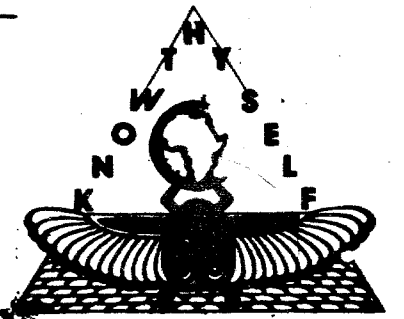


# BLACK WORLD



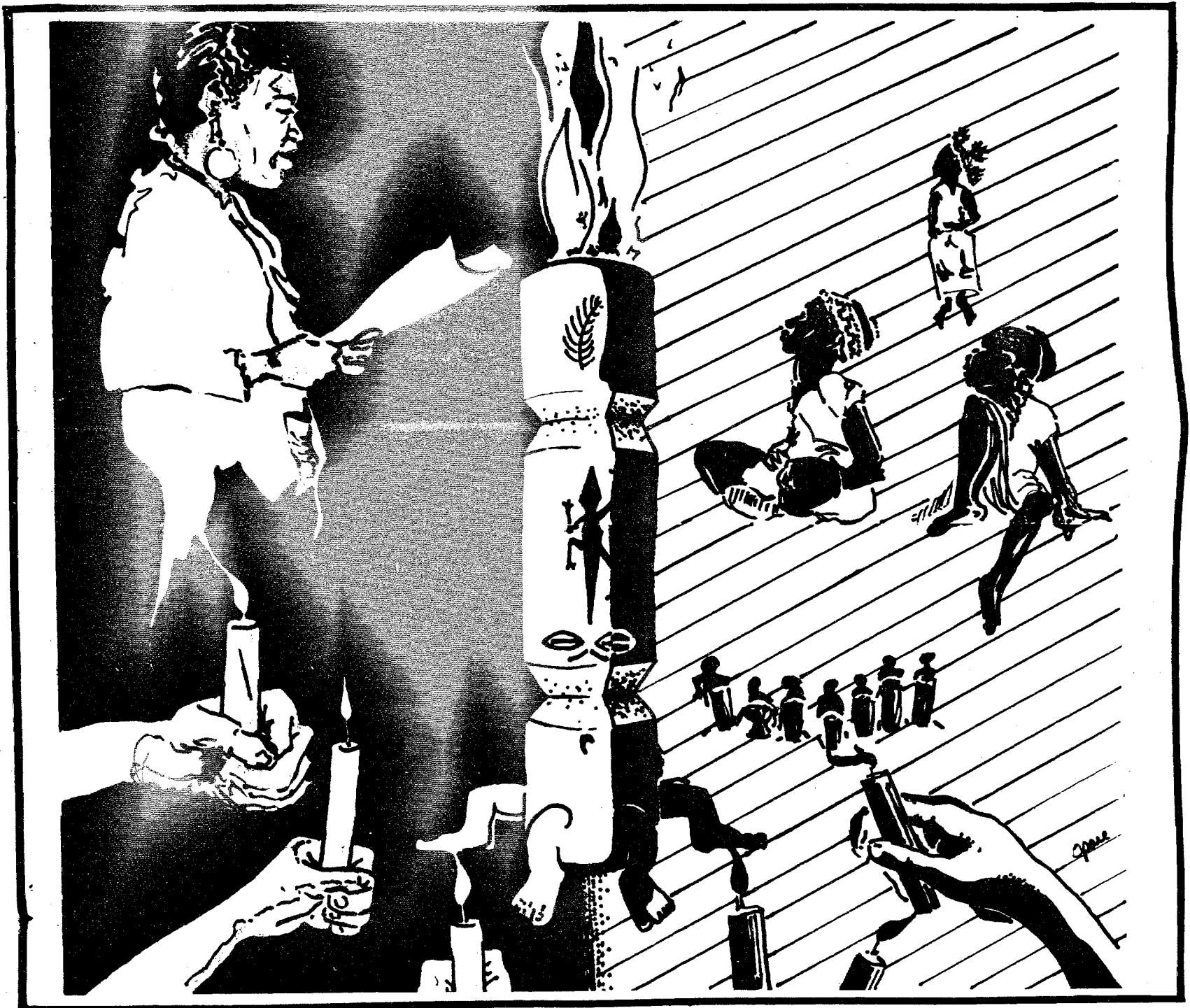
UNIVERSITY AT STONY BROOK

DECEMBER 2, 1983

VOLUME XIII NO. 8

## Kwanza is Coming

December 9, 1983



**Blackworld / Kwanza  
Party Dec.9  
Details Inside  
P.18**

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Editors note: Please excuse the error involving the date on the front page of the previous publication.

# NEWS FLASH

# Music Survey Update

By Theresa Day

## African Solidarity Day '83

by Brian K. McRae

The UNITI Cultural Center was the site for the celebration of "African Solidarity Day" on Monday, Nov. 7, and although the turnout was disappointingly low, those who did attend were enlightened to African and Black-American history of struggle by speaker Paget Henry.

Mr. Henry, a professor of the Sociology Department, spoke of the eternal struggle of African people (and Black-American, West Indian, Hispanic, and Asian people) from economic, political, and social oppression. From the early days of slavery to the present, Prof. Henry explained how many courageous souls (such as Marcus Garvey, Martin Luther King, Jr., and Malcolm X) would not be committed to such degradation, wherein they rebelled to regain their pride and self-respect.

He then added that while the chains of slavery have been removed, "slavery" in another sense still exists in South Africa's policy of "apartheid": Black Africans, the majority and original inhabitants of the area, are considered "non-citizens" and do not have the right to vote under White minority law!!! Also as outrageous is the fact that while many nations denounce apartheid, a number of the same nations nevertheless still support South Africa through trade and military aid.

Henry continued to say that even when a Black-controlled nation develops, it is pressured to conform to the policies of a superpower such as the U.S. of which it is dependent. He explained that a political leader may become more moderate in his views if the U.S. threatens to cut off a form of aid to his country. Henry cites such tactics a U.S. "colonialism" (or imperialism) and that in order for a free Black nation to overcome this, it must become more (if not totally) economic and technologically independent of the U.S. (or Britain, France, etc.).

He then used the recent U.S. invasion of Grenada as a model of this policy: according to Henry (and many prominent U.S. politicians), the U.S. took advantage of Grenada's power struggle (wherein President Maurice Bishop, who had transformed his country's economy to be virtually self-sufficient, was assassinated) and used it as a convenient excuse to enforce its policy of colonialism/imperialism in setting up a U.S. "puppet".

While Reagan's policy of neo-colonialism seems more and more obvious these days, Prof. Henry, in his closing remarks, praised recent Black mayoral victories as a step in the right direction toward increasing minority representation in the making of government policy. He concluded by saying that the struggle for freedom is now ours to continue, and, with this continuing struggle, "African Solidarity Day" is truly a day of celebration.

## Caribbean Day '83

By D. Mair  
(SUSB Undergraduate)

Caribbean Day is one of cultural expose of the different Caribbean islands. This year, because of the recent invasion of Grenada, the festivities in the union took on a more serious side. The day began with professor Carolyn Brown and professor Paget Henry giving a talk about the media and their side of the story. They both gave a brief historical rundown of what their experiences on the island was like. (Professor Brown conducted a summer internship program in Grenada with students from Stony Brook.) The session was very informative and attracted alot of listeners. It was obvious that the invasion greatly affected other Caribbean islands, and the students expressed their concern.

There was food on sale just in time for lunch. There was curry goat, curry chicken, ital stew, pepper pot, fried fish, all of exquisite taste. There was also the famous Caribbean carrot cake that is popular every year. There was also plenty of dancing especially toward the end of the day.

Later in the night, there was the

cultural show which is a time in which the Caribbean students show off their talents. The show opened up with a calypso dance to the music of the Blueboy's swing. There were other dances that were full of the rhythms of Afro-Caribbean beats. One dance that really took the audience was done by a group that called themselves the radical steppers. They did a reggae number to the song Bam-Bam. The night was full of bubbling local entertainment. There was a skit done to depict what happened in Grenada which was very dramatic. It expressed the feelings of the students, and their reaction to the recent invasion. The message, not only brought about the Grenada incident, but also contained elements of disgust of foreign intervention in the third world countries. There was also singing done to Everything Must Change, and to the reggae song Rally Round the Flag.

The show ended with the sounds of the Brooklyn Posse, again all students from Stony Brook. The show was special treat for all who attended, especially knowing that they were all Stony Brook local talents.

In the 13 October 1983 publication of BlackWorld, a music survey appeared on page two. Accompanying the survey was an article. The article was respectable for its attempt to call to the readership's attention the lack of Black music in the Music Library. However, the article cited an injustice which was misdirected.

The Music Library is stocked with records, tapes and scores in accordance with music course requirements. The primary purpose of the library is academic. Although most of the budget is spent on classical music a portion of it is allotted for student preferences (i.e., entertainment). There are green request cards available to order books, records, scores, parts, periodicals and dissertations which students would like. To increase the scope and variety of Black music these cards ought to be filled out and submitted.

The Music Library and staff, per say, are not responsible for what is stocked on the shelves. The material overwhelmingly satisfies music course needs. There is an introductory music course called, "The History of Jazz," which is why a great deal of historical jazz is available: Billie Holiday, Duke Ellington, Sarah Vaughn, John Coltrane, Fats Waller, Charlie Parker, Charles Mingus, Miles Davis, Count Basie, Ella Fitzgerald, Jelly Roll Moron, Thelonius Monk, Benny Goodman, Dinah Washington, Lionel Hampton and more.

Oftentimes music scores by jazz artists i.e., Billie Holiday have copyright laws which prohibit the reproduction of scores. However, books known as 'Fakebooks' which do have a few transcribed scores are on hand. In addition, transcriptions of compositions by the following artists are available: Charles Mingus, John Coltrane, Sonny Rollins, W.C. Handy, Billy Taylor, Wes Montgomery, Jelly Roll Morton, Thelonius Monk, Louis Armstrong, Charlie Parker, Leadbelly, Duke Ellington, Jimi Hendrix and Yusaf Yateef. (Because of the copyright laws solo musicians transcribe compositions from records into notation or score, so that other musicians can study and or play them.)

There is very little gospel (spiritual), disco, contemporary, or reggae music. The way to improve the situation, right now, is to fill out the request cards.

Cultural music is slightly more accessible. There is a file called the Murdock file, which provides an outline of world cultures and music. African music, a small sampling of African American slave and folk songs, some traditional and folk music of the Caribbean, and Afro-Brazilian songs are available. Tapes of speeches by Martin Luther King (3) and Malcolm X (1) are in stock. For those doing research the Murdock file is useful and the Music Library has excellent references.

The following anthologies are available: Six Blues Roots Pianists (includes Quincy Young); Jazz, Blues, Boogie: Cannonball Adderly's Complete Jazz Fakebook; Downhome Blues Lyrics: an Anthology from the Post World War II Era; The Blues Line - a Collection of Blues Lyrics; 1002 Jumbo Jazz; and the Anthology of American Jazz Dance. The following periodicals might provide some insight on the Black Perspective in music: Downbeat; Coda; and the Journal of Ethnomusicology.

The lack of Black music does constitute a cultural deprivation, but its part of the entire cultural deprivation. It has little to do with the Music Library and more to do with course offerings. (Think about it -- the implications are serious.) The purpose of the first article was to alert people of the library's limitations and in turn receive responses as to what it is that people would like to find available in the library. Very little response has been received. Here, is another opportunity,

Here are just a few categories, if needed feel free to add more. Please select three artists or groups for each category. **ACT NOW!**

### MUSIC SURVEY

Feel free to add more categories.

- Gospel (Spiritual) \_\_\_\_\_
- Rhythm and Blues (disco) \_\_\_\_\_
- Jazz \_\_\_\_\_
- Classical \_\_\_\_\_
- Cultural \_\_\_\_\_
- Contemporary \_\_\_\_\_

Please submit your completed survey to either Union rm. 056, 060 (BlackWorld office) or to Africana Studies office.

# This May be The Last Issue of Blackworld

by Lancelot Walker

THIS MAY BE THE LAST ISSUE OF BLACKWORLD...

This is an urgent appeal to the faculty, staff, students of the minority community and everyone who has a special interest in BlackWorld. Further publication of the newspaper is seriously affected by insufficient funds. Subsequent issues of BlackWorld are quite unlikely to be made available this semester if funds are not raised to finance productions.

During a mandatory staff meeting the editorial board drafted the following alternatives as possible ways to raise money for at least one more issue of BlackWorld for this semester. These alternatives are:

- 1) A benefit fundraiser
- 2) Patronage
- 3) Raffles
- 4) Appealing to Thirdworld

clubs and organizations

5) Appealing to different departments for assistance

Plans are now underway regarding which one or ones of these five alternatives to employ in order to secure this financial assistance we need.

