminiscence II, and WBLS, was worth the wait. The surprisingly large crowd at the tabler cafe witnessed the modeling group L'Entourage in their debut fashion show.

D. J. Rob Eason kept most of the crowd on the dance floor for the four hours prior to the show. During this time Dr. Bob Lee of WBLS walked around the party and gave out BLS buttons and wide shoe laces. Dr. Bob Lee was the master of ceremonies for the affair.

When the show started the audience seemed as though it did not know what to expect. When the models first came out with their casual wear the crowd gave a polite applause, but nothing special. "It seemed like the crowd woke up when we came out with the lingerie" said Virginia Carrington, one of the L'Entourage models. Her statement was correct. When the models came out with the lingerie the male portion of the audience gave a thunderous roar with the appearance of the lady models. The ladies of the crowd had something to cheer when Pierre Delice an alumni of Stony Brook modeled some nightwear for men.

The fashion show lasted for an hour, with L'Entourage modeling everything from casual sportswear to evening wear. The fashions were designed by Loretta Arnold of Brooklyn, NY. Ms. Arnold is the aunt of models Yvonne and Virginia Carrington. Other members of the modeling group were: Robin Rogers, a nursing major at LIU-Brooklyn; Yvette Robinson, A forensic psychology major at John Jay; Patricia Wilkins, a merchandising and buying major at FIT; Gwendolyn Dotson, an accounting major at Pace; and Danine Rivera, also an accountant major who attends Hunter. Yvonne Carrington is a student at York College majoring in marketing, and her sister Virginia attends LIU as a Media Arts and journalism major.

It is amazing that these beautiful women possessed so much poise and charisma on their first public appearance. What is even more astonishing is that these ladies do not have any plans to pursue modeling as a career. "We just do this in our spare time" said Virginia Carrington. Fortunately for Stony Brook their spare time was a very nice time for the students.



# Kwanza at Stony Brook

By: Karla Atwell

Red, Black and Green were the theme colors as hundreds of people pressed closely together to participate in the Kwanza festival in the Unity Cultural Center. Speakers appearing at the dais included Norma Mahoney, Carolyn Brown, Marta Moczo and Reggie Wells. The standards of Blackness, or principles of Kwanza, were enumerated by volunteers during the ceremony.

Norma Mahoney welcomed the audience and explained that this was the tenth annual Kwanza event at Stony Brook. Next Funga solo dance accompanied by a steady drum beat and an angelic voice put everyone in the spirit. Wake-up Everybody was sung brilliantly acappella, stressing positive self-improvement for Black people. Carolyn Brown explained the history of Kwanza. She elucidated the importance of Blacks seeing Kwanza as a cultural reaction to a society that constantly strives to degrade us. She spoke of Marcus Garvey, Martin Delaney, and Malcolm X as she explained Kwanza's tie to cultural nationalism. Marta Moczo continued the warmth and family attitude of the program. She explained that the African seed and influence is in many parts of the world, including hispanic nations. Danielle Dixon's poetry reading stressed "We are Black and we must stand tall and be proud of what we are."

The actual Kwanza ceremony was presided over by Reggie Wells. He explained how Kwanza is about love of others and of self. Kwanza is a seven day celebration with a candle being lit everyday. Each candle represents one of the

seven principles of Kwanza. Seven volunteers lined up to light one candle and explain its significance.

After all the candles were lit, everyone was given one piece of fruit as a symbolic gesture. After the ceremony was completed, an impromptu talent show was presented, including Abbakah's powerfully moving rendition of "Why are you sitting there pretending that you care", and a song by Joe DeJesus which left the audience begging for an encore.

Before the ceremony, two awards were presented to Dr. Dube. Wells exclaimed "Your struggle is unequivocally ours" and students broke out chanting "Dube For Tenure!" and "I am Dube". An announcement was also made that \$1000 has been collected for Dube's defense fund. Dube's acceptance speech was punctuated with "We will win, we will win". After he spoke, the audience once again began chanting for Dube's tenure.

Ida Scales said of the Kwanza celebration: "I thought it was very impressive. Dube's speech was very inspirational and moving. I found the entire event enjoyable and informative. I felt that the event helped me see my heritage in a new light".

Malcolm X once proclaimed: "If you are not part of the solution you're part of the problem". The Kwanza ceremony was based on a feeling of unity among all people of African descent. Kwanza is an Afro-American tradition that has been part of the solution for 19 years and this tradition will continue.

## 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 UNITY 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.

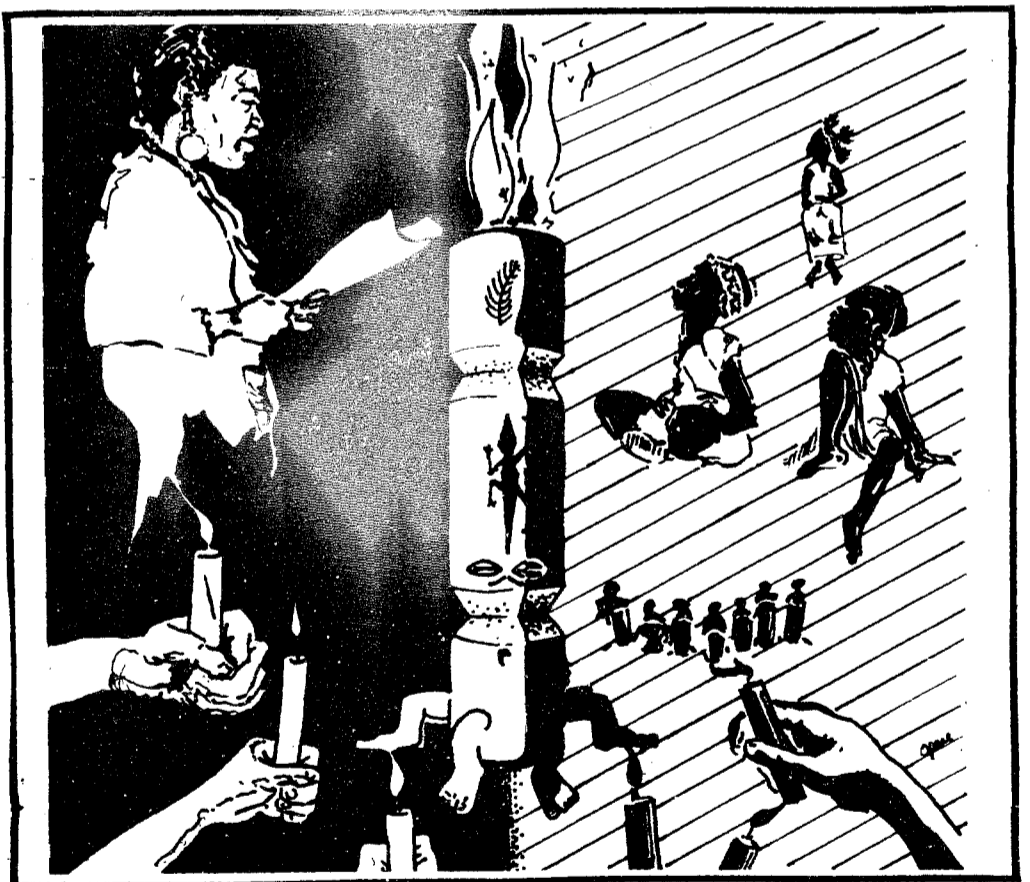
KUJICHAGULIA (Self determination)— to define ourselves, name ourselves, instead of being spoken for by others.

