

# Blackworld

THIRD WORLD STRUGGLE by students at SUNY Stony Brook

VOL 7 NUMBER 3

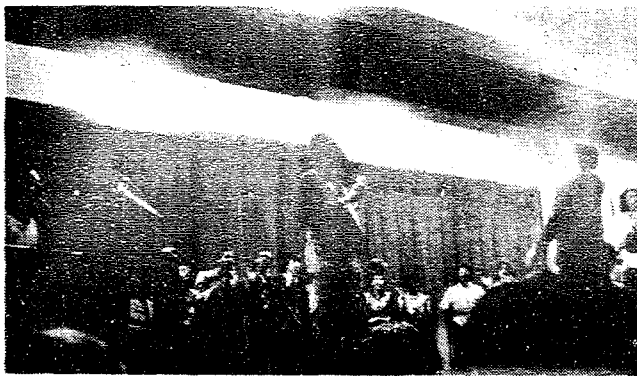
APRIL 4 1979



On Wednesday evening Stony-Brooks Gospel Choir performed in the Union Auditorium in front of a standing room only crowd. Admission was one dollar. This was undoubtedly one of the best turnouts for any black cultural event this semester. The proceeds from the concert were used to help sponsor the choirs trip to Buffalo, N.Y. for the weekend of March 30. They went to Buffalo to represent Stony Brook in a concert along with Buffalo States Gospel Choir. The group previously appeared in concert in Westbury as well as many other engagements which afforded them the recognition and opportunity to go to Buffalo.

The theme of the night was 'Worship Him' The opening hymn raised the spirits of the audience and was only a prelude for the rest of the evening. Renee Webb who sang "You Ought to Show Some Signs" put so much soul into her song that she literally had the audience shouting gospel lingo. One could

## A SPIRITUAL LIFT FOR STONY BROOK



hear the audience subtly moaning amen and hallelueah. Another commanding performance was given by Dorleen Brailsford and Stanfort Perry in "That's The Way He Is". This was the only duet of the night and in so being added a distinctive touch to the choir. The duo succeeded in bringing off their tune and at the same time forcing the audience to sway and clap to the electrifying music of the organ which was played by Carlton Spruill. The audience was dazzled all night

by madeline lewis  
by the harmonizing of both the singers and the music. Halfway through the concert a guest speaker from Philadelphia came before the audience to speak about how good God is to us all. In addition to being a dental student the brilliant young woman was also a missionary. She tried to get the audience to realize how God was always there in our time of need. She stressed that students of today should be grateful that they have a chance to get a decent education and should therefore take time out to thank God.

The concert came to a close with a song sung by Michelle Lawrence. The song "Anchor by and by" put the icing on the cake so to speak. This hymn had everyone, who had abstained from shouting and clapping earlier, beckoning to the rhythmic sounds of the music and her gospel like

continued on p7

## STONY BROOK'S PALESTINIANS SAY "NO" "DOWN WITH PEACE TREATY"

BY S.B Palestinian Students

On March 27, we the Palestinians, with supporters Iranians, Jordanians, Afro-Americans, Hispanics and American Whites (over 80 S.B.) students), peacefully demonstrated in front of the Union, to express our opposition to the sell-out treaty between Begin, Sadat and Carter.

We know that there can be no peace in the Middle East as long as the rights of the Palestinian people are ignored, thus we demonstrated from 11:30 A.M. to 1:P.M. as planned.

As Palestinian students, we feel the truth must be heard, and this article is to that end.

We, the Palestinians oppose this sham version of a treaty, simply because we did not take any part in the negotiations, and Camp David did not discuss the independent Palestinian state, and the permanent solution to the refugee problem. This treaty is strong evidence that Begin does not want a real peace, because the treaty produced at Camp David, by itself, is an attempt to separate Egypt from Arab Unity.



This treaty is a treaty made up by three different leaders...with three separate interests...under a peace flag NOTHING MORE!! It is a delay of the real peace conference (in Geneva), and it ignores the legitimate rights of the Palestinian people....of course, it affords Begin the chance to build more settlements in addition to the 25 settlements in the Golan Heights, 51 on the West Bank, 4 in the Gaza Strip plus 21 in the Sinai.

There can be no peace without the recognition of an independent Palestinian state.

Both Sadat and Egypt have serious problems. President Sadat is thinking about the next election, while Egypt will lose over 1 billion dollars in aid from the Persian Gulf (the oil producing countries).

On the one hand, President Sadat attempts to become the object of American concentration, but Israel remains the most important factor in American Middle-East policy. The U.S. will continue the military aid to Israel until the American - Egyptian relations become stronger, on the other hand, President Carter is thinking also about being re-elected.

Israeli leaders are deeply divided upon the course they should follow, since they've initialed the treaty. They cannot escape the fact that the policies they have taken over the past two years have dangerously isolated Israel, alienated its friends in Washington and even dividing the American Jewish Community.