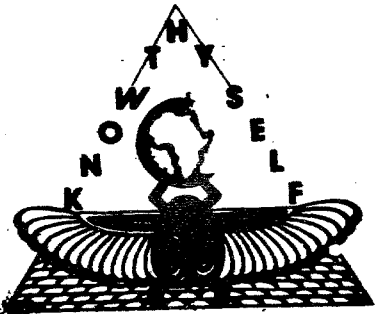
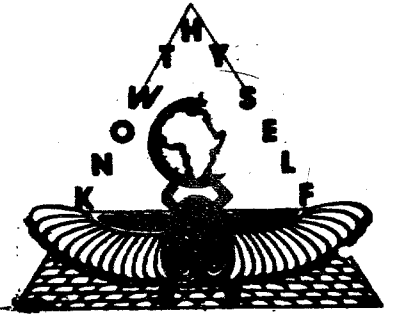
Once again the progress of BlackWorld has been impaired by an initially unsatisfactory budget. The original proposed budget for the academic year was estimated at \$8,387 that is roughly \$4,960 per semester. This budget would finance a total of 16 issues for the academic year with an average of 12 pages per issue. Polity gave BlackWorld a total allocation of \$5,500 for the academic year. This allows us a mere \$2,600 per semester, far below the \$4,960 needed. With this budget we are only able to produce four issues per semester

thus depriving us of our status as a bi-monthly publication. This is rather discouraging as four publications of BlackWorld per semester cannot sufficiently document the various issues of concern to the minority community nor can we cover important news from outside sources.

The cost of producing one issue of BlackWorld with a minimum of 12 pages is approximately \$500. This includes the cost of typesetting and the printing of materials submitted.

We therefore urge you to support us in which ever alternative we have selected so we may bring you one more issue before the Christmas recess. We at BlackWorld are depending on your best co-operation in this very important matter.

Thank you!!!



## The Dube Controversy: A Question of Forced Censorship

by Peter Ward

What is a University? A place where prejudices are reaffirmed? A home for the single-minded? A place where less than well-accepted ideas are swept under the rug to be replaced by a more well-received outdated theory?

A University should be none of these things. A university at all times must be a bastion of higher education. Its professors must challenge the minds of their students to think, to decide, and evaluate what is happening in the world without prejudices. The instructors are not in a University to conform their lessons so that the sensitives in their lectures do not get upset.

These are the thoughts which came to me recently after a short interview with Professor Ernest Dube. Professor Dube's existence on this campus and his very life has been threatened by a group of people who do not believe in the doctrines of higher education.

Somehow the Jewish Defense Organization has chosen to attack Professor Dube on the grounds that his question, showing how the Zionist national movement can be seen to be a racist movement, was anti-semitic and was a question unbecoming a college professor.

What the J.D.O. has ignored completely is that a question such as that is what a University professor is suppose to ask his students. A university must expose its students to the harshness and reality of the real world. Any professor who seeks to avoid this obligation is not worthy of his title and he's not helping his students but hurting them.

The J.D.O. and their leader Mordechai Levy has succeeded in proving the validity of Professor Dube's question by converting a campaign against Dube into a question of all Zionists being threatened by the statement. Levy is in essence trying to create a nation-zionist front and the illusion that this front is being threatened by one man's question.

This situation is a dangerous one because where one group can create a movement for a cause, another group can be formed for the express purpose of opposing such a movement. This issue is becoming a Jews against Blacks campaign which in itself is self-defeating. Any such movement and counter-movement will only serve to push apart two groups who are already very low on allies.

The issues are being carefully avoided by Levy and to a lesser extent by the university. University has a responsibility to its faculty,

staff, and students. At all times it must support the teachings of its professor, where that professor has not insulted the doctrine of higher education.

A University which does not back the teachings of its instructors stops those teachers from teaching effectively. If each Professor had to worry about his job and life everytime he said something in a class he would be relegated to reading from textbooks, verbatim.

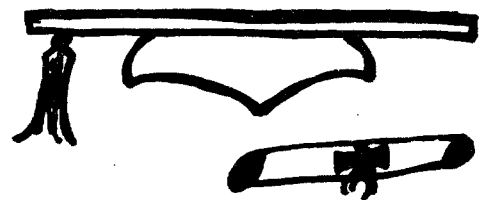
This University prides itself on the high standards of its education. It is now time for the university to put up or shut up-is this university here to produce sensible, intelligent, and inquisitive students or is it only interested in students who understand the idea of democracy but not the use of it?

Teachers should not be censored at this level of education; especially not by a radical group which exists solely to find people, such as Professor Dube, who disagree with their beliefs and punish them for their transgressions. Professor Dube is fully correct in exercising his right to ask his students to find some linkage between zionism and racism.

Zionism is a nationalist movement for the most part and most if not all nationalist movements have their basis on some kind of prejudices and to a larger extent racism.

Racism is an ugly creation of mankind which should be confronted rather than avoided as the J.D.O. is seeking to do with their attack on Dube. The question as to whether or not Professor Dube's question had any truth to it has been carefully avoided, and only the fact that he did ask this question, has been attacked on the surface. Furthermore, Dube's plight has been further changed to include a great deal of issues that do not belong in it. The existence of the Africana Studies department has been informally scrutinized to determine if it should exist, by the university. Professor Dube has inadvertently given the University an opportunity to discontinue a very worthwhile department of studies.

The censorship of Professors or the expulsion of a Department of studies would be very foolish and a dangerous precedent to set considering the fact that a terrorist organization is demanding it. What would they want next? The expulsion of all professors who do not follow their beliefs, and dare to allow their students to see the world for what it is?



# The United Front Makes Their Move

by Sis Jacqui

The United Front Coalition of Third World Students and other progressive students have organized a system in which they will educate the student and faculty population on the Dube issue and through doing this gain their support in dealing with this poorly handled ordeal.

The United Front has presented demands to Dr. John Marburger that they wish him to fulfill as the president of Stony Brook. These requests are due to the "threats and innuendos which force us and our professors to live in fear of terrorist acts on our lives." On Monday November 14, a member of a terrorist group (Jewish Defense Organization), Mordechai Levy, handed out threatening fliers which read in part, "fire Dube or else. . ." the "Jewish Defense Organization may soon teach him a lesson in the Jewish Justice". The flier also stated that Dube "teaches his students to hate Israel." This angered many Third World students, causing them to request on Wednesday, November 16 a printed document from Marburger stating:

1. That procedures will be as followed, insuring the safety of all persons connected with the University.
2. The administration's position on the Jewish Defense Organization.
3. That no one outside the university system dictates policies on academic freedom.

A "sit-in" was held in Marburger's office which was when the demands were presented. Approximately 60 students were present. On Thursday, Nov. 17 in the fireside lounge, four other demands were added to the list:

1. Clarification of the "Zionism is Racism" issue: It is your responsibility as University President to take the stand that Professor Dube's alleged statement "Zionism is Racism" has been taken out of context and grossly distorted;
  2. Making reference to your October 19th statement in Newsday which was based on this distortion;
- We demand that you publicly support the stance taken by the University Faculty Senate that Professor Dube did not abuse his right to academic freedom;
3. A guarantee of an impartial, objective tenure procedure for Professor Dube;
  4. A guarantee of your upholding the academic freedom of all students and faculty now and in the future.

These demands and other topics concerning the safety of the community were discussed after a video tape of the faculty seminar called the "Dube Perspective." Proceeding the discussion, a march and a rally was staged "to publicly demonstrate our unequivocal support for Professor Dube as well as to express the urgency with which we demand this issue be dealt."

On Thursday, Nov. 17, five people walked into and interrupted an AFS class, allegedly looking for Baraka. Baraka was not located by the five because his class was cancelled for that afternoon. This event triggered the United Front to immediately form a security committee which consists of 20 students. These students started working that same evening (on Nov. 17), at the gospel choir concert. The function of the security committee is to inform public safety of the minority events on campus, to assure safety, and to find ways that students can legally protect themselves.

At the next United Front meeting, on Friday Nov. 18, different committees were set up.

1. Security committee (Function has already been stated).
2. Student panel committee  
Function: To make themselves knowledgeable of events that have occurred since the summer's first incident up until the present time. The members are representatives for the United Front at panel discussions and at interviews.
3. Public affairs committee  
Function: To deal with legal affairs; set up and program events.

4. Writing committee  
Function: To write and deliver letters which will inform the faculty and students of what is occurring on campus.

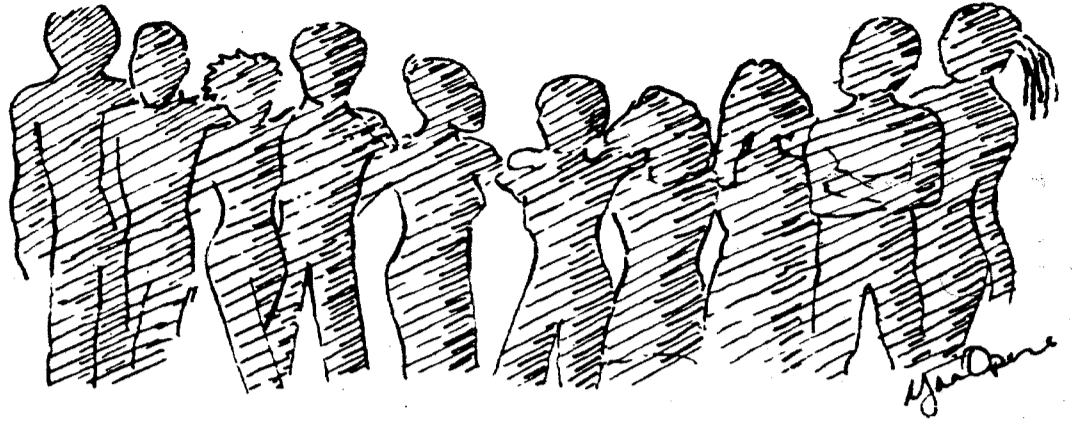
5. Media committee  
Function: To inform various types of media of the occurring events.

6. Budget committee  
Function: Obtain funds for the functioning of the United Front.

Scheduled for Tues. Nov. 22, 6:30 at the fireside lounge, there will be a "I am Dube academic freedom student panel." Stony Brook's faculty is also invited to participate. The intent of this general assembly is to:

1. Promote awareness among the campus community of the elements encompassing this issue.
2. Generate collaboration among various concerned sectors of the community to combat this threat.
3. Discuss actions to be taken to restore a secure and peaceful atmosphere on the Stony Brook campus.

The United Front has gotten in contact with the media. Included are: Gil Noble, WBLS, WLIB, WNJR, Amsterdam, Newsday, Big Red, and The New York Times. The United Front has in mind for the future an "I am Dube academic freedom week" to inform the entire student body of the Dube issue; to show why it is important to the students, and to show how it affects the whole campus community.



## Blackworld Interviews Hillel

By Donna Mair

In a recent interview with Marcia Prager and Joseph Topeck of the B'nai Brith, Hillel Foundation Jewish Association for college youths, questions were asked based on the Dube's response as to the charges brought about by the Jewish community. The question that was asked was the feeling of the Jewish community regarding the open forum that was held. Joseph Topeck response was that professor Dube spoke eloquently at the program regarding his position academically." He felt that the worst thing that came out of this whole issue was the threats made on his life, by the J.D.O., of which they dissociated themselves. He felt that the charges brought against Dube was severe enough to warrant a thorough investigation by the Faculty Senate, in order to find out what really took place in the classroom of summer session, AFS 319. According to Joseph Topeck he felt that



Professor Dube was unfairly tried by the media based on the syllabus. He felt that if thorough investigation had occurred, this would not have happened. He also made a special note that the student that had complained about the class is still persuing the issue. This I found interesting,

because it was stated that he had retracted his accusations.

Marcia Prager stressed that the Jewish community was deeply offended when the listing of "zionism as one of the forms of racism along with apartheid and natzism" occurred. She felt that it was equated with an evil that needed to be eradicated from the face of the earth. "Once this is said in the same breath it is understood that the label of racism is not one of academic but one of condemnation."

According to Marcia, much emphasis was put on the syllabus because it was the only written tool to go by, knowing fully that a syllabus does not often express what actually goes on in the classroom. Another question that was asked: Do you think that the issue was played upon by external sources and do you think that it should have been contained here? Joseph had a couple of answers to this question. He felt that this is a public University and if it has an "Ivory Tower" mentality, it shouldn't. He felt that the University belonged to the state of N.Y. as well as the students and faculty and staff, and that the pub-

continued on page 6

# Viewpoints . . .

## King's Day: A Rite of Nonviolence

By Coretta Scott King

Now that the Martin Luther King Jr. holiday bill has become law, it is important to consider the meaning of the holiday and how it can be best observed.

In terms of significance, the King holiday is unique. First, there is the obvious fact that this will be the only holiday in honor of a black American. The holiday can be a way to honor the contributions of black citizens of America and to remind us that racial equality must always be a cornerstone of our democracy.

However, this must not be celebrated as only a "black holiday." Martin Luther King Jr. was deeply committed to racial integration. He believed that Americans of all races must learn to "live together as brothers, or we will perish together as fools."

The movement was not just for the liberation of black people. Martin believed deeply that it was equally important to free white people from the moral burden of forced racial segregation. The Civil Rights Movement itself was a multi-racial endeavor that reflected the interracial solidarity Martin sought for our society.

No other holiday serves as a focal point for encouraging improved race relations. The holiday can help unify America in the spirit of Martin's dream.

The holiday will have special meaning for young people, who will be inspired by the courageous example of a man who began to lead a historic reform movement at the age of 26 and who was awarded the Nobel Peace Prize at 34. We must begin to convince our young people that you don't have to carry a gun to change history, and Martin's life and work provide the preeminent ex-

ample that demonstrates this truth.

Young people in particular need nonviolent role models like him. In many ways, the Civil Rights Movement was a youth movement. Young people of all races, many of whom were jailed, were involved in the struggle, and some gave their lives. Yet none of the youth trained by Martin and his associates retaliated in violence, including members of some of the toughest gangs of urban ghettos in cities like Chicago and Birmingham. This was a remarkable achievement. It had never been done before; it has not been duplicated since.