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 tenth 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."

# POETRY

## Mea Maximus Culpa

Lord, forgive me,  
for I have sinned.  
I backstabbed my brother  
and used my sister as a rung  
for climbing greed's ladder.  
I have let the slave ship  
trash my knowledge of who I am,  
and let the Euro-teachings  
thieve my love for spiritual learning.  
I paint my would-be friends  
in shades of Pretoria's bloodstains  
and clad them in white sheets  
with cutaway eyeholes.  
I trust deceivers,  
distrust my truest allies,  
and don't give a damn about the rest.  
I don't care what they think,  
yet I fall prostrate for their approval.  
Lord, help me to live up  
to the value you see in me.  
I can. I must. I will!  
But not alone.

by Otis Jackson

## ALL THAT IS BLACK

To all of you  
Who find beauty  
Only in Almond  
Skinned faces,  
  
To all of you  
Who prefer Long Hair  
That has never seen  
A straightening comb,  
  
To all of you  
Who turn your head  
On any Black Woman  
Kissed by the sun,  
  
To all of you  
Who rhythmically shout  
"I Love Being Black"  
And don't know  
The meaning of the word,  
  
To all of you!  
Look at the ebony Black Woman  
In front of you;  
The one with  
The thick lips  
Short curly hair,  
Dark eyes,  
And beautiful dark skin  
See the light within her  
And see the pride of our people.  
She is God's gift  
To ensure our survival.  
  
To all of you,  
And your Brothers,  
Feast your eyes  
On all that is Beautiful  
All that is Black!  
By: Desiree Williams

## RAIN FALLS—TEARS FALLS

*And when the birds sing they will sound like you,  
When the rain falls it will be my eyes dew,  
The clouds will hold your face  
and your shape,  
The roses will remind me of your perfume  
as only you can wear it  
and my thought will be of a love  
which only you and I could share  
I will think of you  
and I will remember  
The good times/The bad times  
but I will smile  
The same smile which we held  
between us a thousand times  
this smile will help me in the years to come  
as it begins to cover the tracks of my tears.  
— Two Ways*

## Beware

(Dedicated to whomever the cap fits....)

Beware, all you scavengers, you self-appointed leaders. When you are supported and endorsed by people who have been historically abusive to you and your people, don't get confident get worried. They will only support monkey see monkey do negroes. Beware sweet vertical head shaking angels of the devil. Your amnesia of resistance is evident, their amnesia of your upside down loyalty will be less evident, until they get sick of a good thing.... your voluptuous black lips on their asses.... flattened from sitting too much.

Beware, an ass that is flat has an anus that protrudes, ready to defecate on your integrity, your intelligence. Brown nosing is illegal for Blacks, don't you realize your nose is as brown as its gonna get. Aren't you afraid to lose your natural rhythm, or can you dance to the beat of alien drummers.

Beware, all the obeah and voodoo will be directed at you. Your great-grandmother's ashes will descend to hell, condemned by your lack of style and strength. Sojourner will come back to haunt you with the brutal truth. Harriet Tubman will darken your well lit tunnel and you won't be able to go underground with your shamelessness anymore.

Beware, Marcus, Martin, Malcolm, Marley, Maurice, and the rest will not be there at the ebony gates of death, though they will haunt you, you cowards, haunt you, you fools.... and the rest of us that are living will isolate you.... Remember, bread is not the only thing that humans cannot live alone. You'll be kept alone to hold hands.... with your friends from the Klu Klux Klan.

By Sharon King



## TOMORROW'S CHILDREN

*Can you hear them crying  
While they're in the park  
Dancing and singing  
Those gay little tunes  
Children often sing?*

*Can you hear them crying  
As they skip to school  
Each with their dreams  
Stuffed neatly in their booksacs  
Among bright crayon pictures  
Of Their realities?*

*Can you hear them crying  
When they laugh aloud  
And dent their faces  
With innocent smiles  
Begging for knowledge?*

*They know of our reality;  
Our silenced truths  
That we discretely hid from them  
And they bear the tears  
Of our pain, and our sadness.  
And we unknowingly  
Cast our burdens upon them  
Placing them neatly  
In their booksacs  
Next to their crayons  
So they may draw life in new colors  
Shades of grey and black....  
If you can't hear them crying  
Then...*

*Can you see them dying?*  
By: Desiree Williams



## If This World Were Mine

*If this world were mine  
I would give you everything  
Your little heart desired  
And in time you would find  
That all you really need  
Is love to get by.*