In order to put further pressure on Begin, the U.S. will build two military bases in Israel's Negev desert to compensate for Israeli withdrawal from three airfields in the Sinai. But the question is; "Will these bases be used just for this purpose?" Can we say that the peace treaty is a peace agreement? NO!!...we cannot

continued on p7

# news/news/news/

**NAIROBI, Kenya, April 3 (UPI)**- American film director Gordon Parks, Junior-best known for his film "Superfly"-died today in the crash of his small plane in Nairobi, Kenya. The 44-year-old New Yorker was flying to the Masai Mara Game Preserve to direct location shooting of his latest film, "Revenge." Few details of the accident were available.. But authorities said the plane crashed on take-off from Nairobi Airport. Three other people died in the crash.

**KAMPALA, Uganda, April 3-** Fighting continued in Africa as Tanzanian ground forces continued the shelling of Kampala, Uganda's capital, and fighter bombers made brief bombing runs over Jinja, Uganda's second largest city. Many Ugandan exiles feel that it is just a matter of time before a final assault is launched against the capital.

**HARRISBURG, Pa.-** Scientists report that the gas bubble lodged in the top of one of reactors at Three Mile Island shrank, thus eliminating the possibility of a hydrogen explosion. The plant is still hot with radiation and civil defense authorities are still working on plans for evacuation.

**TEHERAN, Iran-** Iran's provisional government reported that it had worked out a cease fire arrangement between Turkoman rebels and government forces. The agreement ends eight days of fighting in which 50 people were reportedly killed. The cease fire provided for the hospitalization of the wounded, abandonment of barricades and the establishment of temporary military control.

## DID YOU KNOW?

South Africa has granted honorary "white" status to Japanese businessmen so that they can stay in hotels and use facilities set aside for "European only." We think of Steven Biko and reaffirm "death to the oppressors."

The South African government has been accused of paying bribes to Western diplomats and politicians, including U.S. congressmen, to maintain support for their "criminal" regime and apartheid system.

A revolutionary movement in the Caribbean island Grenada ousted prime minister Eric Gairy. Gairy, in his term of office, turned the island into an "isle of prostitution" to satisfy the perversions of the American tourists.

The recent expose of the Nestlé company's inhuman exploitation of the Third World's naiveté is just the beginning of the reprisals against these U.S. corporations. Their policy of "sell whatever we can as long as we make money," is breeding pure hatred in the Third World against anything American; be it people or cars.

Would you believe that the Rhodesian government is still trying to resist the tide of change? Recent reports disclose that the Rhodesian government is drafting white males up to 50 years of age to serve in its army. Poor things! Time is running out and it's their final attempt to save their heads.

# Announcements

## L'Ouverture Club

(HAITIAN STUDENT ASSOCIATION)

### Pre-Easter Program

Lecture by Professor Eddy Couraige  
Topic: Toussaint Louverture (in English)  
When: April 5th, from 9:00p.m. to 11:00p.m.  
Where: Stage XII Cafeteria Fire Side Lounge

### Art Exhibition.

A New Era In Third World Art  
Administration Gallery untill  
April 6th.

### Our Respect To The West Indian Woman.

Cultural Day on April 28, 1979

#### 1. Morning

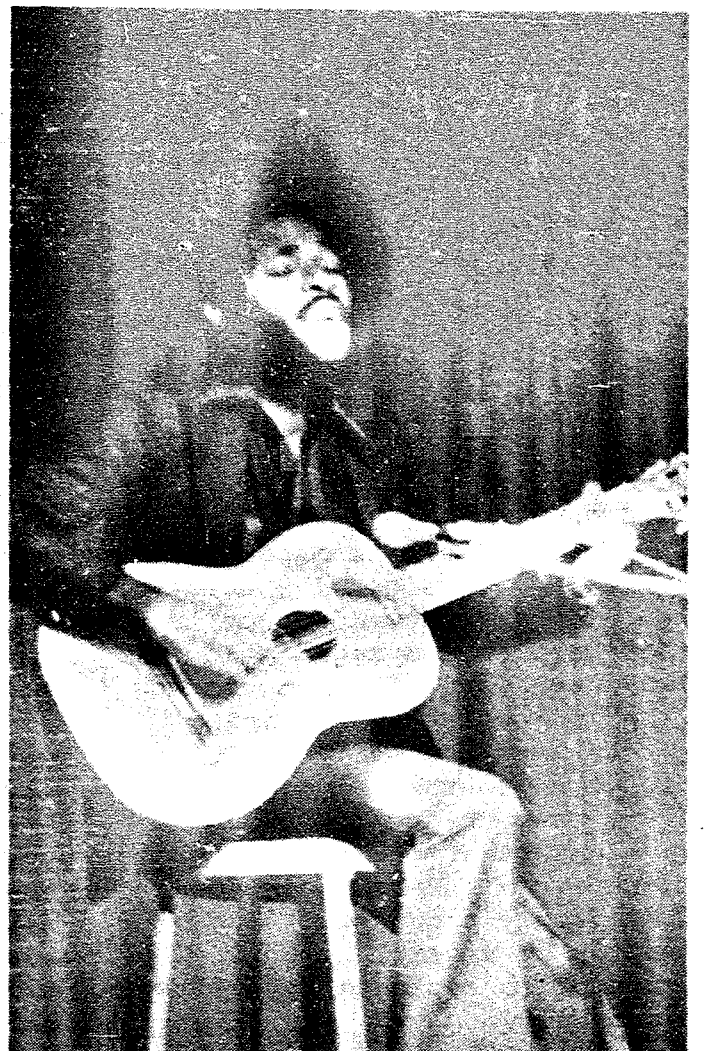
Coed Volley-Ball (Inter-University)

#### 2. Afternoon

Symposium on W.I. Women

#### 3. Evening

Light will be coming your way with the  
Haitian Superstars "TABOU COMBO (Live Band)  
in the Union Ballroom.