For me, the overriding importance of the holiday is that it can help America focus on forging a new commitment to nonviolence. With few exceptions, the history book has gloried in the dubious achievement of the generals and warriors who have supposedly "solved" the great conflicts of American history.

However, in just 13 years of organized nonviolent struggle, black Americans achieved more genuine freedom than the previous four centuries had produced. This is an impressive testament to the power of nonviolence. The efficacy of the philosophy and strategy of nonviolence is the most important lesson we can draw from the life and work of Martin Luther King Jr.

From his study of history, he believed that violence always sows the seeds of bitterness, resentment and ultimately more violence. He saw that retaliatory violence was a vicious cycle that carried with it the seeds of its own destruction. He reasoned that the only way to break the cycle was for someone to refuse to retaliate. He read of the historic nonviolent movement for independence led by Gandhi in India, and fused Gandhi's tactics with the religious principles of unconditional love, truth and forgiveness even for one's adversaries.

Until the American Civil Rights Movement, many people believed that nonviolence was something that could only be applied in Eastern cultures like that of India. But Martin saw that nonviolence was at the heart of our Judeo-Christian heritage and was entirely consistent with democratic values.

His legacy of nonviolent action for social, political and economic progress is more desperately needed than ever. The price of violent conflict has become unbearably high in this nuclear age, and only nonviolent conflict-resolution offers a viable alternative.

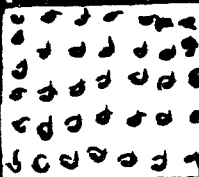
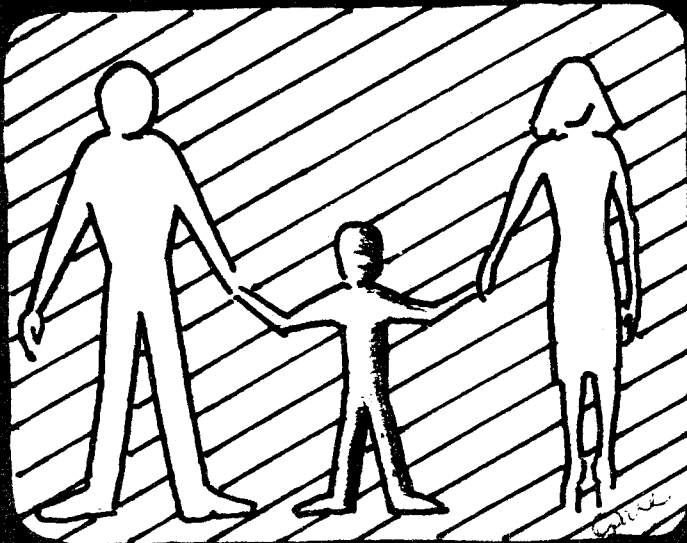
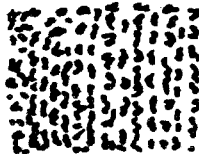
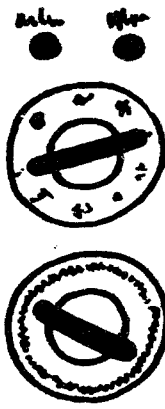
For this reason the holiday must be substantive as well as symbolic. It must be more than a day of celebration. To many a holiday means a "day of rest." Let this holiday be a day of reflection, a day of teaching nonviolent philosophy and strategy, a day of getting involved in nonviolent action for social and economic progress.

For more than 15 years, the Martin Luther King Jr. Center for Nonviolent Social Change in Atlanta (the official national memorial) has observed his birthday with this commitment and has conducted activities around his birthday in many cities. The week-long observance has included a series of educational programs, policy seminars or conferences, action-oriented workshops, strategy sessions and planning meetings dealing with a wide variety of current issues, from voter registration to full employment to citizen action for nuclear disarmament. This January the center's observance will focus on achieving and implementing the legislative agenda issued by the New Coalition of Conscience at the Aug. 27 March on Washington.

As it chooses its heroes and heroines, a nation interprets its history and shapes its destiny. The hopes of humanity are irrevocably linked to the destiny of America. The commemoration of the life and work of Martin can help this nation realize its true destiny as the global model for democracy, economic and social justice, and as the first nonviolent society in human history.

Coretta Scott King is the widow of Martin Luther King Jr. This article first appeared in *The Washington Post*.

BROTHERS & SISTERS  
WE ARE EXPERIENCING  
TECHNICAL DIFFICULTIES  
PLEASE DO NOT STAND BY.



"FOR THE PAST 50 YRS WE HAVE BEEN  
CONDUCTING A TEST OF OUR PUBLIC  
BROADCASTING SYSTEM. THIS IS ONLY  
A TEST."

### EDITORIAL

The BlackWorld staff has become disgusted by the questions raised as to "BlackWorld's accountability". BlackWorld is a student production which has many operational and financial problems. The dedicated staff is small and we constantly solicit contributions. BlackWorld is not immune to mistakes and does not try to project such an image. Suggestions, letters, opinions, criticisms and articles are all welcome. However, attacks are not appreciated and only serve to break down lines of communication. Attacks made by individuals who know little or nothing about the paper is not the way to go about increasing unity in a community which depends so heavily upon unity for survival.

## BLACKWORLD

### "KNOW THYSELF"

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Lancelot Walker  
Managing Editor

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Donna Mair  
Gregory Smith  
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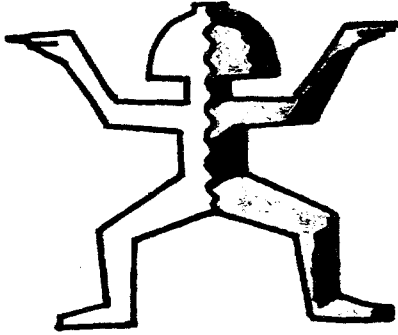
lic have a right to be here. According to him whether or not their scrutiny is acted upon in another matter. He feels that "they should not have access to censorship nor decision making, but that they should know what is going on." He felt that if the matter had been handled correctly, and appropriately, that kind of public involvement would not be necessary. He felt that the issue was blown out of proportion and that other extraneous issues had resulted from it. He agreed with me that the issue was taken out of context by the media and other external sources.

Another question was then asked: What are your views concerning president Marburger statement where he disassociated himself from the views of professor Dube and any linkage of zionism and natzism. Joseph agreed with this decision because he does not feel that the University should uphold anything taught in the classroom, whether or not he agrees with the views. What is a problem though is that the students find loopholes in the president's statement

because it seems as though professor Dube linked natzism with zionism, which in fact was not done. Students and faculty that had a meeting in the student union with the president, found this a statement that needs to be clarified.

Joseph Topeck felt that the president is not trying to call question to professor Dube. It is the concern of many on whether or not Professor Dube will get a fair tenure evaluation. He feels that the use of "heavy handed censorship by the legislature is abhorrent."

One thing Marcia felt that was positive about this whole issue is that it opened up a topic that was suppressed. She felt that it brought about many inquiries about zionism by students.



## Blackworld Challenges You

by Peter Ward

How often have you issued these words: Blackworld is not reporting anything relevant to me; Blackworld is only written for the Caribbean and the Third World students; or Blackworld is alright but I don't like to read it.

If you have made any of these statements in the past then this article is directed primarily at you. This article is also directed to those members of our small community who feel that Blackworld is not for them. I speak specifically to those members of the community who feel that Blackworld is only for Blacks to read. This is an altogether false assumption. Whereas most of the stories in Blackworld deal with issues affecting Black people the chief emphasis of this newspaper is to promote honest and productive journalism. It is only circumstances which prevent the paper from being more diverse than it already is.

These circumstances take the forms of a limited budget, a small staff of writers and reporters, and limited participation by the community in the production of a constructive piece of journalism.

This of course leads to the question: what is the community suppose to do that it hasn't done to support Blackworld? For one thing this paper has no way of knowing how the community feels about issues unless we get some kind of statement from you stating your point. Voices on issues that we have printed or not, which you feel was wrong or right would also be helpful. We appreciate such efforts because it shows that the community does care about things other than itself and gives our writers a sense of accomplishment knowing that their articles have awakened something in the reader other than wanton apathy.

Apathy is something that we try to fight on Blackworld. We try to deal with each article as objectively as possible but it is very hard to deal with the issues that we do without feeling some empathy for those involved. This is probably what leads the paper to seem as if it is only a collection of stories having to do with the West Indies.

The truth is the world is going through new changes now where former colonies are starting to assert themselves politically. These changes affect everyone, not just the Caribbean. This paper would be negligent in its responsibilities to its readers if it did not report these issues, which could decide whether or not you spend the next five years fighting a war in the Caribbean. This is why we report so heavily on the Caribbean, not because our staff is predominantly West In-

dian, which is the primary misconception.

The question of Blackworld's relevance to the reader must be looked upon in a philosophical way more than any other issue presenting itself to us. A newspaper, Blackworld included, is not built by a collection of egos and personalities to work together and lose the sense of "me before the paper". A paper is there to report and illustrate, to give information that the reader can then draw his/her own conclusions from, and this is where the question of relevance comes in.

All the peoples likes and dislikes can't be shoved into one article no matter how hard the writer tries to do it. Relevance of an article, to the reader, can only be judged by the reader himself. Obviously, if the reader is already saying that the issues don't interest him, he will make it difficult for himself to find any relevance in the article. Blackworld does not consciously try to deal with issues outside of the interest of the American student and it would be very foolhardy for us to take up the policy of writing first about American issues and then the issues affecting everyone. If we did this we would become just like every bad newspaper around, ignoring what is important for that which is deemed interesting. The staff of Blackworld could not do this without betraying your trust.

Therefore, what is the solution to these questions? The solution is simple and painless. Blackworld needs writers, we need people who are concerned with reporting the truth, people who are willing to sacrifice their time to correcting what they feel is wrong with Blackworld.

This is my challenge; rather than saying that there is something wrong with Blackworld, why don't you do something about it? While you are reading an article of paper take the time to formulate an opinion. Don't become blase and then see the paper go down the drain. If you feel your group or organization has been unfairly treated or has not been represented in any of our articles, please take the time to come to our meetings because we do care what you think or we wouldn't bother to write what we do.

Remember a newspaper cannot operate without readers, and at the same time we can't force you to read that which you don't want to. So, make it a personal issue to help us make Blackworld into a newspaper that you would want to read.

## The U.S.A. Grenada Connection

by A.B. Ammon

When do we trust the American Government? Do we trust them on the grounds of morality and "democracy" or do we trust them with our economies? Should we trust them at all in the first place? These questions can only be answered correctly by an honest, unbiased, sober-minded reflection on the regional history of the Caribbean. No one can become an expert in just three weeks on what has happened, what caused it or what the solutions to Grenada's woes are.

The Caribbean Islands, Cuba included, have much the same history as most third world countries. They have all experienced the greed and ravishes of colonialism and neo-colonialism, the indignancies of imperialism and the violation of the right to ideological pluralism and self determination. Only the Caribbean people can best explain to the American Government what slavery, emancipation, "independence," imperialism, "democracy," poverty and the U.S. support of "favorable" governments mean. The conscious well-read and sensitive Caribbean native is the one who should be consulted when these issues arise. These issues arise often and are present throughout the third world and now "Grenada." These are the issues which appeal to logic and conscience, but one wonders if the American John Public has the capacity or the ability to utilize these basic faculties.

If he has the ability to use them sensibly, once he has investigated the region's "nutshell" history, questions will and must arise.

(1) Why doesn't America remove her troops from the country since her beloved students have been saved from the jaws of calamity? If he answers that it's because his president cares about suffering and democracy, then the following question would arise.

(2) Why haven't we invaded South Africa yet? If the answer is that too big a U.S. business interest is at stake there, and that there would be a shortage of atomic minerals and precious stones flowing to the U.S. and her allies, then J. Public must logically ask:

- (a) When do I trust my government?
- (b) Should I trust them?
- (c) Do they level with me at all times?
- (d) What is Democracy?

If he can agree to see that his government's motives for invasion and normal diplomacy do not rest on humane considerations but upon nuclear egos, then he would realize what the real precedents set by the irrational moves of the present U.S. administration are. Logically, unbiased observers will predict the haunting and futuristic implications that will pop up. Since the U.S.

continued on page 13

# FOCUS

## Why We Should Support A.F.S.

by Garry Jacques  
AFS/POL. SCI. Major

At this point in time, most of us are or should be well aware of the fact that the attack upon the academic freedom of Professor Ernest Dube also runs in tandem with an attack upon the validity of the African Studies program at the State University. It should come as no surprise that certain sectors of the pro-zionist community should misconstrue Professor Dube's discussion of zionism as synonymous with an attack upon the Jewish culture. With this falacious notion in mind, these forces have also united to attack the Africana Studies Program, the bastion of African and Pan-African culture within New York State's academic community. In doing so, our detractors will propound many clever arguments to deonounce the value of African Studies at Stony Brook. As a community, we must, in turn, present a powerful argument in defense of the only program at this University that meets both our cultural and our moral needs.

We need not be made aware of the extent to which Black people's history and accomplishments have been distorted. These myths and pseudo-scientific theories concerning Africans have been so well entrenched that we ourselves are apt to believe them. These myths and stereotypes provide to the ignorant what appear to be a justifiable basis for the oppression of Black people. In the recent past, we had been denied access to education as well as the fundamental knowledge of African and Afro-American history. The continual fight for education and equality culminating into the civil rights and Pan-African movements of the sixties sought to reverse this trend. The protagonists of this era such as Malcolm X, Black Panthers, S.N.C.C.,

and the Black Power Movement, realized that the Black community could not build a viable base of power without first knowing more about themselves. Their struggle and self-sacrifice are directly responsible for the institution of Africana Studies Programs in American Universities and the enrollment of Black students (such as ourselves) as well. But, as has been echoed by most of today's civil rights leaders, we are existing on borrowed time. This is exemplified first by the Bakke case (reverse discrimination), the attacks on affirmative action, and the drastic cut-backs of social and economic aid programs for minorities. Thus, the attack on Africana Studies is only the next logical step in a long list of attacks on the gains of the 1960's.