*If I ruled the world  
I would make you so happy.  
You're more than a precious gem  
More than a priceless pearl  
And you'll be special to me  
For all eternity.*

*If I were King for a day  
I would make all your  
Dreams and fantasies a reality,  
Chase all your fears away  
And somehow make you see  
You can rely on me.*

*If I could reach into the future  
I would make sure  
There's only smooth sailing ahead  
For you deserve the most pleasure  
The world has to offer  
'Cause you're special.*

*If you believe in dreams  
You can make them come true  
Just by looking deep inside.  
And when it seems  
Like you can't go on  
Remember, I'm here for you.*

*Dedicated to my friend Lisa!  
Happy Birthday!!!  
From: The Saint.*

## Know Thyself

Take time to know thyself.  
It is the fountain of wisdom.  
It is the secret to perpetual peace and happiness.  
Although we were all created in the image of God and are declared equal, each one of us has his or her own unique and distinctive characteristics.  
Knowledge of thyself also means knowing your heritage.  
It's vital to know your roots because a tree can't grow without its roots.

Knowledge of thyself is not a lesson that can be taught nor can it be obtained in a book.

Knowledge of thyself is obtained through self-analysis.

It is knowing your capacities.

It is knowing your attributes.

Your goals in life, your personality

Your attitudes on the things that interest you and observing what is going on around you.

Knowledge of thyself is the guiding light that enables you to see the edge of night.

Knowledge of thyself comes with time and experience

Knowledge of thyself is constructed through the foundation of experience.

Let knowledge of thyself be your armor to face life's turmoils and many endeavors.

by Naymie Rene

## Memories to Forget

I remember when love seemed so real to me.  
I remember when you filled my every thought.  
I remember our endless conversations on the phone.  
I remember our long walks in the park.  
I remember your soft kisses and gentle touches.  
I remember when you said you loved me.  
But, most of all I remember when you broke my heart.  
I remember the pain I felt, and even now I still feel it.  
I remember the warm tears on my cheeks because they are still falling from my eyes.  
Oh yes, I remember when love seemed so real to me because it was real to me.

By: Danielle Dixon

## PIMPING BLACK MAN

You say you a man,  
cause you got a caddillac,  
and you never walk,  
telling tales to the youth,  
about your fortune and fame,

you treat your black woman as dirt,  
pimping on them,  
by using their love,  
to control their body,  
so you get money,  
to shoot cocaine,  
up your empty brain

it's men like you,  
that mess up the honest black brother,  
as he struggles to rise,  
rise to build a place,  
for his family,  
trying to make ends meet,  
and keep his children neat,

you give him a bad name,  
because you lost your pride  
and submit to kissing other peoples hide,  
while your woman try to please you,  
but you act like a dog  
and she leave you  
to become a fag

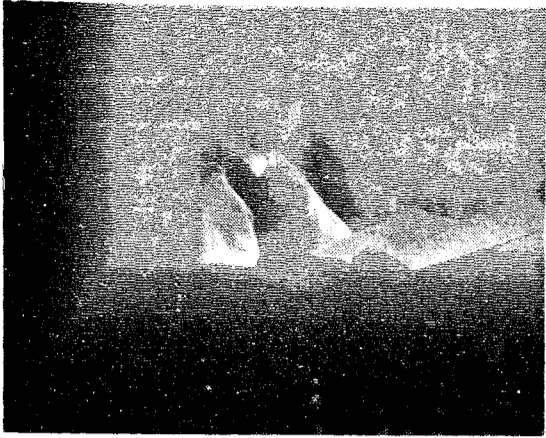
you again walk the street,  
looking for another chick,  
to sell and beat,  
talking your sweet talk,  
to get them to walk,  
in the dark,  
and pull down their top,  
and get the John to come back,

While you say things,  
like I am cool,  
dow me no go to school,  
but brother so is a fool,  
and you are a fool,  
of the lowest kind,  
that don't have a mind





# Feature On The One



By: Jacqueline A. Simpson

**Name:** Ondina Pena  
**Age:** 22  
**Sign:** Cancer  
**Status:** Senior  
**Major:** Spanish, SSI minor  
**Activities:** Secretary of Student Council for A.I.M, Assistant Secretary for S.A.I.N.T.S, Secretary for L.A.S.O, Assistant Secretary for Dr. Marburger, President (presently) of L.A.S.O.  
**Hobbies:** Dance, Theatre  
**Major Influences:** Luis Ramos, People that I work with.  
**Message to other Minority Students:** Put education first and social life last!  
**What Will You Miss Most About Stony Brook?** The headaches of financial Aid and studying.  
**Future Goals:** Graduate School of Social Welfare to obtain a Masters Degree, and afterwards Law School to obtain a Law Degree in Civil Law.



By: Jacqueline A. Simpson

**Name:** Peter Ward  
**Age:** 22  
**Sign:** Taurus  
**Major:** Economics and Applied Mathematics and Statistics, Business Minor.  
**Status:** Senior  
**Activities:** S.A.I.N.T.S, Third World Awards Dinner, Blackworld Editorial Staff, Editor-in-Chief, Production Manager, Chairperson on Minority Planning Board.  
**Hobbies:** Paddleball, Listening to music, football, writing poetry.  
**Major Influences:** Maxine McAlmont, David Bryan, Martin Luther King Jr., Stevie Wonder.  
**Message to other Minority Students**  
 Friends are the most important thing you can have. Acquaintances are not necessary and enemies are a deterrent, so develop strong friendships and bonds which will last forever. The world doesn't move so fast that you cannot spend the time to get to know someone.  
**What Will You Miss Most About Stony Brook?**  
 The individuals who I leave behind, but in all honesty, I will take them all with me in my memories and in strong friendships developed over the years.  
**Future Goals:** To become economically self-sufficient and to help make this world a better place for my future children.