# Quality Education Not War Preparation!

## BIG 8 CONFERENCE-A STEP FORWARD

This is a reprint from  
"Workers Viewpoint," May  
1979.

The recent meeting of the Big 8 conference on black student government in Norman, Oklahoma was a step forward for the movement. The Big 8 includes many of the largest universities in the Midwest, such as University of Nebraska and the University of Oklahoma, which are known mainly for college football. This conference shows that the advanced determine the character of the movement. At last year's conference, black bourgeois democrats and misleaders like Margaret Bush Wilson, chairman of the board of the NAACP were on center stage. At this year's conference, Stokely Carmichael was the keynote speaker. Carmichael's pan-Africanism was routed 5 years ago in the Black Liberation Movement. But the fact that he was invited shows that active and advanced students are looking for a revolutionary solution instead of the reformism of the NAACP.

### Two Tendencies Among Black Students

The discussion at the conference revealed more clearly two tendencies among the leadership of black students. The reformist tendency will oppose mass struggle because they think that the "60s failed". They believe that getting good grades and getting in close with administrators is the way to insure black students' advancement. On the other hand, active and advanced students who are clear on the need to wage struggle as the only way to protect the gains of the '60s are searching for answers to the root cause of class exploitation and national oppression and are wide open to Marxism-Leninism-Mao Tsetung Thought are pushing the black student movement forward.

Across the country, black college students are facing increasing attacks on their right to a higher education. These attacks are in line with the legal justification given by the Supreme Court Bakke decision, which opens the door for wholesale cuts in minority education and services. Black colleges,

black studies, enrollment of blacks at predominantly white institutions, and black student organizations, are under attack. In New York, black schools like Medgar Evers College and Borough Manhattan Community College are being reduced to 2 year colleges, or being cut down completely. These schools are the fruits of the great struggles waged by Afro-Americans and other oppressed nationalities in the '60s. In the South, black colleges like North Carolina A & T and the University of North Carolina at Greensboro have had their federal funds threatened to be cut and are under pressure to merge with predominantly white universities. Many of these schools were created during reconstruction and historically were the only place black youth could get an education.

Black studies departments are under attack all across the country. Many have been cut out all together, and many others offer only a few courses in Afro-American history. Progressive administrators have been fired and progressive teachers have been denied

tenure. From New York to California, black students have organized protests to save black studies, a concrete concession wrung from the bourgeoisie through bitter and determined struggle during the '60s. At Cornell, for instance, Afro-American students took up arms and took over the administration to get black studies.

The attacks on black student enrollment are coming under the chauvinist cover of "raising standards". This is the same lie that is being used to bring the competency test down at the high school level. In Nebraska, students who have under a B average may not be able to register for college. This would ice out 70% of all black students in the state. In New York, 10,000 black and Latin students were kicked out of the City University of New York (CUNY) system last spring under its new "minimum retention standards". Under these new policies, black students are being portrayed as lazy and unwilling to learn. While a few students are slack, the overwhelming number are hard-working and have a difficult time making up for the poor education they received in high school. For many, lack of financial aid forces them to work full-time jobs. Others have to support families. Many black students who lose interest feel that they don't have a chance in college because of discrimination. So while programs to help black and other oppressed nationality students make up for the effects of a poor high school education are being cut, racist slander of black students as "unqualified to learn" is being stepped up. These are nothing but outright attacks against the right of black students to a higher education.

### Nationwide Attack On Black and Minority Students Coming From Federal Government

Increasingly, black students are organizing to defend the gains of the '60s and to keep the doors of higher education open to oppressed nationality youth. In California, the Black Student Coordinating Committee of the University of California (BSCCUC) was organized. In the South the National Organization of Black College and University Students with 114 black colleges was formed a few years ago. In New Jersey and New York black students have begun to organize on the city and the statewide level. In the

Midwest the Big 8 Council on Black Student Government was formed last spring and just held its second conference on March 18. The trend towards higher forms of organization beyond the campus level is a good thing. And though the form under which black students are attacked differ from place to place, the essence is the same. This is a national attack coming straight from the federal government, against the right of black students to a higher education, in line with the Bakke decision. A divided and scattered black student movement with narrow aims and objectives cannot muster enough strength to beat back these attacks. Carmichael in his speech continued

the pan-africanist trash that was exposed and defeated among revolutionaries in the Black Liberation Movement over five years ago. Carmichael is telling students that there is *nothing* that we can do until the liberation and unification of the African continent, therefore there is no need to take up immediate struggles at any level. This fed right into the no struggle reformism of Jesse Jackson, who is an agent of U.S. imperialism in the BLM. Jackson is on a national campaign to tell black students that they need "self-motivation and self-discipline" which is nothing but the line of "pull yourself up by your bootstraps." Jackson's line is in direct and conscious service to the competency test which is a national attack on working class and oppressed nationalities.