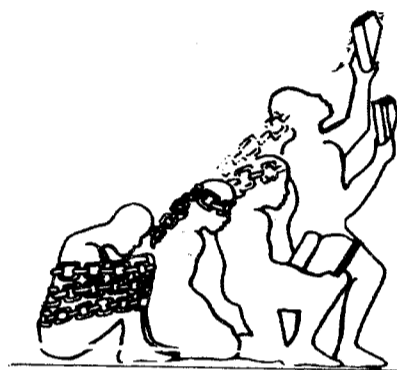
We have an obligation to ourselves, the rest of the Black community, our struggling predecessors and to our children's survival, to make sure that the hard won accomplishments are not readily taken from us. It is in the best interest of the ruling class that we be denied a thorough knowledge of ourselves. Because a man of knowledge is a dangerous man and is thus in a position to upset the status quo.

Many of us have come to this University with the sole intent of earning a degree that will bring up prosperity and a better life. But, it must be stressed that racism and oppression does not stop short of economic equality. Regardless of whether one is a doctor, a lawyer or an engineer, one is foremost a Black man/woman and as such, still regarded as inferior to a white man of the same profession. One cannot call himself truly educated unless he also has knowledge of himself and his people.

In light of the Dube incident, Professor Bruce Hare of the sociology dept. made mention of the fact that he perceived the basis of

the entire Dube argument as being founded upon the notion that "we are not supposed to study anyone but ourselves, but everyone can study us." I would take this one step further and assume that in light of the threatened attacks and biased treatment of the African Studies Program, the establishment would also have us refrain from even studying ourselves. Unlike the short term movements of the sixties, we cannot withhold our actions until the point where we are backed into a corner. Therefore, we must be constantly aware of, and understand, our continual struggle.

I am not asking that each and everyone of us undertake an African Studies major. Enrolling in at least two African Studies courses and supporting some of its divers programs will not only help to improve one's knowledge of our history and the critical issues that affect us, but also demonstrate our support and belief in the validity of Africana Studies programs in the university systems.



## Stony Brook at Law Does it Again

The success of Stony Brook at Law, once again, was demonstrated on October 29, 1983 at our "Law Schools Forum". Although this event took place on an early, windy Saturday morning people interested in the reality of applying to law school made the effort to attend. It was well worth the effort, in my opinion.

Such prestigious law schools as Georgetown, Brooklyn, Tuoro, CUNY at Queens, and SUNY at Buffalo presented the crucial issues of pursuing careers in law.

The act of applying for admission in any type of program requires the individual to be willing to devote his/her total dedication. All of the distinguished representatives emphasized the role of persuasiveness in speech, as well as written expression.

In the legal profession application process, there is no doubt that GPA and the LSAT scores of the applicant are crucial determinants of acceptance into law school. Check out the facts! For example, out of 253 applications received at Georgetown's Law School, only 11 were accepted. However, there are other factors to consider before losing hope on pursuance of a legal career.

A personal statement written about the individual by the individual accompanies the application. This is your chance to exemplify your potential. Here is your chance to show your strengths, as well as your weaknesses. In this autobiography, you are given the chance to support yourself as a student, as well as a person. Who you are, what you have done and what you are capable of doing are the factors law school officials look for in this essay.

The application must deny all wrongs. The effect of excruciating circumstances on aca-

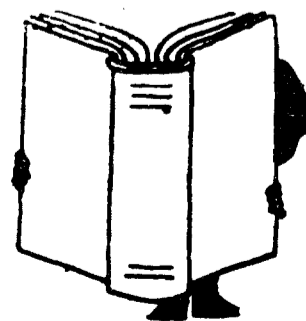
demic performance must also be displayed. It is a definite truth that racial, political, economic and educational factors can hinder students' conceptions of their attending law school, but it is up to the individual to overcome these obstacles. It has once been expressed very nicely, "MAN CONTROLS HIS OWN DESTINY," and it was said once again.

Calton Clark, of the newly founded and accredited CUNY Queens Law School, and SUNY at Buffalo Law School's Vivian Garcia both emphasized this as the ultimate determinant of acceptance into law school.

LSAT test scores represent a monopoly predictor of performance of the first year law school. Who can predict your future??? Mr. Clark emphasized that there is no maximum or minimum LSAT score for admission. Ms. Garcia spoke of SUNY at Buffalo's policy of accepting LSAT scores for up to three years after taking the test. There are also special programs designed for students facing financial or educational difficulties at both these schools.

Mr. Clark and Ms. Garcia both left a dramatic impression upon me. They supported my belief that when you set a goal and are willing to dedicate all your efforts in obtaining it, you shall reach you destination, but not without a struggle! As the spectacular Malcolm X once said, "NO STRUGGLE, NO PROGRESS!"

By Tracey A. Bing



# Another Sensational Concert by the S.B. Gospel Choir

By Lancelot Walker

The Stony Brook Gospel Choir did it again. They delivered another sermon of soul-stirring songs in concert. This was well received with rounds of applause by a very appreciative audience. The concert, another of their excellent semi-annual fall shows was held on November 17th, in the main auditorium of the Fine Arts Center. It was dedicated to the president of the choir, Virginia Baxter, who was hospitalized until the date of the concert, and to the memory of the late Parris Stanley who passed away recently. Stanley was formerly a member of the gospel choir.

Though a cloud of sadness suspended over their heads, the choir members did not fail to arouse full response in the audience. They were indeed magnificent. As usual the songs were delivered with great enthusiasm and precision. One could almost feel the power as it moved through the midst of the people, while the choir voices echoed harmoniously throughout the auditorium. It was a total rapture and an inspiration to all who attended.

Following the welcome address, inspirational prayer, scripture reading and introduction of master of ceremonies, guest soloist Kelvin Pizarro gave an excellent rendition of the song "Jesus Is Love." To top it off, he also accom-

panied himself on the piano.

The Stony Brook Gospel Choir was then introduced by master of ceremonies, Bill McKenzie. They illuminated the stage as they appear in highly organized fashion. The audience welcomed them with a hearty round of applause. The choir began with "Pass Me Not", directed by Miss Robin Hodge, whose energy is simply electrifying. The next selection "Help Me to Walk in Your Way" was directed by the choir's vice-president Andrew Brown. This was followed by "I Can't Stop Loving God" led by Stephanie Raleigh and directed by Constance Evans another vibrant member of the choir. Miss Evans later presented a plaque on behalf of the Stony Brook Gospel Choir to their president Virginia Baxter who was indeed present in the audience. This was a rather touching moment. "It is Well," was next rendered by the choir. This brought the audience to their feet. The song was done rather beautifully. A fifteen minute intermission provided time to exchange greetings and compliments.

The second half of the concert was just as stimulating as the first half. The J.C. Bryant Ensemble, appearing as special guests, were simply dynamic. They came to remind us that "God will work it out if we take it to Him in prayer." To be more precise the ensemble was supersensational.

The audience was overwhelmed by their performance and later joined in the singing and dancing.

The Stony Brook Gospel Choir returned after another well done selection by Kelvin. They sang to the audience delight: "God's Love Lifted Me," led by Jacqueline Munroe: "That's How the Good Lord Works"; "For God So Loved The World" led by Robin Hodge;" and "He First Loves Me" led by Constance Evans and Trio: Desiree Herbert, Kim Parks, and Lisa Tatum.

The vice-president acknowledged the guest musicians, choir and audience. The president Virginia Baxter addressed everyone briefly and thanked the choir especially for their support and love. She was requested to do a solo which she did beautifully.

The last selection done by the choir entitled "Rocks Gonna Cry Out" was another masterpiece. This was led by Kim and Randy. The audience kept their seats after the exit of the choir as if waiting for more and more. I was indeed waiting for more.

It is no surprise that the concert was such a success. After so many weeks of practice and perfecting of skills, it was well worthy of success. Thanks to the dedication and extraordinary talent of each member of the choir and those who are in charge. The concert was really superb!

## Black Womens Forum

By Caroline Thomas

BLACK WOMEN'S FORUM PRESENTS:  
BLACK WOMEN: ACHIEVEMENTS AGAINST  
THE ODDS.

Information gained from interviews with  
Carolyn Gross and Carolyn Brown.

The Black Women's Forum is an on-going discussion group composed of Black women on the Stony Brook campus. These women originate from the United States and a variety of Third World countries including those in the Caribbean, Latin America, and Africa.

It all began when June Jordan — poet, author, and community activist, associate professor, English Dept.; Carolyn Gross — graduate, Sociology Dept.; Brenda Hooke, — graduate, Sociology Dept.; and Floris Cash — graduate, History Dept.; met and began discussing various topics on Black issues. Professor Jordan made the statement that the achievement of Black women were made not by faith alone but through daily struggles. Of the four someone suggested that it would be a good idea to hold a forum on this topic; and so began the initial meeting of the Black Women's Forum.

The theme for the first forum was "Faith Is Not Enough: Black Sisters Speak Out". The guest speaker was June Jordan, along with commentators, Ms. Carolyn Brown — Lecturer, Africana Studies Dept.; and Ms. Cynthia Shepard — Counselor, Family Medicine, S.U.N.Y. at Stony Brook. The forum was held on Nov. 2, 1982 in the Social and Behavioral Sciences Building. It was a huge success and at the request of the students these Forums were continued.

In the Spring of '83 there was a Forum on Male-Female and Female-Female Relationships. Guest speaker Andayo De La Cruz — therapist in New Rochelle — helped to focus the panel discussion. The panel was made up of a cross cultural group of students from Jamaica, Nigeria, South Africa, Puerto Rico and U.S. They discussed the different relationships between males and females and how females relate to each other. This forum was funded by personal dona-

tions from people and clubs on campus.

This semester a poster panel exhibit was featured for three days over the period of Nov. 14 - 16. To highlight the third day, was a film/lecture on the life of Ella Baker. All this was held at the U.N.I.T.I. - United Nationalities In Transcending Ideologies - Cultural Center, Stage XII Cafe.

The exhibit consisted of posters, each depicting different fields of achievements attained by Black women. As a heading, names of different fields were used; Sports, Art, Medicine, Science, Politics, etc., and underneath were pictures of women and a few sentences listing their achievements.

On Wednesday, Nov. 16, the highlight of the exhibit took place. The evening activities began around 6 o'clock. First there was a buffet style

dinner, prepared by the students. After dinner the film was shown. The title, Fundi: The Story of Ella Baker. It was directed and produced by Ms. Joan Grant who was also the guest speaker for the evening. The film concentrated on Ella Baker's work during the Civil Rights Movement. She was responsible for organizing students sit-ins and was also very active in boycotts etc. She was also Field Secretary for the N.A.A.C.P.

After the film Joan Grant spoke for about 15 minutes. She spoke mainly on issues going on in the country around the time of Ella Baker and the Civil Rights Movement and also about the environment that Ella Baker grew up in and how she made it to where she is now. At the end of her talk a question and answer period followed.

The exhibit was funded by a \$500 grant from the New York Council for the Humanities.





# Kwanza:

## Where Did It Come From

By Oseye Mchawi

Kwanza is an African-American celebration which lasts for 7 days from December 26 to January 1. It is an indigenous Afro-American creation and is the only nationally celebrated, non-heroic Afro-American holiday in the United States. Therefore, Kwanza must be viewed and valued by us as a people.

There is no holiday in the African continent named Kwanza nor is there any holiday on the continent with the same symbols, practices or principles.

Dr. Ron Karenga, creator of Kwanza, explains that, "In 1966 when Kwanza was created, emphasis was placed on African roots of the holiday rather than the Afro-American roots. We Afro-Americans are an African people and thus, our creations are both African in terms of race and historical and cultural continuity."

Another reason for stressing continental roots of Kwanza rather than its Afro-American ones was to facilitate its acceptance among the diverse groups and people who would eventually accept it. Appeal was made to those who propagated the "return to their roots" or "back to Africa movements."

The concept of Kwanza, as the holiday of the first fruits, grew from the agricultural traditions of the African people who celebrated and gave thanks for harvest at particular times during the year. "Here, in North America, Blacks are basically urbanized and consequently have no crops to harvest."

The idea and concept of coming together and celebrating form the basis of Kwanza. We must therefore understand that Kwanza is a time for the gathering of our people. A time for celebrating ourselves and our achievements as well as a time for a reaffirmation of our traditional greatness.

Is Kwanza just a Black Christmas?

No. Kwanza is not a Black Christmas. One of the reasons for the creation of Kwanza was to escape the economic demands of the Christmas season.

Is it true that some had sought to deform Kwanza with the same commercialism that clouds Christmas?

Kwanza is not a time for widespread expensive gift-giving which imposes unnecessary and excessive financial burden on Black people. In regards to gift-giving Kwanza differs from Christmas in that gifts are given mainly to children; gifts are given on the basis of merit; gifts are not mandatory or excessive; and when possible gifts should be homemade.



Kwanza is celebrated so close to Christmas, it allows us to capitalize on the holiday spirit already in existence. To allow us to take advantage of the end of the year post-Christmas sales. But most importantly, it gives us an alternative, a Black alternative to an already existing holiday. Kwanza gives Black people an opportunity to celebrate themselves and their history.