# The Dance Theatre of Harlem

By: Jacqueline A. Simpson

The Dance Theatre of Harlem is the first classically oriented black company of the United States with almost entirely black dancers. When Arthur Mitchell founded the Dance Theatre of Harlem in 1969, he was the only black man who had ever established an international reputation as a ballet dancer. Abandoning his position as the first and only black principal at the New York City Ballet, he decided to create a company in which black dancers could perform the classical works which had never been available to them. Arthur Mitchell and his co-director, Karel Shook, former ballet master of the Netherlands National Ballet, rigorously trained their dancers. The company performs four Balanchine ballets and assorted excerpts from the standard classical repertory. Such works as "Douglas" by Geoffrey Holder, Forces of Rhythm by Louis Johnson, and Every Now and Then by William Scott, celebrate the African origins and native traditions of all American blacks.

Initially, the company made its original debut on January 8, 1971 at the New York Guggenheim Museum. In June, 1971, the company made its European debut at the Spoleto Festival, after which it also appeared in the Netherlands. In 1974, the company had its first regular New York and London seasons.

The Dance Theatre of Harlem was also the first black dance company to have a season at Covent Garden in 1981, when its principal dancers included Stephanie Baxter, Llena Carter, Lorraine Graves, Virginia Johnson, Joseph Cippola, Eddie Shellman, Lowell Smith, Mel Tomlinson, and Donald Williams. The Dance Theatre of Harlem with Arthur Mitchell was first shown in 1973 on an American TV film and in 1977 on a TV series called "Dance in America".

The dance theatre of Harlem has toured major cities in the United States and in Europe, and gave a command performance for Queen Elizabeth 11 in London.

For all you fans, the Dance Theatre of Harlem will be appearing at the Fine Arts Centre on January 15, at 8:00 pm. For more information about tickets etc. call the Fine Arts Centre at 246-3326 or 246-5678.



# Say Something

To the ladies of C-14:  
Don't ever let anyone  
on this campus get the  
best of you. You lad-  
ies are one of a kind  
and I'm proud to call  
all of you my friends.  
Stay strong my sisters  
'cause our friendship  
is one of value!  
From the other young  
lady of Whitman!

To MIS:  
Nothing can sum up  
what we have gone  
through this semester.  
Like I've said you will  
see this through and  
come out on top!  
Everytime you may  
feel upset, just think  
of what I've told you!  
'Cuz they aint got  
what you got!  
Smile! Spring '86 will  
soon be here!

MIC

To Camille,  
You have a friend.  
—late at night  
while you walk home  
in fright.

To Jackie,  
We will miss you a  
lot next semester.  
Our lives were a little  
richer for having you  
in it. We hope you  
feel the same.  
Love Always  
Blackworld

To our number one  
EWE,  
We the self right-  
eous of Phi Omega  
Lambda will miss you  
more than you know.  
Lamb-ba till you die!  
Love,  
Big Brother Infidelity

To Dawnette, Mike,  
Henry and Kiki,  
You were an in-  
spiration, I hope you  
teach me more next  
semester.  
Bruce

To Sharon C.  
Have an enjoyable  
Christmas. "Just be  
good to me."  
B

To Cindy in B121,  
We've had fun over  
the last two years. We  
hope that you don't  
forget us because we  
sure won't forget  
you! Have fun in

To Jacke  
We will miss you alot  
next semester. Our  
lives are a little rich-  
er for having you in it.  
We hope you feel the  
same.

Love always,  
BLACKWORLD

To our No.1 EWE,  
WE the self right-  
eous brothers of Phi  
Omega Lambda will  
miss you more than  
you know.

Lamb--baa till you  
die!  
Love,  
Big Brother Infidelity

To my daughters:  
You often comment  
on how I cheer you up  
but you may not real-  
ize that this is re-  
ciprocal

KJJ

Big head  
In you are strengths  
that you are not yet  
aware of so allow  
them to surface if on-  
ly by accepting re-  
sponsibilities- trust me.  
Love, KJJ

To Kiki  
GET A JOB!  
Ungrateful bum

Black Historians  
Good Luck on your  
finals. Thanks for all  
your support this sem-  
ester;  
Candace

To Kim  
Sorry to leave you.  
I'll miss the support.  
Love always, Susan

To the crazy people  
in Blackworld:  
While I'm sitting here  
typing this personal I  
feel that you all are  
driving me crazy, but  
it is enjoyable.  
Your personal type-  
setter!

Camille:  
Because of you we  
have found great use  
of the balls!  
Blackworld staff!

The Gospel Choir,  
I love you all!  
See you next sem-  
ester!  
Love Sonia

Jackie F.  
I'll always love you!  
Have a good one!!  
Love Sonia

To Suite 121,  
Merry Christmas.

To Dawnette, Mike,  
Henry and the crew:  
You've given me some-  
thing special: An appre-  
-ciation of what hum-  
an beings can be:

'for good times  
and bad times  
I'll be on your side  
forever more  
keep smilin  
keep shinin  
That's what friends  
are for.'  
Love Kiki

To Cheryl Lisa 'Ann'  
Ruth Turner III  
I'll miss you. I'll miss  
you. I'll miss you!  
That's all I have to say.  
Cookie Monster

Douglas and take care  
of Rick! Don't for-  
get our wedding invi-  
tations! We'll miss  
you!!!!!!!!!!!!!!

Love always  
Sonia, JoAnn, Glenda  
Sue, Michelle

To the girl with the  
french last name  
Well, it's the close  
of our seventh semes-  
ter here at this fantas-  
tic school. As always  
you are the best!! I  
have faith that we'll  
do well.  
As always, SEE YOU  
AT THE LIDO!!!  
Love  
SouthEast

To a future Kappa  
Alpha Psi,

I've had a lot of  
fun since I met you.  
You've been very  
good for me. We'll  
keep in touch over  
the vacation. I prom-  
ise!! Until next sem-  
ester, -Don't forget  
me!!