### Funds for Education Not War Preparation

One weakness of the Big 8 Conference was the lack of a positive program that will unite the masses against the main enemy—the U.S. government.

The bourgeoisie is cutting funds for education while stepping up war preparations while cutting \$2 billion from funds for high school and college education. The defense budget is a record \$122.7 billion. Total corporate profit in the U.S. was \$130 billion after taxes up 26% from the previous quarter. It's clear the argument that all representatives of capitalism from Carter on down are using that the government has no money is a big lie!

Black students must aim their attack straight at the federal government, and ruthlessly expose agents of imperialism like Jesse Jackson who is trying to divert the anger of Afro-American students into "self-help" programs and electoral politics.

### Revisionist Line "Detente Means Jobs" Covers War Preparations

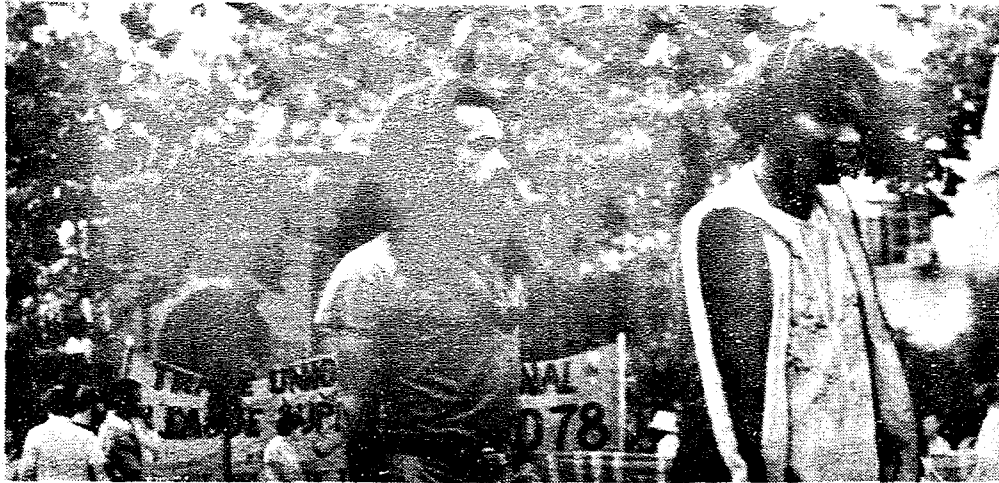
The revisionist CPUSA and liberal politicians like Kennedy says "detente means peace" and "detente means jobs." This is a revisionist line. Detente is a smoke screen to cover increased war preparations. Under the cover of detente, there has been the most *furious period of war preparation in world history.*

We are calling for real cuts in arms spending not shifting funds around, or rhetoric about detente. Cuts in arms spending will lessen the ability of the bourgeoisie to prepare for war. But we have no illusions that cuts in arms spending will automatically mean more money for education.

This is why we must organize black students for real action, not just speeches in Congress. The black student movement can be built strong by focusing their attack on the common enemy—the U.S. government and the capitalists class that it represents. The more politically clear advanced and active become on the U.S. monopoly capitalists the more the black student movement will develop in strength, and the more active students will join the WVO, to overthrow the criminal U.S. bourgeoisie and build a socialist society. ■

# Black Perspectives On . . . . RASTAFARI

Errol McDonald



In this three part article, it is hoped that Rastafari will be seen in its proper perspective as a rising Black Revolutionary movement. Also it is an attempt to remove some of the mystique and ignorance surrounding the movement. The first part of the article will address the historical perspective of the Rastafari. Part two will address the ideology, part three the practices and culture.

It is fitting to stress immediately the fact that when one considers writing on the diverse and controversial Rastafarian movement, one would need a whole book to include the different discussions and opinions. However, given limited space, a general introductory framework of the Movement will have to be tolerated.

A Rasta man would maintain that all black people are Rastas. It is only because Blacks are ignorant to their glorious African heritage, and have been indoctrinated by the Western world to think of themselves as Americans, Jamaicans, even English and French that they denounce their African self and hence their Rasta being. So, from Rastafarian doctrine, it could be said that Rastas existed from the very beginning of the African race. The Brethren are quick to report that many ancient Biblical figures such as Moses, King David and Samson, were actually Black and Rastafarian.

However, the beginning of the movement, lies in the early 1930's. This was a period of renaissance or awakening for many. It was the time of the advent of Marcus Garvey. Black people in Jamaica were just casting off the shell of shame and infe-

riority and becoming proud and conscious of themselves. These people were deeply religious people. Even today, Jamaica has more Churches per square mile than any other place in the world. The Christian church, as the Brethren will report, has played a great role in the suppression and gross exploitation of our people all over the globe.

In the early 1930's there were few Brethren who rejected "Devil Christianity" and wished to see God through the Black man's eyes. They knew God was Black, as so many verses in the Bible upheld. In the songs of Solomon he says, "I am Black but comely." In Job and Revelation, He speaks of His "wooly hair." How then could "Devil Christians" hang a blue-eyed portrait of Christ so proudly on the wall?