Why does Kwanza last seven days?

Kwanza was established as a seven day holiday/celebration to help establish and promote the Nguru Saba (The seven principles of Blackness also created by Ron Karenga). Each day of Kwanza is represented by one of the principles:

### Seven Standards of Blackness

1. Umojo (Unity)--to survive for and maintain unity in the family, community, nation, and race.

2. Kujichauia (Self-determination)--to define ourselves, and speak for ourselves, instead of being defined and spoken for by others.

3. Ujima (Collective work and responsibility)--to build and maintain our community together and to make brothers and sisters problems our problems and to solve them together.

4. Ujamaa (Co-operative Economics)--to build and maintain our own stores, shops and other businesses, and to profit together from them.

5. 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.

6. Kuumba (Creativity)--to do always as much as we can in order to leave our community more beautiful and beneficial than when we inherited it.

7. Imani (Faith)--to believe with all our hearts in our parents, our teachers, our leaders, our people and the righteousness and victory of our struggle.

## An Interview With

### Lucia Rusty (formerly Levell)

By Lancelot Walker

**Question:** Many minority students on this campus do not know what Kwanza means. Some are totally ignorant that such an important celebration among Black people exists. In your most explicit way please state what Kwanza is.

**Response:** Kwanza is a seven day long African-American celebration that begins on December 26th and ends on January 7th. Kwanza began at the Malcolm-King Education Center. The parents of the children at the Center, in particular, wanted them to know their true heritage. Unfortunately, the center was disbanded in 1978 having undergone difficulties with monetary funding. Kwanza places emphasis on our true heritage, our African roots. We therefore come together to celebrate ourselves, our history and to recognize our achievements. Kwanza was established at Stony Brook in December 1975. The faculty and staff felt the need for the minority community here on campus to collectively come together and celebrate Kwanza. The celebration was accommodated in Tabler.

**Question:** What are the most important aspects of Kwanza that all minority students should know?

**Response:** The principles include:

1. UMOJA - "Unity"
2. KUJICHAGULIA - "Self-Determination"
3. UJIMA - "Collective Work, Responsibility"
4. UJAMAA - "Co-operative Economics"
5. NIA - "Purpose"
6. KUUMBA - "Creativity"
7. IMANI - "Faith"

Emphasis is always on the unity, and that is the key. This is the same unity that the Cultural Center is established for and seeks to promote here on campus. The other six will automatically fall in place after unity.

**Question:** How did Kwanza really get started here on campus and who is most responsible for its publicity?

**Response:** Kwanza was originally publicized here on campus through the African Studies Program, the Minority Student Newsletter that I put out, BlackWorld, the Black Faculty Staff Association, Norma Mahoney, Amiri Baraka, Gerald Shepard and all committed students.

**Question:** Over the years have you noticed any major changes or improvements in the Kwanza celebration here on campus? I mean, is there a definite direction Kwanza is taking in terms of progress?

**Response:** Yes! more students and faculty are contributing to Kwanza. They have been more willing to share their talents through poems, music and dances. However, I would like to see more faculty and staff members involved on the creative level. For example, sharing their own talents.

It should also be kept in mind that a large body of students do not know what Kwanza means. Therefore those who know, should inform others of the significance of Kwanza. This can continue to be done via the same avenues we utilized in the past and now through the Cultural Center.

**Question:** Why are you involved with Kwanza?

**Response:** My involvement is based on the principles, what Kwanza symbolizes and the struggles seen here on campus to make the event a tradition. Brothers and sisters who have graduated, have in essence, paid their contribution to this tradition. The real beauty about Kwanza is that it brings us together collectively to recognize our achievements whether political, social or academical.

**Question:** What changes or new ideas would you like to see expressed in Kwanza's celebration in the future?

**Response:** I would love Kwanza to become a spiritual part in all of us whose heritage is of African descent. More participation is also strongly encouraged.

**Question:** What are some of the ways in which Kwanza can be made a more recognized celebration on this campus in terms of getting more minority students involved?

**Response:** I believe Kwanza would have more meaning if we were more supportive of each other's activities and events. Education itself is a major area through which Kwanza can be directed.

**Question:** What are your closing remarks regarding Kwanza?

**Response:** When we do participate in Kwanza we do it out of love, not just for ourselves but for our children - the future leaders of tomorrow.

SEASHORE

Seems all my dreams have been washed ashore,  
Yet I still search with hopes for more.  
The deserted beach is all that I now see  
With all these memories that it has left with me.  
So very often I reminisce of days gone by and all the fun,  
Seemed to me would have never done.  
The stones that lay upon the sand  
If given life they will understand  
For they were here when it all began,  
And they will be here when ever I return.  
The birds have descend from their flight  
To collect worms and rest their wings,  
These birds that have never ceased to sing  
Now hush their voices in silence that is so grim,  
But these birds don't really know,  
For they just come and go.  
These stones that bore our tender feet  
While our bodies embrace in the summer's heat  
They know but cannot speak.  
The sea so calm in its restful sleep  
Is like an ocean of tears from the eyes that weep.  
The waves have died to gently beats  
Against the horizon they just seem like streaks.  
As I stared at the lonely beach and sad gray sea,  
I wonder what else can they now be  
But a sleeping sea and an empty shore.

Lancelot Walker

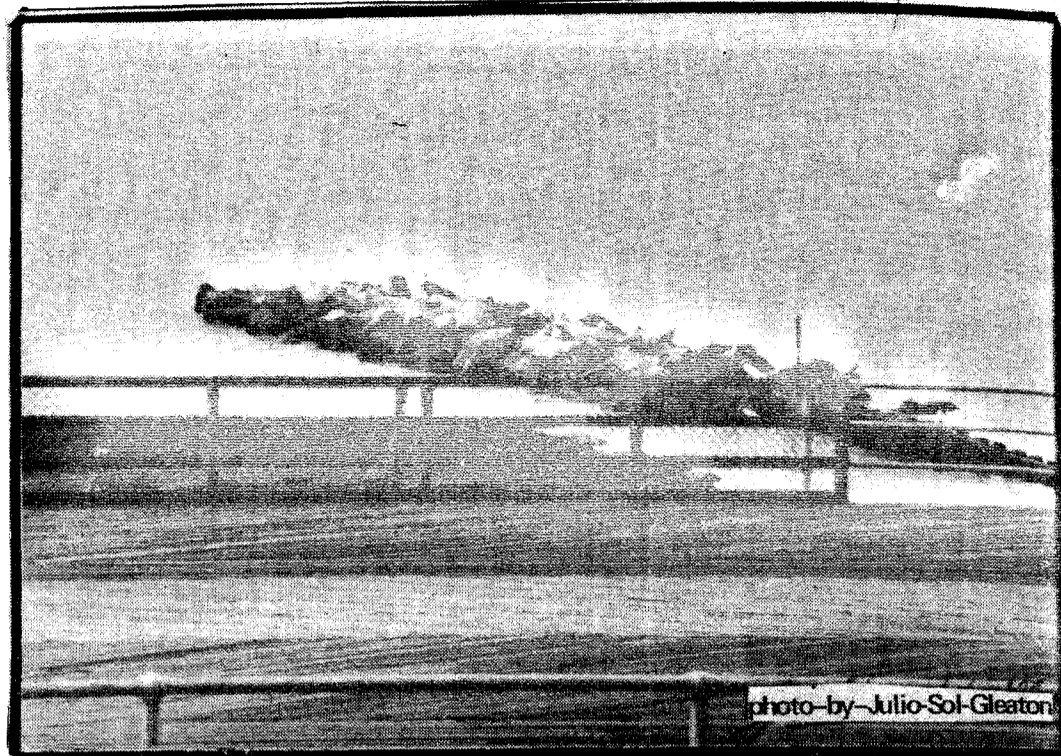


photo by Julio Sol-Gleaton

# POETRY

### Betrayal

The day is dark and chilly  
Not even the thought of a rainbow  
Could suggest any hope of light

Rhododendrons have bloomed in my garden  
Lilac beauties, they must be, there by the lake, we have promised to see  
But now I am sure, I do not wish to be, a part of such joy

The beach that we were supposed to wander along and get lost  
Under the coming summer sun  
Will be left unseen by these dreamy eyes, for they can no longer see

I've come face to face with the lust I've dreaded in my thought  
You delivered it with such strength and precision, leaving the wounds naked  
A cold-blooded execution as you ripped my mind by the words you have said  
As you choked the littlest sparks of life and love for you, in my heart  
And as you stained the purest intentions devoted to the possibility of our  
future together

The pieces have fallen into its proper places  
And I could sense the touch of its expression  
Of the truth, and of the reality that have long escaped my summon  
There is an answer to the whys and how come?  
The answer as to why I have failed

Ruth G. Diaz, M.D.

### LIFT EVERY VOICE AND SING

Lift every voice and sing,  
'Till earth and heaven ring,  
Ring with the harmonies of Liberty.  
Let our rejoicing rise,  
High as the list'ning skies,  
Let it re-sound loud as the roll-ing sea—  
Sing a song full of the faith that the dark past has taught us  
Sing a song full of the hope that the present has brought us;  
Fac-ing the rising sun of our new day begun,  
Let us march on till victory is won.

Stony the road we trod,  
Bitter the chast'ng rod,  
Felt in the days when hope un-born—had died;  
Yet with a steady beat,  
Have not our weary feet  
Come to the place for which our fathers sighed?  
We have come over a way that with tears has been watered  
We have come, treading our path thro' the blood of the slaughtered,  
Out from the gloomy past, till now we stand at last  
Where the white gleam of our bright star is cast.

God of our weary years,  
God of our silent tears,  
Thou who hast brought us thus far on our way;  
Thou who has by Thy might,  
Led us into the light,  
Keep us forever in the path, we pray—  
Lest our feet stray from the places, our God, where we met Thee;  
Shadowed beneath Thy hand, may we forever stand  
True to our God, True to our Native land.

—James Weldon Johnson

### SPECIAL REQUEST TO THE KELLY B POSSE

I and I is Rasta  
created so by I and I father, Jah  
The locks upon I head  
cry the shame of the oppressor  
and an alternative to the Babylon shitsystem  
Look, look far, look forward  
can you see? can you see  
I and I promise land  
The freed African  
Can you see I and I promise land  
The land secured for I and I  
The real land, the true land  
Shashamani Land  
Zion Land  
The Rastaman Land  
Yes, I and I is Rasta  
A manifestation of the truth  
in I and I father  
Creator of Creation  
JAH RASTAFARI  
Selassie I  
seen?

ABBAKHA  
ORIGINAL MEMBER OF THE  
KELLY B POSSE

### CHILDREN OF NAMIBIA

We are fighting  
We are fighting  
We are fighting everyday  
in spite of what they say  
We are the forces of victory  
handed down from our history  
We are the revolutionaries  
We no longer obey the missionaries  
We are the children of Namibia!  
We are liberating mother Africa!

Raymond M. Dillon



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

Sandra Hanchard  
Aug '83

### AND I CRY

Did you ever wonder if I cry for you?  
Do you care to know?  
I cry when I realize how helpless and unhappy I am without you  
I feel the twinge of pain when you hurt me, but I cry when I think of  
how much I can really be hurt by you  
I cry each day when I live my own life separate from yours  
I cry after making love with you, wishing that those magic moments  
were forever  
I cry a million tears when I call your name, needing to kiss and hug  
you, and to feel you all over once more,  
But you are not there

And I cry when I write this poem

Ruth G. Diaz, M.D.

86,400

Each and everyday is allotted its share of seconds.  
Seconds seem very minute, and that they are  
when they stand alone, but together they  
make up: 1 minute, 1 day, 1 week, 1 month, 1 year,  
1 decade, 1 century, 1 lifetime.  
If we choose to stand alone we go by unnoticed.  
If we stick together we will be remembered as:  
an hour ago, yesterday, last year. And we will  
be thought of as tomorrow.

B.G.

### VOICES OF NAMIBIA Raymond R. Dillon

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

### HERE I AM

Here I am a Black man, a Yellowman.  
Can I get an "A Man"?  
Who am I. What am I. Where am I.  
Who the . . . are you? I wouldn't believe  
you if you told me, let alone except your apology.

B.G.

by A.B. Ammon  
("ASSASSINATION IS THE ACT OF ANY ONE  
MAN; ANY ONE MAN CAN ASSASSINATE A LEA-  
DER BUT ONLY THE PEOPLE CAN MAKE A REVO-  
LUTION" - WALTER RODNEY)

I KNOW PRIME MINISTERS, PRIEST AND CHOIR-  
BOYS CARRYING THE TUNE WILL SING TONIGHT

I KNOW SOME WILL TOAST

SURELY INTERNATIONAL PUPPETS WILL PER-  
FORM

ALEXANDER BELL WILL BE PROUD TONIGHT

YES! MANY WILL COMMUNICATE LONG DISTANT  
MESSAGES OF JOY, OF RELIEF

MANY, MANY WILL CONFUSE AND CONTORT  
YOUR ULTIMATE CAUSE

BUT MAURICE I FELT YOUR PRESENCE

I FELT YOUR HONESTY AND TOTAL DEDICA-  
TION

MAURICE I BELIEVE

I DON'T FEAR WHAT THEY SAY

I BELIEVE

I KNOW

I UNDERSTANT YOUR WORDS

"THE MASSES"

NO MAURICE YOU ARE BLAMELESS

FOR YOU FOUGHT THE DEVIL BRAVELY BUT  
YOU HAD TO FACE THE DEEP BLUE SEA

MAURICE MY CHILDREN WILL KNOW YOU

YOU, A TRUE LEADER

YOU ARE A PURPOSEFUL LEADER

MAURICE YOU ARE

YOU ARE!