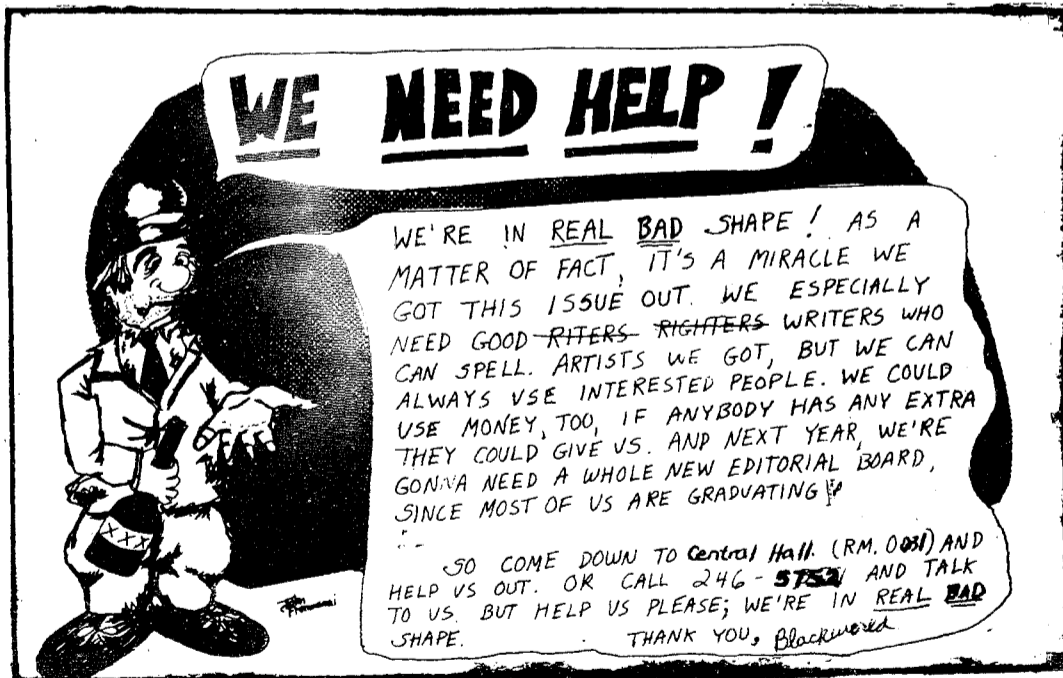
Love,  
You should know by  
now.

Sue,  
It's been real!!  
You're all right!  
Love  
Sonia

Glenda & Michelle  
Two of the best  
sweetmates!! See you  
next semester!  
Love SouthEast

## To Our Typesetters:

Thank you for putting up  
with the late hours—we want  
you to know that we  
appreciate you very much.  
Blackworld



BE PART OF AN UP AND COMING NEWSPAPER !!

NEXT SEMESTER OUR FIRST MEETING WILL  
BE HELD ON MONDAY, JANUARY 29, 1986

TIME: 9:00 P.M.

PLACE: CENTRAL HALL—ROOM 031

COME SEE WHAT BLACKWORLD HAS TO  
OFFER.....AND WHAT YOU CAN OFFER  
BLACKWORLD!

# FACES OF A PEOPLE



# Viewpoints . . .

## CHANCELLOR WHARTON SPEAKS

by Danielle (Sandra) Dixon

On November 21 at 10:00am in Stony Brook's Fine Arts Center S.U.N.Y.'s Chancellor Clifton Wharton spoke. This one hour episode of Black awareness was presented by the Black Faculty and Staff Association of Stony Brook and provost Homer Neal. The theme of the presentation was, "A Prescription For Excellence."

A week before Chancellor Wharton was to speak, you may have noticed readings posted claiming him to be exposed as a former CIA agent. Before his speech Chancellor Wharton apologized for the attention drawn to his coming here to campus. He went on to say, "I would point out that I have never been employed by the United States Government." He refused to discuss the matter any further. He also refused to discuss or even broach upon the subject of tenure for Professor Dube.

However, he went on to speak of a "Cruel Double Bind, (scholars and blackness)." This means, if a Black scholar of African Studies speaks out on a subject different than what he is teaching, he is condemned. Black scholars are "Damned if they do and Damned if they don't".

He spoke of how Black and Afro-American studies help in instilling pride in Black students. He said, "Black Studies have done a good job in teaching about their culture". However, Black and Afro-American Studies departments are "severely restricted and exposed to budget cuts".

Chancellor Wharton went on to say that the theme of the presentation says to him that, "We believe in excellence, and excellence in the foundation for Higher Education." In this student's opinion, Dr. Dube is an excellent teacher and is necessary for the foundation of Higher Education; and yet he was denied tenure. Ironically enough, Marburger sees the Black Faculty and Staff Association as important to Higher Education and yet he was instrumental in Dr. Dube's denial for tenure. If Marburger is to say this and his actions proved otherwise then is it erroneous for us to expect any better from Chancellor Wharton? He refused to discuss the issue entirely and members of BFSA did not challenge him to do so. Technicalities was the excuse. At the end of the presentation Chancellor Wharton was presented with an award and was said to be an "INSPIRATION" to Blacks.



## A New Era For Polity

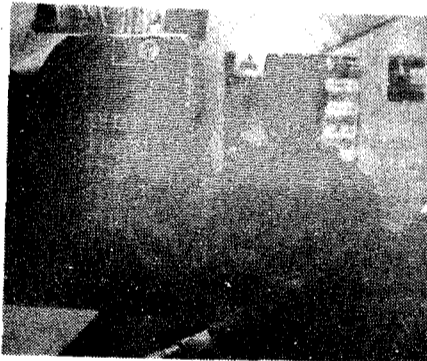
by Darren Lee Jenkins

For years the student government of Stony Brook known as Polity was considered as a giant clique insensitive to students' needs, especially minority students. "Just the other day I was talking to Lou Ramos, the Treasurer of M.P.B. and he was telling me this is the first time he could come in this office and sit down and talk to the Polity President, Eric Levine. Levine and the rest of Polity is trying to change their image. "It might sound like I'm bragging, but it's the best it's been in years."

One of the ways Polity is transforming is by their communication with other clubs and organizations under the Polity umbrella. "This year we are not much of a clique as in the past. This year we have an open door policy to our organizations."