To stimulate the few seekers even further, Marcus Garvey prophesied of a Black Messiah. He told Black people to, "Look to Africa, where a Black King shall be crowned, for the day of deliverance is near." In 1930, His Imperial Majesty, Emperor Haile Selassie was crowned King of kings, and Lord of lords, Conquering Lion of the tribe of Judah, the Root of David. All these titles were the same as those given to the Messiah in Revelation 5 and Psalm 87. The Emperor was seen by the Brethren as God Incarnate and Marcus Garvey as John the Baptist.

From here the Movement grew like wildfire. The crowning of H.I.M. touched the hearts of many. Never before had a Black man been given such glory. There was no more doubt that he was God and would soon redeem them. All the prophecies in Revela-

tions only served to strengthen their beliefs, especially when Italy, under Mussolini, blessed by the Pope, invaded Ethiopia in 1935. Thousands of Ethiopians were slaughtered at the hands of Mussolini with his modern weapons against warriors with spears. Selassie appealed to the League of Nations for help. He was denied. But he was determined to keep Ethiopia from Colonial rule. He did. When he returned on his "white horse" with his eyes "as red as fire", with the League of Nations behind him, having gone to them a second time, it fulfilled the prophecy by John, "and the Lamb shall overcome."

It must be understood the context and the times under which the Movement grew. Brown middle class and White ruling class were considered such a fiery movement, that threaten the stability of the existing economic and class relations. Everything about these Brethren was revolutionary. Their countenance caused fear in the hearts of many and their ideology threatened the Christian ruling class.

The police were therefore used to terrorize the Brethren, the fact that they used the illegal ganja for spiritual reasons made it worse. Brethren were beaten, sent to prison without bail or trial, and their locks and beards trimmed in the most inhuman ways. However, all this persecution only served to strengthen the faith of the Brethren. They were now convinced that they had the truth, otherwise "Babylon" would not try to suppress them.

END OF PART ONE.

# CULTURAL DEPENDENCY & THE THIRD WORLD

M Hoses

As emerging nations struggle to free themselves from the grip of colonialism, they find that there is yet another battle to be fought, one on the cultural front. Former colonies now recognize that true decolonization is a process that demands not only political and economic autonomy, but cultural autonomy as well. Developing nations must bring to an end their cultural dependence on the Western world if they wish to see themselves as sovereign entities.

By cultural dependence we mean a nation's adoption and internalization of foreign cultural criteria; in practice, cultural dependency means the importation and veneration of foreign values, customs, philosophy, music, food, clothing, and so on and the denigration of all locally produced cultural forms and products. This phenomenon has its roots in the structures of colonialism— an institution that relied on cultural domination and subsequent dependence as means for ensuring its survival.

While extracting resources from the earth and labor from the native, the colonizer realized that once the native was



shorn of his culture he would become a complacent, self-destructive individual who would accept his subordinate role as unalterable fate. He would have no culture, no past, no future. Cultural dependency proved to be a powerful tool for rationalizing the inequities and inhumanities of colonialism, and all but quashing the spirit of rebellion.

In the post-independence age, the same patterns of cultural

dependence have been sustained and maintained by both foreign and domestic elites who have clothed the entire process in garb of "benign dependency" to justify neo-colonialism and class and racial domination. This is true particularly in those societies in which the formal decolonization process entailed a peaceful transfer of power, or in those societies in which the revolutionary process did not lead to a radical reordering of the political and economic structure.

As the grip of the imperialist powers weakens, Third World nationalists are now questioning the role of capitalist culture in their societies. They have recognized that seemingly innocuous elements of Western society such as consumerism, commercial radio and television, Coca-Cola, Ritz Crackers, and "I Love Lucy" actually reproduce the conditions for capitalist production and domination. For instance, Western television panders not only a particular ideology but also creates and encourages consumerism. Programs such as Lucy reflect a white bias as well as the notion of classlessness; and television advertisements

Cont'd on pg 6

## JONESTOWN

## IN RETROSPECT

SCOTT BREWER

Now that the shock has subsided a bit, this seems to be a good time for a more balanced view of the events that took place in Jonestown. Virtually all accounts, reports, and interpretations of that event have spoken of the horror and tragedy of Jonestown, and many have spoken of the despotic power that the Rev. Jim Jones had over his followers. The latter view of the power of Jones is typified by a recent statement the Times reported actor John Wayne to have made (12/17/78 p. 80) to the effect that 900 people in Jonestown were "brainwashed."

But the cries of tragedy need qualification, and the claims of brainwashing need tempering.

For a person reading about the incidents in Jonestown it may be enough to agree with the media and simply classify these incidents as "horrible" or "tragic," thereby placing them beside unhappy modern events such as airplane crashes and wars, and then go on about his or her business. But the widespread attitudes and beliefs which lead to this kind of classification indicate something important about our culture, something perhaps as important as the events in Jonestown themselves.

In virtue of what is the Jonestown incident tragic? The horror felt by the observers seems to result simply from the fact that hundreds of people took their own lives, but why is that necessarily so horrible? The people who lived in Jonestown were dedicated to Jones, believed in what he was saying, in what he was doing, and, notwithstanding the fact that some physical force appears to have been used (not enough to contain and control hundreds of people for a long time), these people were clearly deriving some benefit from their association with him. Perhaps we do not know the exact nature of this benefit, whether it was emotional, "spiritual," or whatever, but we do know that it was strong enough to make them want to—and die—with Jones.