COMRADE, BROTHER, THEY WILL REFLECT

ONE DAY THEY WILL SEE

ONE DAY TOO SOON THEY WILL PAY; OH YES!

YOU, WALTER, STEVE AND OTHERS STILL TO  
COME

YOU ALL WILL BE RIGHTLY HONOURED AND  
REVENGED

EVERY MAN HAS HIS TIME AND YOU ARE A MAN

MAURICE THE REVOLUTION HAS ONLY JUST BE-  
GAN

I LOVE YOU MAURICE

I BELIEVE YOU

SLEEP CONFIDENT TONIGHT

SLEEP CONTAINED

REST ASSURED TONIGHT MAURICE

I WILL LIVE ON

LONG ISLAND NEW YORK, OCTOBER, '83

# Black...Around Town

Black Around the Town  
The Schomburg Library

By Annette Porter

Arthur Alfonso Schomburg, a Puerto Rican of African descent, was born in San Juan, Puerto Rico, January 24, 1874. He was a student of Black literature at St. Thomas College, Virgin Islands and a graduate of the Institute de Instruccion, San Juan.

At an early age, he was interested in the history of the Negro. This interest was said to be "inspired" by a casual remark in class from an elementary school teacher, who said that "the Negro" had no history. From this time on Arthur Schomburg pursued with great enthusiasm the history of the Negro.

Later, he discovered facts that contributed to his pursuit of "the Negro" in history. In 1924, he visited Spain and at the Cathedral Seville unveiled many uncatalogued manuscripts and documents including pictures of Black soldiers who fought in the conquest of Spanish America. He found papers confirming the fact that the first Bishop of Panama was Black (and letters to the Pope protesting the appointment). He discovered three pictures by Juan Pareja, slave of the great painter, Velazquez and revealed records that Juan Latino, former slave who became a Black professor at the University of Grenada, was the greatest Latin scholar of his time.

Arthur Schomburg went on to collect over 5,000 volumes, 3,000

manuscripts, 2,000 etchings and portraits and several thousand pamphlets, all in the pursuit of "the Negro" in history.

In 1926, this collection was purchased by the Carnegie Foundation and was presented to the New York Public Library for the Harlem community.

Arthur A. Schomburg died on June 10th, 1938. He had been working for the last six years, as the curator of the Division of Negro History and Literature at the 135th street Branch of the New York Public Library. After his death, the collection was subsequently named in his honor, The Schomburg Library.

The Schomburg Library has grown over the years. It's holdings have multiplied and broadened. It's now known as the Schomburg Cen-

ter For Research in Black Culture, of the New York Public Library. Located in Harlem, it is one of the most important centers in the world for the study of Black people. It carries documents relevant to Black history, Caribbean history, poetry, and all facets of the Black experience. Newspapers, videotapes, manuscripts, motion pictures, records, are also part of their collection; so are the microfilms and the microfiches, the oral history recordings, the lectures, and the publications in different languages. The center even has sculptures, paintings and artifacts on display periodically. The Schomburg Center is a multi-faceted center of study. They have a tremendous amount of information pertaining to Black people and Black history.

An Interview with Miss Hispanic U.S.A. (Marlenis Rivera)

By Althia Barrow

Why did you enter the Miss Hispanic U.S.A. Contest?

It started out as a joke. I entered because I thought it was a way to get some scholarship money and a friend had told me of a way to enter contests, so I said I'll try it.

When was the contest held?

The contest was held on Saturday September 28th 1983.

Where was the contest held?

It was held in the Town Hall Theater near Broadway on 46th street in Manhattan.

Were there preliminaries?

Yes, there were about one-hundred contestants in the preliminaries. After the preliminaries there were fifteen contestants left for the actual contest.

How did you feel when you won?

Excited, ecstatic, it was unbelievable something you always dream about when you were a little girl.

Did you expect to win?

Well, after I answered the question I knew I had a chance to place but I never really expected to win.

How does your family feel about you winning?

Happy, they said "we knew you could do it" and "I'M glad you did it because we couldn't". They were really proud of me.

What did you win?

Contracts to open shows in



BlackWorld photo/Greg Smith

Miami, Florida and Las Vegas, Nevada. Also trips to many South American countries. The funny thing about it is that I entered the contest to win a scholarship and this year they did not give any. But the trips will be beneficial to me especially in my choice of careers, which is languages.

Did you ever enter any contests before?

No I didn't.

How has winning the Miss Hispanic U.S.A. contest changed you?

It has made me more aware and confident of myself.

Where were you born?

I was born in New York but my parents are Cuban.

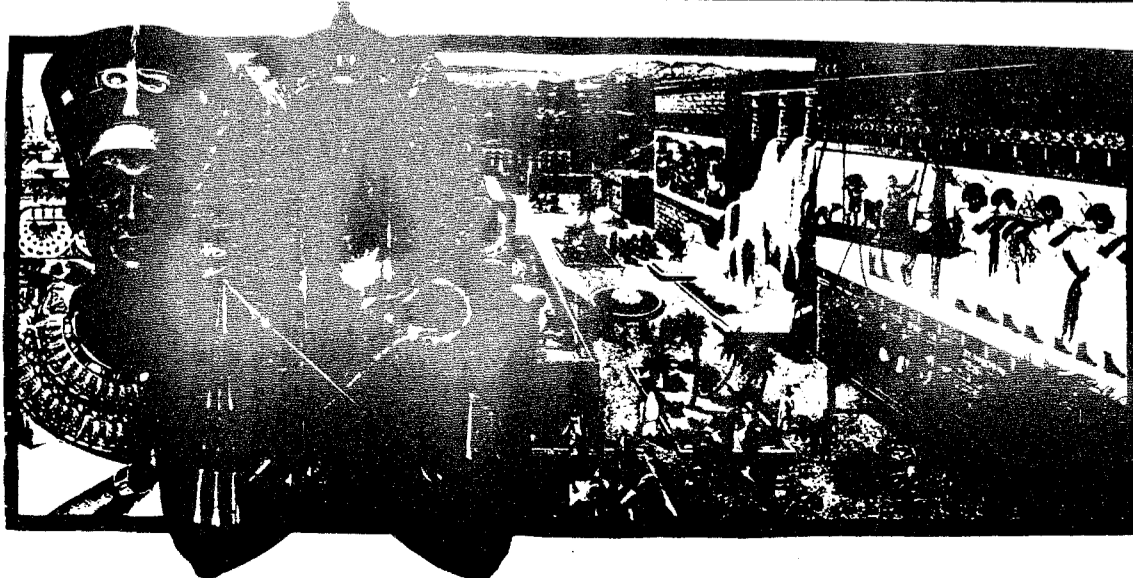
How old are you?

19 years old, I'm a sophomore.

Where do you live?

I live in the Inwood section of Manhattan, Washington Heights.

(Even though Marlenis is Cuban she represented Nicaragua in the costume contest.)



# Platonic Relationships

By Tracey A. Bing

Platonic relationships do exist, believe it or not. This is a relationship between two members of the opposite sex based on friendship. Their friendship transcends physical desire. It is a special type of relationship, with a special type of love. This kind of love, a love of another person for what they are, is drastically needed today.

It is really apathetic how we, as educated people, still perpetuate ignorant assumptions about other people's lives. First of all, when you see two people together enjoying themselves, why is it always assumed that they are intimate lovers? Of what significance is it to you if they are physically involved?

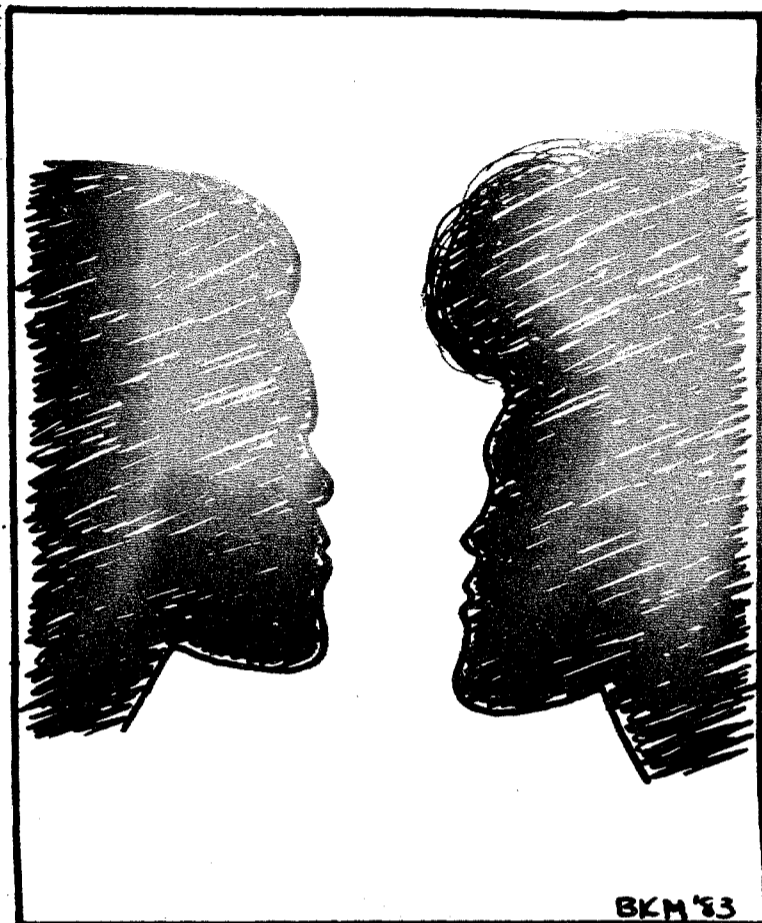
If people put as much emphasis on their own relationships, as they put on other people's relationships, they would be able to experience true happiness. True happiness, in my opinion, is when an individual loves himself or herself and is loved by others in return.

Before you can love yourself, you must first know who you are. This means knowing why you think the way you do and why you do the things you do. Knowing yourself also includes knowing who you wish to become. When you love yourself, it shows and other people, in turn love you.

The kind of love you receive is dependent on the kind of love you desire and give to others. What you want out of life and the amount of effort you put into obtaining your goals determines what actually occurs in your reality.

Platonic relationships can be very beneficial in obtaining your future goals. If marriage is your ultimate goal, platonic relationships can help

## PLATONIC RELATIONSHIPS Myth or Reality?



you better understand your previous relationships.

Becoming supremely close with a member of the opposite sex, can help you communicate your feelings better, while at the same time you understand the other person's feelings and point of view.

It is true that most successful relationships begin with a solid friendship. This helps you to understand who the person is, what he/she wants and what he/she is willing to give.

At our age, many people are hesitant in giving themselves away, mentally or physically, due to fear of painful repercussions. Platonic relationships are an alternative to the many people who do not really know what they want in a relationship.

In my opinion, platonic relationships are beautiful simply because any form of unity between two sexes is definitely essential. If we respect our men, and they in turn respect us as women, an increase in the amount of successful relationships is inevitable. When men and women, facing the same economic, political, social and educational struggles, respect each other as individuals, they will be able to fully reap the benefits of a relationship based on trust, open communication, and love.

Is it that hard to believe that two people can enjoy each other mentally. You know, sexism is just as evil as racism, in that it discriminates against a group. Personally, I have had several platonic relationships. I still do, if a physical desire develops, it is our decision what we want to do, not yours!!

So the next time you see two people enjoying each other's companionship, do not assume, just admire!!



continued from page 6

president has shown he can, as a super power leader, invade any territory once he is invited or if he sees the erosion of "democracy" then I beseech my brothers of the Organization of African Unity to literally beg Mr. Reagan to invade Azania; they can probably even threaten some American citizens there first. One wonders if we would see normal or gun-boat diplomacy; one wonders!