Polity have also improved relations with the Minority Planning Board. MPB and Polity was at odds last year over the role of the Minority Planning Board. "All of that is behind us now. We've rewritten MPB's constitution so it can co-exist with Polity." Polity will let MPB handle most of the minority community affairs on campus. One show this semester that was geared for the minority community, which was a total flop, the Morris Day concert. "Morris Day cost us \$25,000 and we sold only 200 tickets, so that a \$30,000 loss we just couldn't take." We had radio slots and even a few slots on MTV. A big name usually sells." Next semester SAB and MPB will work closely with events for the minority community of Stony Brook.

Despite the resurgence of Polity, it will face two major problems that will affect most students on Stony Brook. The cut backs in financial aid by the federal government and the new drinking age law, Polity must deal with. Clubs like Tokyo Joe's and the Rhythm Club will be affected by the drinking law. The effect will hurt clubs and organizations financially. The financial aid cuts are even more serious than the drinking age law. Most students attending Stony Brook are on some form of financial aid. With cut backs many students will find it diffi-



cult to continue their education without aid.

With a stronger student government and new found support from most minority organizations, let's hope that these financial problems can be resolved without the polarization of the minority community and the rest of the school's student body.

### BLACKWORLD "KNOW THYSELF"

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# Dread Corner



Director — Ras Abbakha I  
Editor — Ras Tony I  
Dread Word — Ras Marvin  
puzzle

ONE LOVE TO ALL.

## THE LEGEND -- PART II

Bob Marley's indoctrination into Rastafari was neither a simple nor a rapid transformation. The circumstances surrounding his initiation was significant and should be observed carefully by all Rastafarians and Rasta sympathizers. It is widely held among Rastafarians that for Jah (God) Light to shine on the face of a woman through the path of Rastafari, she must first be carried through the elementary phases by a Kingman (male Rasta). This supposition, however is contradicted in observing both Marley and his wife, Rita's initiation into the faith. It was Bob's wife, Rita that persuaded him to lift himself out of Babylon and seek the knowledge of his living devine father, Selassie I.

To most Rastafarians, the "sighting up" of His Imperial Majesty (H.I.M.), Selassie I as the Messiah is the most significant aspect of the Rastafari concept. In fact, youn Selassie was named Ras Tafari before he was coronated as the 225th Emperor of Ethiopia. At this point it's important to note that Rita herself found Rastafari not through a Kingman but through the King himself.

On April 21, 1966 when H.I.M. visited Jamaica, there were well over 100,000 people at Palisadoes airport to greet him. Most of these were Rastafarians. Rita, for some reason walked with her friends towards the airport. Up ahead she heard screams of bystanders yelling that the motorcade was approaching. She perched herself close enough so that she could verify the accounts of some musicians that Selassie's palm had held the insignia of the crucifixion borne by Jesus Christ. As the limosine approached, Rita wondered about these assurances made by the musicians. Her gaze found a small humbie man in a khaki uniform. His Majesty's gaze at some point also fell upon hers and he raised his hand in farewell. Lo and behold, there in the middle of his palm was a large scar, which in Rita's head meant one thing—the musicians were correct. She stared and asked to herself "Is it possible? Are you really the Messiah?" Selassie, his eyes burning into hers, slowly nodded his head, he then looked away and in less than a second, he was gone.

We refuse to be  
What you wanted us to be  
We are what we are  
That's the way it's going to be  
You can't educate I  
For no equal opportunity  
Talkin' 'bout my freedom  
People freedom and liberty  
We've been trodding on  
The winepress much too long  
Rebel, rebel

("Babylon System")

Rita, dazed and almost incoherent asked her friends to take her home. She wrote to Bob that very night. Bob was in Delaware, USA at the time, living with his mother. Rita later visited her husband in the states and they both came forward (back) to Jamaica. During Rita's visit, She constantly talked to Bob about her views on Rastafari and it wasn't long before Bob was tired of Rita's revelations to him. She constantly bugged him on the issue. Bob had known Rita to be a faithful churchgoer. She had always looked forward to going to church on Sundays. But when she had taken on the Ethiopian name, Gannette Mander, meaning paradise and converted, Bob was spellbound. From that day, Bob started seeking the knowledge that had eluded him. He confided in Joe Higgs, a Rasta pioneer in Reggae music, and later Mortimo Planno. It was Planno who had persuaded the crowd at the airport to calm down so that H.I.M. could descend from his aircraft.

Planno took Bob to Grounation ceremonies including those that had been conducted every April 21st since Selassie's visit. From these ceremonies, one got the clear insight into the deep spiritually and cultural diversity of Rastafari and so did the legend Robert Nesta Marley.

At this point, one can only wonder, if the persistence of Rita was non-existent, would the name Robert Nesta Marley mean anything to I and I as Rastafari? Would I be writing this article? Some Rastas even consider him a prophet as well as a preacher like John the Baptist. So profound was Marley's message through his music, so steady like a rock did he champion the call to Rastafari, the call to unity for all our people that Marley's life has now become an open book. Before we start reading that book, we must always remember that the elementary phases were recited to him by a woman.



## DREADITORIAL

Well another I sesma has come and gone. We hope that you have gained a little more overstanding about Rastafari for that was I and I purpose.

We would like to thank the Blackworld Editor and staff for their encouragement and most of all for allowing this expression.

May you the reader have a Jahful holiday as we look forward to providing more insights into our culture come 1986.

One Love



'Bob Marley represents the artistic and sociological heart of Reggae... a music that is the most compelling and exciting to arrive here in years.'

—Robert Hilburn, Los Angeles Times.

'Marley is fantastic, incredible, his lyrics should be printed on the front page of every newspaper...'

—Dr. John

'Best thing I have seen in ten years ...I could watch the Wailers all night...'

—George Harrison

## Letter from Ivory Coast

"Death can always take life from you but never will it take away what you've created in your life."