What virtually all the criers of horror have overlooked then, is the possibility that the mass suicide in Jonestown was the best thing the people there could have done for themselves, that this may have been the fulfillment of their lives, that this may have been what was best for them according

to the way they viewed—and I should add were free to view the world. The one very important exception to be made here is the case of the children, who had not the mature knowledge

required to make such a momentous decision, and were forced in into something without adequate protection.

This leads to the question of brainwashing. Many, perhaps the majority believe that Jones had some kind of power over his followers such as "mind control." The same thing is believed about leaders of other cults, such as that of Rev. Sun Myung Moon. That these men have some such power seems indisputable, but a further erroneous step is made in the view of these leaders, that of placing the responsibility for his followers' acts on the leader. Thus comes the view that Jones was responsible for the deaths of his followers not only in that they took poison at his behest, but in the moral sense, i.e. as if these people weren't responsible for their own lives, as if their brains had been washed and they were then so many helpless sheep under the control of a fanatical master. Part of the view of the horror of Jonestown seems to come from a public image of a deranged shepherd misleading his helpless flock. But Jones' followers were not helpless; they made decisions; they were responsible for their own conduct, and accepted the consequences of that conduct. The

Cont. on pg. 6

# PROBLEM

Q: I have an important question dealing with food. Hell, I'm at the end of the rope and need Help desperately. I've been literally living from day to day and damn man I'M HUNGRY! I have no food and no gap(money) to buy food. What options are open to me?

POOR & HUNGRY!

A: Dear Friend,

There are many options open to Stony Brook students on campus as well as off campus students. Food stamps could be the solution to your problem. Go to the financial aid office in the Administration Building on the second floor. Tell the secretary that your'e interested in applying for food stamps and she will give you an application to fill out. She will tell you the procedures and all the other information needed to apply. After your application is completed she will give you a list of places off campus for your application to be evaluated. They will determine whether or not you're qualified for food stamps.

Another solution might be looking for a job- student employment or college work study, for further information go to the financial aid office. If you're not qualified for the position and time is running short- borrow money from a friend.

In an effort to better serve students on this campus, BlackWorld has added a 'PROBLEM LINE'. This is designed so that we can help share in the understanding of each others problems and come up with some concrete solutions.

Having troubles? Share them with 'Problem Line'. You can slip your written problem under the door of the office, room 071 union basement.

Q: I have been seeing this girl on campus and now she is pregnant I haven't spoke to her in a week and I don't know what to do. I want her to have an abortion but she wants the baby. I can't handle having a child now-I... I can't handle it....what am I supposed to do? Of all the times why now? I don't even know why I'm asking you..... Any way I just met her about a month ago, maybe less than that Well, if you were me, would you marry her? My friends tell me to act like I've never seen her before, but I'm not that kind of guy. I would appreciate your advice and counseling on this very pressing situation.

Undecided and confused!

A: Dear friend,

What ever you do don't leave her hanging. Put yourself in her position would you like to be in her shoes now? What I'm trying to say is that your friend is going through alot of changes and she might not know what she's going to do. First of all are both of you sure that she is pregnant?

Sound advise: By all means talk to her. Don't turn your back on her. Be a man and explain to her the responsibilities and what life would be like having a child. Use your head and don't listen to your friends. If you're man enough to write me, you're man enough to deal with the situation you got yourself into!

Understanding is the best policy-if there is a next time don't let your stimulation run away without some kind of protection-And I strongly urge the both of you to use some type of contraception.. Go for some counseling at a Neighborhood Family Planning Center.

Right now she needs your comfort and it is up to you that the right decision is made.

Speaking of problems, BlackWorld is having one. We are terribly understaffed. The solution is simple-YOU!!!! Come down to our office in the Union basement room 071, our number there is 246-7061. If you're aware of all the cutbacks we as third world people are plagued with on this campus and want to do something about it, come on down. Let's work together

## LINE

### Jonestown cont'd

tendency to blame leaders, religious and political, for one's own decisions and actions has many historical precedents; the people of Hitler's Germany knew this tendency, and we know it today in America, with so much complaint about our government and its leaders, and yet with an amazing degree of voter apathy.

We should recognize the responsibility held by the members of Jonestown; we should blame neither him nor them(except for the deaths of the children, as I have said) for what was their right and-despite the centuries-old superstitious Judeo-Christian taboo againsts suicide-is everyone's right. The Jonestown incident brings to our awareness just how responsible we are; it shows that we are fully responsible on a personal scale for the fateful decisions of our lives, and that even on a larger scale, should some man-made catastrophe strike our country or world, we, through our actions or inactions will shoulder much of the responsibility for that too.

Perhaps that is the greatest horror many see in the Jonestown incident.

### Culture

#### Dependency cont'd

encourage Third World people to buy a multitude of products whose prices are at odds with existing wage levels and basic subsistence needs of the general population. It is not unusual for poor Latin American families to spend what little money they have on Coca-Cola instead of buying high protein goods.