The honest Grenadian citizen understands these Democratic hypocrisies well enough, for he has been implanted deep enough with the antidotes by the late great Maurice Bishop. Questions and allegations must arise out of his basic understandings. These censored expressions are viewed daily. Why

These censored expressions are viewed daily. Why did the ex-dictator of Grenada leave his U.S. lieu and visit Barbados just two months

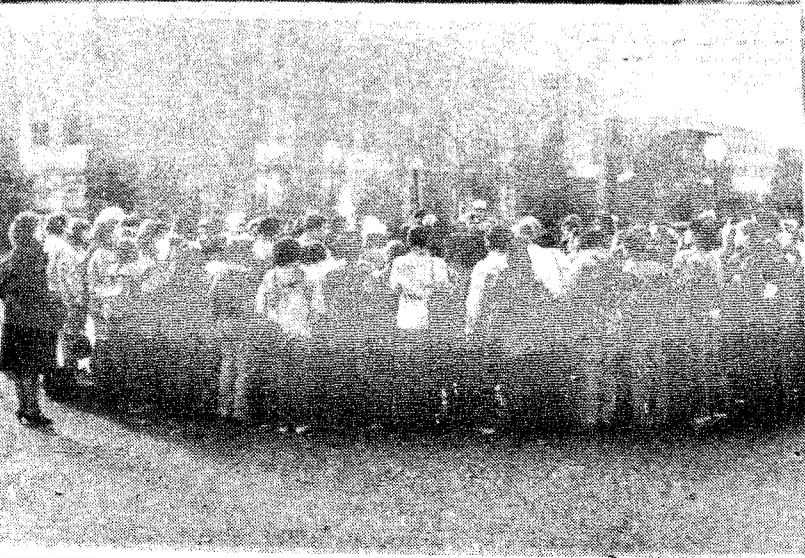
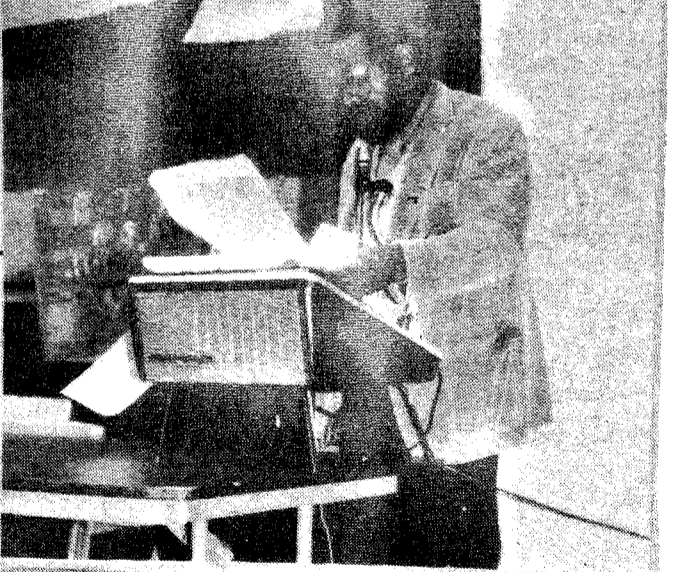
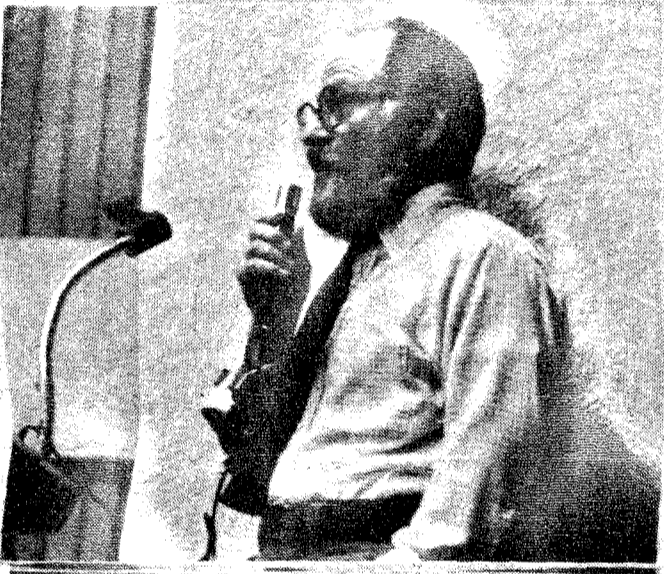
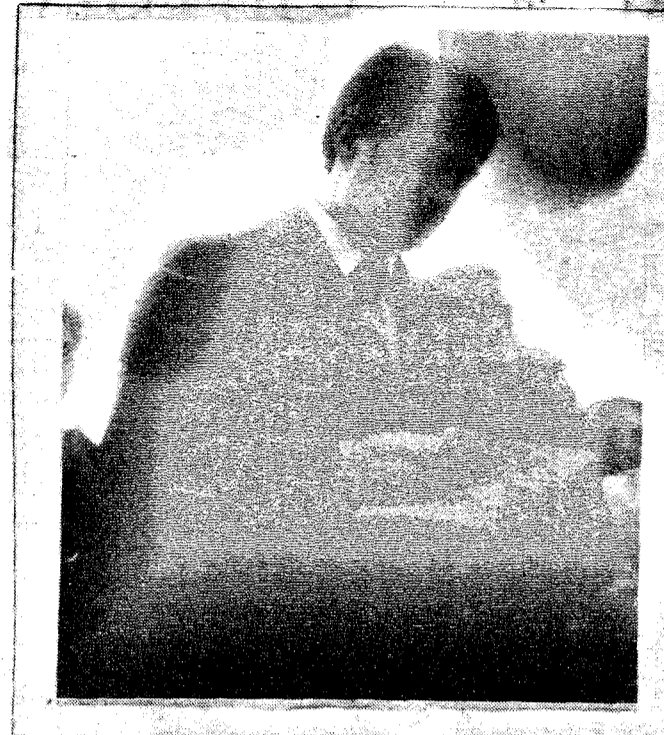
ago? Was the CIA involved in confusing the people to arrive at an assassination of their beloved leader? Why were followers of the ex-dictator Eric Gairy allowed to organize counter-revolutionary demonstrations and conferences in Trinidad, Barbados, and Jamaica? Why did these sudden voices coincide with the last two meetings of the Caricom heads of government summit that were held in Jamaica and Trinidad under a year ago? Why did these Caribbean Governments suddenly agree to meet so often just around the time the U.S. proposal of a Caribbean basin initiative was in the air? Why was Grenada left out of this plan? Why was Britain and Canada involved in the building of the so-called "military airport" in Grenada? Why were three prominent Caribbean leaders in the forefront and limelight of the U.S. invasion? Why did

one Prime Minister who opposed Grenada's ideological rights seek to invite the "favorable" dictatorship government of Haiti into the Caricom whilst questioning Grenada's?

These questions can or cannot be easily answered and they should only be attempted by individuals who are aware of the region's history and U.S. world foreign policy. No one else! Whatever the answers, one major lesson has arisen for the humble, ambitious Caribbean people to immortalize; whether it be Communism or Democracy, America or Russia, neither of these super powers genuinely care for the humane factor. Instead, they make war claiming that it's for peace. Actually, they are boosting their egotistical, economical, domineering atomic whims and fancies; sadly it is at the expense of the pawns they encounter on the world chess board.



# 'We Are Dube'

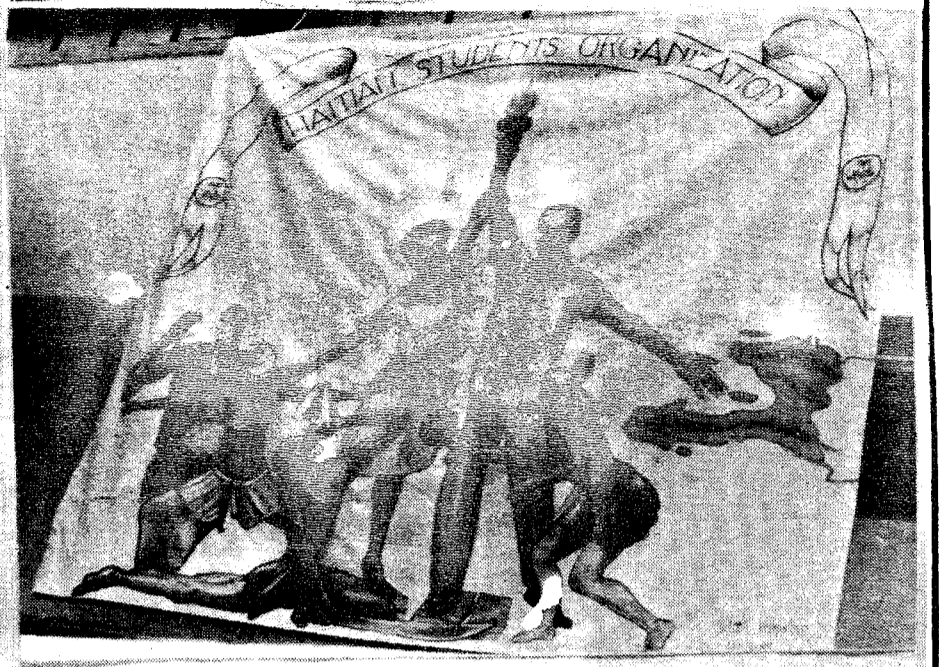
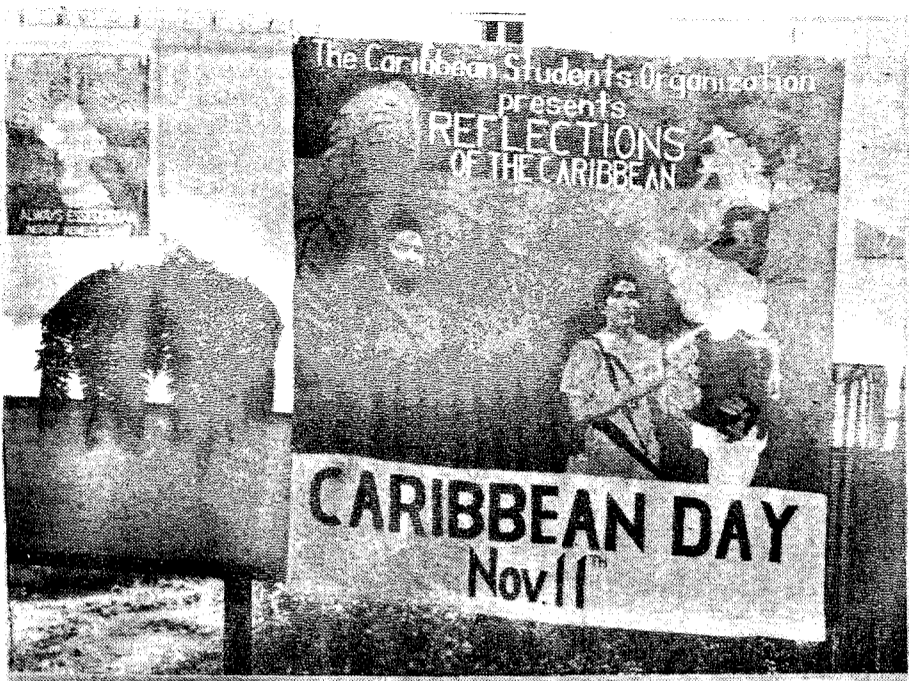


BlackWorld photo/George Freeman

BlackWorld photo/Mike Lucienne



# Caribbean Day and Haitian Day Photo Splash



## Love One Another

### Say Something

To Mr. Nieuwendam (Dr. Spock) You are a very atypical "Hombre" and a good friend. Good luck this year and for the future. P.S. Together we'll survive Stony Brook. Abrigado "Pops"

Sabrina, Thanks for the lunch, I needed that Love Renee

Remember the memory of Maurice Bishop. FORWARD EVER, BACKWARD NEVER!

United Front meeting Dec. 2, 1983 @ 6:00 Cultural Center

Theresa, The paper is looking good. Keep up the good work. An Admirer

Keren Day, I am glad you came out to Stony Brook. I really enjoyed your company. P.S. Happy belated birthday. Greg

Nadine, You asked me if I care... I think I care too much for my own good.

Val, Be happy in what you undertake. Dwell not on the past, it cannot be changed. Be true to yourself and to your friends. . . . Which is what you have in me. Margret

To Sure Shot, In your pursuit of materialistic happiness, don't lose sight of those who really care about you. A special friend

AFS Dept. Be strong, Keep the faith. We are behind you! A concerned and upset student.

O.J., Charlene, Theresa and Annette, Thanks for the personal Here is to the good times we spent together and even the better times to come. Your encouragement and support are always on time! Love Zerell

April and Mike: I told you! Re-united and it feels so good. . . . Luv ya, Tracey. P.S. Remember I get the bouquet!

Garry Jacques: I have my eyes on you. Look out!

In the midst of all these turbulences today, tomorrow is yet another day to hope for. Therefore we must only live for one day and await the next. Life must be taken in strides otherwise our tomorrow will be the end of our today and the future of our yesterday.

Lance, How can I see you if you're never home? And when you are home, you're always in a hurry. What am I to do? M.

Ron, Wanna be Lance's substitute.

Special thanks to the Phi Beta Sigma fraternity and everyone that helped to make our Break-dance Extravaganza party a success. Ladies interested in Zeta Phi Sorority, Inc. Theta Kappa Chapter (iz club)

To everyone that supported the IZ club's fundraising jog-a-thon event: Thank you, we really appreciated it. IZ club

Ramona, Here is your personal darling. Hope you like it. I did not know what to write so just keep on being beautiful. Love

Markim, Your smile can bring out the best in me. I enjoy seeing it on Tuesday and Thursday mornings. Keep on smiling. A friend

Thanks, Lance

Teddy, Our friendship has proven to be valuable to both of us. Given time and space it could only grow into something special. "Sweetness"

**DON'T FORGET ABOUT THE PEOPLE OF GRENADA.**

Serwaa, True, the revolution will continue. Love, Renee

**HELP US HELP YOU. GET INVOLVED! WE NEED YOUR SUPPORT. IN NUMBERS THERE IS POWER.**

Revolutionary thought put into practice is the key to our liberation!!

Mike Williams, Being a freshman and speaking your mind in front of people isn't easy. I hope the determination and dedication you have will be an example to other freshman. Love, a thankful senior

Sharon King, Thanks for caring about "us." Love "us"

Pete G., We need more concerned brothers like you. From someone who is watching.

Theresa D. Thanks for the personal. You are truly a good friend.

Dear Yemi, Thanks for your concern and I promise I will take it seriously and take you up on it if ever needed. Thank you, Love, Renee

Carolyn Brown, We won't let the memory of Grenada die. Love, A believer in the revolution!!

Maxine, You helped pull me through, thank you. I love you, Love R.L.

Charlene, Thank you! For just being there (even when I wasn't) (smile). . . You always have my thoughts and prayers. . . You know we gonna make it.