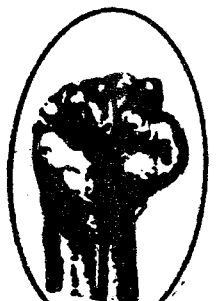
Wise men in the village used to say that in Africa. Once again they are right, for the news spread by Bob Marley has fallen over the continent. Yes, they are right, because Bob may not be still on earth but his messages still remain. Thus he achieved his aim which was to spread the Rasta message all over the world. Why should we cry for him? With all that we received from the message. We should have to weep, cry, if the message was lost, but it isn't, so we just have to rejoice, to give some praise to the most high, and dance to Jah music in Zion. That's the way the Africans paid tribute to one of the Rasta messengers: BOB MARLEY.

I and I no come to fight flesh and blood  
But spiritual wickedness in high and low places  
So while they fight we down  
Stand firm and give Jah thanks and praises

("So Much Things To Say")

Don't forget your history  
Know your destiny  
In the abundance of water  
The fool is thirsty

("Rat Race")



# RASTAFARI VIBRATIONS

## HEALTH



One of the many mistakes made by dietitians and 'Meat loving' people alike, is that 'vegetarian foods' lack protein! This is not so at all! The protein content of the "average" meat (1978) is 20% (I know it is less now) whereas the average 'beans' or 'peas' is 24% today! And don't I and I use 'several' peas a day? Not to mention the nuts and "other" vegetables that the I insist on 'consuming' for a balanced diet. Whereas most 'meat-mouths' don't even know what a 'diet' means. Some 'diet' consist of rice (white) and 'meat' ONLY! Yet some doctors still 'write off' vegetable 'protein' as 'second-class'!! They say its lacking in 'amino-acids' that is vital for health!

Tell I, aren't these people crazy?!! The question now must be which 'piece of meat', (properly seasoned and overcooked) have these necessary acids?!!! How absurd!!

What I do know, and believe to be 'true' is... that a balanced 'non-meat' diet is far more "beneficial" to this body of I and I - this highly complexed and 'mystical' specimen of 'Nature' dark in colour and serene-clothed in 'wisdom' - 'Natural', food was made for I and I body!!

An 'Indian sage' in his teachings on 'Vegetarianism' said, and I quote: "To take medicine and still eat cooked food is artificial. To do 'away' with diseases it is necessary to do away with 'fire' in the preparation of 'health-giving foods' " unquote. Doesn't that rule out meat-eating? . After all, I and I don't have 'cannibals' of "that order" living among I and I today, who eat 'unfired' meat?!!

It is also good to note here that 'raw' foods are what build-up resistance against infectious diseases and until such time when I and I 'come again' unto that habit, I and I people shall always 'fall under' diseases so prevalent today, due to the modern-

ized lifestyles of the world!!

As I conclude in the name of H.I.M. of Ithiopia the I of I and I say, that it is very 'possible to live without eating meat and very healthily too. Also the idea that 'all' vegetarian 'diets' are expensive... and tasteless, is nonsense! As anyone who in the know would say. Vegetarians eat what can be easily digested in the body - and that is, plain and simply - steamed vegetables, nuts, fruits and, if necessary, natural food supplements with honey and milk for 'balancing' I and I diet.

May Jah "guide" and "immunise" i and I against all infectious diseases, namely - "Meat", as I and I seek to clean and purify I body and I soul.

Jah love to I and I All  
Ras Nkomo.



### AFARI TALE

Who is he, so ire in him movements, looking neither this nor that side but straight through and forward? Rastafari, anointed of the Father, come down from the heights into the city. Dreadful and terrible locks of inspiration drop from him crown. Face serious. Him step so powerful on him mission. Clothes ragged but clean; it is him dignity that him will not let go.

Yea. He treddeth the winepress alone in his fury. His righteousness upheld him and led him to the Father.

He turneth a corner in the heart of town and come face to face with a Christian lady. She register shock, fear and all the misguided emotions and paranoia of Babylon as she sight him so close. "Jesus Christ!" she exclaims, pulling aside and clutching her purse as him pass.

And him say: "Snhh .....Tell no-one thou hast seen I Man."

"If the white man has the idea of a white God let him worship his God as he desires. If the yellow man's God is of his race let him worship his God as he sees fit. We as negroes have found a new ideal, whilst our God has no color yet it is human to see everything through one's own spectacles. And since the white people have seen their God through white spectacles, we have only now started out, late though it be, to see our God through our own spectacles ... we shall worship Him through the spectacles of Ethiopia."

**MARCUS MOSIAH GARVEY**



### STRAIGHT WORD PUZZLE



The Roots.

Greetings in the name of the most high.

As we end another semester, we also come to the end of another semester of Dread corner. I hope that the Dread Word Puzzles enlightened you about Rastafari, Africa, and your roots. It is not everyday in our daily lives that we attain this information. So through Rastafari brothers and sisters we have to show and share the message with each other. This is the reason why we have made Dread Corner a reality in Blackworld. Look next semester for a whole lot more on our Roots. Jah, Rastafari, and Dread Word Puzzle. Rastafari Lives. Happy Kwanza.

Down

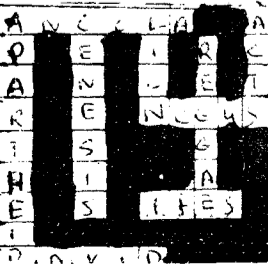
- 1) Kuumba is the 6th principle of Kwanza. What does it mean?
- 2) The largest french speaking island in the Caribbean.
- 3) This doctor is the founder of Kwanza 18 years ago.
- 4) African Christmas lasting from December 25th to January 1.
- 5) African nation with a population of 2,950,000 people and received their independence on December 24th, 1951.

Across

- 1) The sister who refused to sit in the back of the bus in Montgomery, Alabama, Dec. 1st 1961.
- 2) The seventh principle of Kwanza meaning faith.
- 3) The fifth principle of Kwanza meaning purpose.
- 4) An African nation of population of 17,600,000 people and received their independence Dec. 9th, 1961.