The Third World's call for the de-colonization of information is just one example of its awareness of the cultural enemy. An even more vociferous response to Western cultural domination has come from the Rastafarians in Jamaica. Rastafarianism is forging an authentic Jamaican culture which reflects not only the racial and ethnic composition of the island, but which also rejects the very core of capitalist culture. And although societies such as Jamaica are trying to free themselves of the constraints of cultural dominance, it's clear that the battle on the cultural front has just begun.

# A Perspective On Haitian Painting

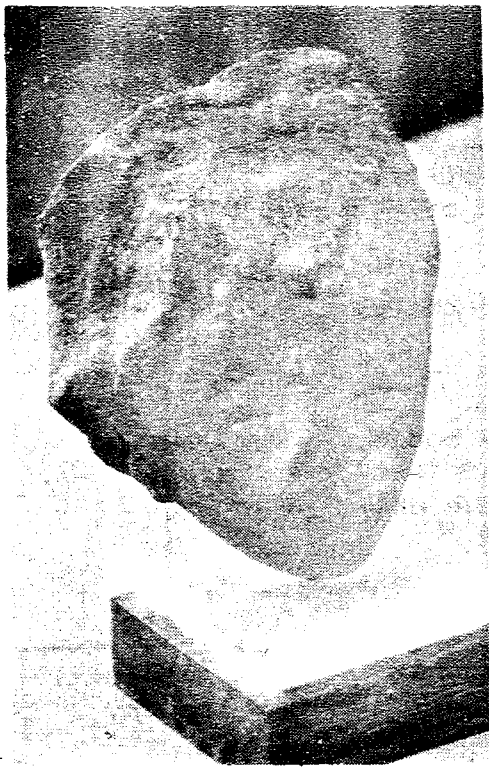
Jean-Louverture

The rhythms of life in Haiti are reflected in its art. Everyday routines are broken up by regularly occurring activities such as cockfights and cyclical celebrations such as Carnival (Mardi Gras) and Ra-Ra. Carnival, which takes place just before Lent, is a joyous time of free restraints. At this time, Haitians take to the streets in fantastic masks and costumes. Carnival masks are closely linked to folk beliefs, and provide, along with special songs, a chance for playful social satire. Ra-Ra, a festival associated with Voodoo, also serves as artistic inspiration. This festival is at its height during the period of holy week, and reaches its peak on Good Friday. Groups of musicians in "societies" move through the streets with orchestras of conch shell, trumpet made of bamboo or sheet metal, drums, bells, and rattles. The musicians are outfitted in splendid bespangled costumes.

In contrast to the claims of many who contend that Haitian art has lost its vitality, the younger generation has joined the established artists in solidifying a tradition that remains connected in a living relationship to Haitian culture. It is in this context that A.I.M. and L'Ouverture Club will present two young Haitian artists in the beginning of the fall semester: Hecock Placide and Guy Elie

Haitian artists have varied relationships with Voodoo. Artists who are houngans (Voodoo priests) produce works of a potency similar in strength to ritual objects and to the intricate ground drawings (Veve) made during ceremonies calling forth loas. Artistic and religious vision also come together in the art of devotees. Some artists may not be committed Voodocists, but they are committed observers, adapting imagery, color symbolism, and narrative content from the religion.

Haitian art, viewed as a whole, can be thought of as a text on which are inscribed a variety of Haitian cultures. The Haitian artist delights in the flora and fauna, in the elements



of design, and in strong colors particular to his country. The sea and mountains provide the settings for activities in many paintings. There is a widespread tendency in Haitian art to present the typical:—labor in the fields, bustling marketplaces, the ordered comforts of the bourgeois home, and just simple family life.

There are few countries where the visual arts are woven as tightly into the fabric of life as in Haiti. Haitian society is rich in traditional art, and her buildings, paintings, and other objects reflect the traditional art influence. Haitian art is comprised of works by trained and untrained artists; and the products of these artists, the paintings and sculptures, relate to three major aspects of Haitian life—history, religion, and everyday life and festivals.

I've already spoken of history and religion in the second issue of Blackworld. I am now going to concentrate on the third aspect of Haitian life as it affects Haitian art.

The Haitian revolution has decisively shaped the consciousness of the Haitian people. It is of continuing fascination for her artists. Some artists, especially in the North where the revolution began, concentrate on these events exclusively. Others prefer more recent historical events, especially those during and since the struggle against the American occupation (1915-34).

A third group introduced the Voodoo world into historical painting, portraying historical figures as loas (spirits); these figures are depicted as the loas they will resemble after death. A major portion of Haitian art is openly devoted to Voodoo: Voodoo, the much misunderstood Haitian religion, is not black magic. It is a religion like any other, bridging the world of man and the world of the spirits, attempting to explain the unknown, and providing standards of behavior. Voodoo was created in Haiti by the joining of West and Central African religions and remains essentially African. At the heart of the religion is devotion to the loas and a belief in spiritual possession induced by music, dance, drama, and visual art.



## Palestinians Say No!!! cont'd from pg 1.

call it a peace agreement because we have not faced the results yet. The only thing we can say is that: "President Sadat and Premier Begin have reached accord because of the advantages in it for both sides. Its obvious that the Camp David accord was based on covert pressures by secret and unsecret promises."