### Last Dread Word Puzzle



by Camille Nelson

SOUTH AFRICA

## NICARAGUA

The crisis in Central America worsened last week when a Nicaraguan military helicopter was shot down by anti-Sandinistas rebels, killing all 14 aboard. The effectiveness of the Soviet-made helicopter had recently given the Nicaraguan government the upper hand in containing the U.S. backed rebels stationed along the border with Honduras. The Sandinistas insist that the surface-to-air missile used to shoot down the helicopter was given by the C.I.A., a charge the U.S. denies. The Reagan administration, in turn, charges that two of the soldiers in the crash were Cuban which is proof positive, they say, that Cuban military advisors in Nicaragua are involved in combat.

This new development in the Nicaraguan situation comes days after eight Latin American countries called for new talks between Nicaragua and the U.S. During a meeting of the Organization of American States in Colombia on December 3, Argentina, Brazil, Peru, Uruguay, and the four Contadora countries (Colombia, Venezuela, Panama, and Mexico) sought to break an impasse between Nicaragua and its adversaries Honduras, Costa Rica, and El Salvador. Last September, the Contadora group mediated a peace treaty between Nicaragua and its three hostile neighbors, one that Honduras, El Salvador, and Costa Rica were willing to sign. But Nicaragua refuses to sign, maintaining that the termination of U.S. aid to the contras must precede any treaty. The U.S. absolutely refuses the new suggestion to negotiate with Nicaragua and is in fact seeking to persuade Congress to allot more aid to the anti-Sandinista rebels. Now with the mere mention of Cuban troops and Soviet made weapons Communist-phobia will be heightened in Washington and the administration may indeed get its wish for more aid.

## ANGOLA

President Reagan disclosed last month that he prefers granting covert aid to the anti-government forces in Angola rather than asking Congress for overt "humanitarian" aid. The covert aid, funneled through the CIA could be used for military purposes and would not need the approval of Congress. Rebel leader Jonas Savimbi and his UNITA forces fighting to topple the government of Angola, are armed and backed by the Botha government of South Africa. Mr. Savimbi insists that he is not a pawn in South Africa's persistent plan to destabilize the region but rather a "freedom fighter" who was forced to turn to the Botha regime out of desperation. Yet UNITA re'es have assisted in South Africa's bold military attacks on various Angolan installations, which have been loudly denounced by the international community.

American politicians have adopted the presence of Cuban troops in Angola as their rallying point, thus labeling the government a puppet of the Soviet Union. Congressmen Jack Kemp of New York and Claude Pepper of Florida have proposed a bill that would give \$27 million in "humanitarian" aid to the UNITA in its "drive for independence from Soviet neo-colonialism". Their version of the situation is at odds with the fact that not only is the U.S. Angola's number one trading partner but also that Angola is currently allowing various American companies to comfortably do business in the Country.

Winnie Mandela boldly defied a handful of South African laws when she addressed a rally at a mass funeral on December 3. Mrs. Mandela, an officially "banned" person, is not allowed to meet with more than one person at a time, speak at public gatherings or be quoted in the press. Yet she left the area to which she is banished and journeyed to Mamelodi to mourn the deaths of fifteen people slain by South African police. The fifteen were killed on November 21 when police opened fire on 50,000 blacks as they demonstrated against high rent. The demonstrators were mostly elderly women and indeed five of the fifteen were over 50 years of age. Another victim was a two month old baby who choked on tear gas.

Although any allegiance to the African National Congress is a crime in South Africa, the ANC flags were proudly displayed by the 30,000 mourners and Mrs. Mandela wore the colors of the flag. In open defiance of repressive South African laws curtailing revolutionary speeches, Winnie Mandela proclaimed, "The blood of these heroes we buried today will be avenged. Pretoria has failed to rule this country. The solution of this country's problems lies in black hands." Almost 900 people have been killed in a year of violence in South Africa. Last month the Botha government banned TV coverage of black townships, claiming that the presence of TV cameras is what perpetuates unrest. Yet 80 people, including the fifteen in Mamelodi, have fallen victim not to TV cameras but to police bullets in the last month.

## South Africa



is going to blow up



## CHILDREN'S TOYS: SAFETY FIRST



The National Education Association of New York is urging parents to choose toys carefully this holiday season, keeping in mind the physical and emotional well being of their youngsters.

Despite the efforts of many groups and a greater consumer awareness, a large number of toys manage to escape close scrutiny by the appropriate agencies, and, "children still need protection from serious toy-related injuries," according to NEA/NY President Thomas J. Pisa.

With thousands of new toys entering the market place each year and approximately 200,000 different kinds of toys for sale, it becomes the responsibility of parents, relatives, and friends to check toys for possible hazards before purchase.

NEA/NY has the following suggestions for toy safety:

- \*Buy toys that suit the skills and abilities of the child; avoid toys that are too complex for young children.
- \*Look for labels that give recommendations and safety information such as "not

recommended for children under three" or "non-toxic" on toys likely to end up in youngsters' mouths.

- \*Watch out for toys with sharp edges, small parts or sharp points.
- \*Avoid toys which produce extremely loud noises that can damage hearing or which have propelled objects that can injure eyes.
- \*Explain to children how to use toys properly and safely.
- \*Always supervise young children while they play.
- \*Insist that children put away toys so no one trips on them and they do not get broken.
- \*Examine toys periodically; repair broken toys and discard those which can not be fixed.

Meanwhile, in addition to physical jeopardy, some toys could pose emotional hazards. Pisa said parents should not only take responsibility for examining toys for safety, but also care-

fully consider whether a toy will generate true interest, healthy imagination, and growth. Parent, the union president said, need to consider carefully whether a toy would encourage violence.

"Experts are voicing a growing concern that we have gone too far in accepting toys which send the message that violence and war are fun," Pisa said, noting that the production of a "Rambo" toy line has drawn opposition from several groups, including the American Medical Women's Association.

The union president said that many educators are considering a campaign to put pressure on toy manufacturers to reassess marketing plans for toys that encourage the acceptance of violence by the very young.

In the meantime, NEA/NY urges parents to keep the physical and emotional well being of their children in mind when purchasing toys this holiday season and all year round.