Begin was squeezed by pressure from the Israeli people, the Jewish International Zionist Movement, and President Carter. The economic situation in Israel shows it has the highest inflation in the world. One of the main reasons which made President Carter go to the Middle-East recently, is that he was aware of the sudden Arab policy change that might create a new state of turmoil and/or war at any time, especially after losing the Shah of Iran.

In order to reach real peace, Israel should recognize the Palestinian people as a nation and its own independent state, everybody knows Arafat had the willingness to recognize the Israeli state before Camp David peace treaty was signed.

In order to reach the real peace, Israel should recognize the Palestinian people as a Nation and its own independent state and as every body knows that Arafat had the willingness to recognize the Israeli state before Camp David treaty was signed.

The peace conference should be in Geneva and there should be representatives of the P.L.O. and Israel and all the leaders will have to sign an agreement which is based on the United Nations resolutions 242 and 338 only.

A Spiritual Lift... cont'd from pg 1. voice. The evening was unquestionably a success for the choir as well as the audience. It was successful for the choir because their confidence was definitely boosted by the audience. In addition, it was a success for the audience because it displayed how black folks can get together and support their brothers and sisters.

GOOD LUCK STONY BROOKS  
GOSPEL CHOIR\*\*\*\*\*

## Black Friday.....

In the lonely fear of the square  
 thousands of foot-prints are missing  
 the epic is still there in the space  
 there are no lines, no noise, no cry of the brave  
 from the endless desert till the caspion  
 there is the death-song and the bullet-rain  
 in the miled autumn air, there rains only roses.  
 the sign of leaves falling,  
 of the death of the cherished,  
 the sting of the slash, the wound of the chair,  
 blood is spilling over the gutters,  
 Friday is fiery, furious and bloody,  
 © this is the dooms day,  
 graves are overwhelmed with lifeless bodies  
 the roads are covered with coffins of "Freedom"  
 the breath in every chest, life in the crest of every  
 heart,  
 is the target of fier bearing pearls,  
 This is the fate of my nation.

\*\*\*\*\*

Doubtless with each eclip, the dragon will fight the battle  
 high with the blood of the earth, it will fly in the sky  
 it imagines, it could roam thus till eternity.  
 The God of light in the depth of the darkness,  
 and the day, in captivity, is shadowy,  
 what a bitter and wearysome mement.

\*\*\*\*\*

Victory, with tumult, and with drumbeats, arrives,  
 in an endless battle, the sun is the victorious  
 the dragon will become tired and exhausted  
 and the frightening snow-man nightmare  
 will melt

the earth, the sea, the sky, the thought, the chest,  
 the eyes and the hands,  
 will enjou the life.....

\*\*\*\*\*

\*\*\*\*\*

Each martyre comes back, with his (her) name in the history,  
 a letter of martyredom around his neck,  
 and his hand in my hand,  
 and again that fiery joy would be there,  
 again at the freedom's square,  
 we would hear the noise of the humanbeings.  
 our battle, our hope, our meeting place is there,  
 O'yes, this is the fate of my nation.----

\*\*\*\*\*

Indeed they'll walk it up to the  
 End;  
 For the journey has already begun.

Ever onwards with victory people  
 of varlour!, The road is full  
 of thorns and bushes. The valleys  
 unhospitable and hostile,  
 But the cause is honourable, and  
 ultimate victory well deserved.  
 The enemy has no cause and his  
 ultimate destination is frustration  
 and destruction.

Stand up sons and daughters of Africa.  
 Stand up sons and daughters of

Zimbabwe.

Look back at that rough and  
 hostile journey.  
 Look back at the blood of your  
 fore-fathers  
 Gaze back at the bones of brave  
 warriors.  
 Close your eyes and leap forward

For Zimbabwe must and shall be  
 Free!!

**BLACK FRIDAY**

by  
 A.R.H. Youness

"

**journey to  
zimbabwe**

by  
 Emmanuel Wami

They came, buzzing like flies  
 in milk; dressed in angelic  
 gowns, singing someone's lulling  
 tunes.

and yet carrying empty bags of  
 gold.

Their mouths became watery as  
 they saw the rich honey flowing,  
 the rich golds glittering and  
 their hearts sank.

Thus they began shuttering the  
 tranquility of the region,  
 destroying the beautiful terrain;  
 Lands torn beyond repair.

The blood of the warriors sank  
 deep down into the ground and  
 brought home the message to  
 ancestral spirits.

And the Long Journey had Begun.

The struggle became sour.  
 Assegais and Spears shined in  
 the sunshine,  
 Smoke filled mountains and rivers,  
 scanning all creatures as they  
 fled from their shelter and took  
 refugee elsewhere.

Yes, oppression in Zimbabwe had  
 to be fought.

And the long journey had begun.

The long journey has taken many  
 colours; Brave warriors have fallen.  
 The journey has spread from plains  
 and plateaus, Across the huge waters  
 and jungles to give message to the  
 whole world about the Struggle.  
 And back to the bullet-riddled green  
 valleys of the Zamberi.

The journey to Zimbabwe has taken  
 many trends. From rallies to the  
 round tables;

From the spears to the Bazooka;  
 From "Sigidi Ngadle" to the Front;  
 The same courageous people have  
 walked this journey,