Love, your Roomie

Tabore, Wishing you a great year and basketball season. I'll "check" you in the summer, because I know Leo's can be friends. You know who

Bernie, Congratulations and good luck with J.V. B-Ball. You know you're what they've been waiting for! Love, Zerell

Miss Sabrina Jackson: Take care of yourself!! Be strong, the best is yet to come! Luv ya! Tracey

Miss Mahoney: Hope you feel better. Luv ya, Tracey

To all my people across the diaspora and most notably brothers and sisters at SUNY @ Stony Brook: The struggle must go on and remember:

"L'Union Fait La Force"  
Peace, Love, and Guidance  
Garry Jacques

To the one and only Nancy Otero, Thanks to your generous birthday present I can now freely travel around the world - any time. Love always, Roselie

To Carolyn Brown, Thank you very much for correcting my article. I am looking forward to taking a class with you. Lancelot

To Nery, The time shared brought much happiness and many memories not soon to be forgotten. Love, Norma, Tammi, Karen

United Front, Remember. **THE PEOPLE UNITED CAN NEVER BE DEFEATED.**

Serwa -n- Maxine, Much thanks for your time and energies in matching the CSO sheet. Your help is not forgotten.

To all Stony Brook Students: **JOIN US!!! The United Front**

United Front, "Soon we'll find out who is the real revolutionary" Bob Marley

**WE ARE DUBE! WE ARE DUBE!! WE ARE DUBE!!!**

**ACADEMIC FREEDOM IS HERE TO STAY!!**

**AFS WILL ALWAYS SURVIVE**

Michael, Your writing expresses so much for so many. It is greatly appreciated. Keep on.

Ramona

"We must teach the children to be proud. Nothing you know is worth anything if you don't first know how to be proud"

To Kim, Don't worry!! My back is strong and I'll always be here to support you. Love, Your Divine Horseman

Sandy, I know it's hard but hang in there sister, we're rooting for you!

Dear Sharon King, We love you. Someone at the meeting on Sunday

To the lady copy editor of BlackWorld. I'd like to join you on some layout nights. A secret admirer.

Down with Nuclear Weapons! Long Live our Peoples Generations!

Hi George Roberts, Just a little hello and to say I haven't forgotten to return the books I borrowed. Donna

To My family, and especially, my dearest mom - I love you all and I know together we can make it. "Happy Thanksgiving"  
Love Always, Garry

Max, You are a source of encouragement in rough times, Always there with a rational, understanding outlook - Thanx - you are greatly appreciated. Your suitemate

To those who made Caribbean day a success - Thanx! Perseverance is key - even if gratitude is not forthcoming. It was worth the effort. Leh we go forward. M. Sylvester

Marcia - The poem is dedicated to you. Hope you like it. With love always, Your other best friend

To all those who are the voice of BlackWorld: BlackWorld is a record of the life we live here, if we do not write about ourselves for ourselves no one else will, not Statesman, not S.B. Press. The true struggle is not always on the "front line" but doing what needs to be done consistently. Do your best and do what's right. . . Your work is not in vain. Love from a person who knows.

Renee, We need more people like you at Stony Brook, that's where my concern stemmed from. Theresa

Greg, Maybe you should release some of your frustration on Zaxxon. You know what I'm sayin? Who Loves You? Me

BlackWorld needs you! Wednesday's @ 8:00 p.m. Union rm. 056 1060. Be there!

Lance, I suggest that you leave your X-rated humor at home. Just Kidding

To Litchfield, Guyana, I hope that this new situation will not affect our "friendship". . . When next semester comes around, we'll see what happens.

Port-au-Prince

Melanie, Keep up the excellent work. You are appreciated. Love Renee

We must not let the struggle die.  
A Warrior

Theresa D., Don't worry, I'm al-  
right. Thanks, Love Renee

Renee, Stay strong. You are  
one warrior who will always fight  
the battle. You are an Amazing  
Grace at Stony Brook. Ramona

Marquim, Thank you for your  
concern. It is deeply appreciated  
I love you for it. Love Renee

Dube, We are behind you as well  
as the whole AFS Department.  
United we can not be defeated.  
With love and support. An AFS  
Major

In memory of Parris Stanley.  
May he rest in peace

Theresa Day, You only have one  
semester to go. Hang in there.  
Someone Who Cares

To the Guys of Sanger 213, It's  
been a fun semester!! It would  
probably have been better if we  
had studied. Let's keep it to-  
gether and bust out those finals!!  
LSTD (CRAZY)

Sharon, I'm "standing firm".  
Love, R.L.

**\* C.S.O. Members \***  
Tuesday's meeting  
is very important--  
Elections will be held!  
→ Please be there.  
Stage XII Fireside Lounge  
→ 8 pm sharp!

## Feature On: **THE ONE**



### Feature On The One

Name - Sharon Tsahai King

Place of Birth - Kingston Jamaica

Major - Psychology, Political Science minor

Goal in Life - To be a catalyst and have an impact on everyone and every-  
thing I touch.

Message to the community - This university can educate you in more than  
one way. Drain all the information you can out of it, be political,  
social, cultural, and otherwise. Aim to be a well rounded person and preserve  
your memories for retrospection.

Plans for the future - I plan to go to law school and do some political  
theater.

Philosophy - One must look inside of oneself for the truth. You are not  
truly living unless you continue to reexamine that self throughout  
your lifetime, with this constant reexamining comes self actualization.

What do you find most rewarding at the Brook? - The beautiful people who  
touched my life so immensely. I will never forget you all. . . .STAND FIRM

Activities - C.S.O. public relations officer, Polity judiciary member,  
Stony Brook at Law, etc. etc. etc. . . .

Year in College - Senior

"We've Taken The  
Initiative... Now It's  
Your Turn!"

→ REGISTER and VOTE!

Forms are available:

- (a) UNITI Cultural Center  
Stage XII Cafe, 2nd Floor
- (b) School of Social Welfare  
Rm. 093 - Level 2  
Health Science Center

For More Info, Just call:

Gloria Young -or- Wayne Beckles  
444-3151 444-2138  
(Leave message)

N.Y. Registration Campaign.

"Register For A Change"

"The Reality of a  
Black Woman Writer"  
Author: Louise Meriwether  
Thursday, Dec. 8 @ 7 pm  
U.N.I.T.I. Cultural Center

Eyewitness Report  
on Grenada--  
→ Tim Thomas,  
Unity Newspaper  
Tues., Dec. 6 @ 7 pm  
Lecture Hall 102



BlackWorld and L.A.S.O.  
Present...

# A Kwanza Extravaganza

2 DJ's on 2 Dance Floors to...  
... Double Your Pleasure !!

"Club Atmosphere" featuring:  
Disco - Reggae - Salsa - Calypso  
→ also: Cultural Costume Contest

Date: Friday, Dec. 9

Place: Entire 2<sup>nd</sup> Floor, Stage XII Cafe.

Time: 11:00 pm - until

Donation: \$ 1.50 with S.B. ID  
\$ 2.00 without

🎉 Refreshments will be served! 🍸

The Event of the Semester !!

Special Thanks to: Phi Beta Sigma Fraternity

# Notices

THE U.N.I.T.I./CULTURAL CENTER  
ANNOUNCES NEW OPERATING HOURS:

Monday's 8 P.M. - 12 P.M.  
Wednesday's 8 P.M. - 12 P.M.  
Thursday's 8 P.M. - 12 P.M.  
Friday's 2 P.M. - 3 P.M.

You can use the Center for club meetings,  
Cultural Activities or just study in our Library.

TAKE THIS OPPORTUNITY TO USE THE  
CENTER

THE CULTURAL CENTER PRESENTS AN  
ALTERNATIVE TO USING THE UNION AND  
THE LIBRARY.

**\*LOST\***

Red "Stonybrook" notebook  
(w/ Bio, Psy, and AFS notes)  
→ IF Found: Please call 6-4165  
Name: Denyce Holgate → Reward

...Want to help plan a Stony Brook "Tradition"?  
...Want to meet new people?  
...Want to do something worthwhile?  
...Become a member of the Stony Brook for  
M.D.A. Committee.  
Meetings are Tuesdays at 7:30 pm in Union  
Rm. 236  
Contact Loretta at 6-5618 for more info.

Students for Jesse Jackson now forming. Any-  
one interested in working to elect Jesse please  
write to:

Students for Jesse  
c/o S. Wexler  
864 Madison Ave.  
Albany, N.Y. 12208

The U.N.I.T.I. Cultural  
Center will be open  
for STUDYING from  
Dec. 12 thru Dec. 22  
from 7pm → 12 midnite  
Also: Coffee and donuts  
will be served during Finals Week

*What's All This Talk About DES??*

Des, diethylstilbestrol, is a drug prescribed to  
millions of women from 1941 to 1971 to pre-  
vent miscarriages. This drug has not only been  
proven ineffective in preventing miscarriages,  
but it also causes cancer and reproductive abnor-  
malities in offspring of DES mothers.

If you think you or someone you know  
might have been exposed to this toxic drug - or  
if you know you were, contact NYPIRG rm 079  
in the Union, 6-7702.

## "The Cold in the Dark: The Ecology of Nuclear Warfare"



a lecture by

**DR. PAUL R. EHRLICH**

BING PROFESSOR OF POPULATION STUDIES  
STANFORD UNIVERSITY

Tuesday, December 6, 1983, 2 p.m.  
Fine Arts Center Recital Hall

Dr. Ehrlich's vast experience in the study of global ecology, human population problems, and the environmental risks of our age form the basis for his interest in and lecture on the ecological implications of nuclear warfare. Founder and president of Zero Population Growth, Inc., he concerns himself with the interaction of factors that affect the political, ecological structure of the world we live in. He has consistently and forcefully argued for control of nuclear arms, changes in international public policy as the only possible hope for the long range survival of our species. Dr. Ehrlich is widely known for his books and articles, including *The Population Bomb*, *The Race Bomb* (with S. Feldman) and *Ecology: Population, Resources, Environment* (with A. H. Ehrlich and J. P. Holdren).

The 1983-1984 University Distinguished Lecture Series  
Sponsored by the Office of the Provost and Newsday.  
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# Zionists attack Africana Studies program at SUNY Stony Brook

AMIRI BARAKA

Stony Brook, NY

In August, while SUNY Stony Brook was still in summer session, a visiting professor from Israel, one Selwyn Troen, sent a score of letters to Jewish professors on the campus and to organizations such as B'nai Brith, Anti-Defamation League and to various selected publications such as Long Island *Newsday*, Long Island *Jewish World*. The contents of Troen's letter reported that a Jewish student had complained to him that Professor Fred Dube, a member of the Africana Studies program at Stony Brook had issued a syllabus that stated that "Zionism is racism as much as Nazism was racism." Troen's letter produced an avalanche of reaction.

By now, Troen is back in Israel. So the hornet's nest that he stirred up, he apparently never had any intention of directly struggling around. He simply dropped his dynamite and sped off.

In the hullabaloo that followed, agitated by the media, and in the main, completely one-sided, the university senate was asked to rule on the issue, they ruled that Professor Dube was within the parameters of academic freedom. Despite the outraged speeches by Zionists on the Stony Brook campus, they were put down overwhelmingly by the university senate, 54-14.

Actually, Dube's syllabus, which is part of AFS 319, the Politics of Race, merely raised the issue of Zionism as racism as part of a series of topics which students could address and take pro or con positions. However, Troen was not interested in the facts. Since Fred Dube is a public spokesman for the African National Congress of South Africa (one of his uncles had helped found ANC), when one reads in the *New York Times* that Professor Troen travels back and forth between Israel and South Africa (two fast friends) "building a university for Blacks", it raises a question if perhaps it is not only the Zionists who want to attack Professor Dube, but the South African fascists as well.

The ruling of the university senate was a slap in the Zionists' face, but what added insult to injury was that the Africana Studies program had the temerity to answer Troen's charges and point out that the

United Nations had ruled in 1976 that political Zionism was racism. And so we must realize that it has grown more and more trendy in conservative circles to dismiss the United Nations, the majority of nations in the world, as being irrelevant (probably because most of them are colored), it should be clear to most objective observers that for many people throughout the world, Zionism is a reactionary nationalism, more dangerous because in Israel it has state power and functions as a junior partner to U.S. imperialism!

Actually, probably Troen was infuriated in the spring of the year when *Black World*, the Black student newspaper on the Stony Brook campus, reprinted articles from *UNITY* opposing the Israeli invasion of Lebanon and the Israeli-sanctioned slaughter of unarmed Palestinians at Shatila and Sabra. He and other Zionists on the campus were probably even more offended when one of the faculty members of the AFS took part in a mass anti-Zionist, anti-Israeli forum sponsored by Arab and other Third World students on campus. In fact, one of the speakers in that forum was a spokesperson for the PLO.

Since the initial release of the Troen letter, mounting pressure has been put on the Stony Brook administration to denounce Dube and Africana Studies. Governor Cuomo even got into the act, denouncing Dube (although slickly enough, Cuomo mentioned the UN ruling, though



Prof. Fred Dube.

the media left this part of his statement out). Finally, in October, President Marberger did succumb to Zionist pressure, and after meeting with 35 pro-Zionist organizations in Westbury, Long Island, he issued a statement seeking to put distance between himself personally and Dube/Africana Studies. This in itself was a complete undermining of the university senate ruling. The only ideology the university is supposed to uphold is democracy, academic freedom. To bend to such pressures indicates that American



Zionist soldiers brutalize Palestinians in the occupied territories, showing that Zionism is racism.

universities can be warped and twisted by the pressures of U.S. foreign policy (and even the policies of foreign imperialist states)!

A few legislators have announced that they will go into the state legislature and try to hold up Stony Brook's budget unless the Africana Studies program is "thrown off campus"! How wild — Black students are always complaining about the racism of various departments on this campus, but no one would ever suggest that a department like History or Political Science be "thrown off campus." Only Africana Studies, which reactionary forces have always attacked, or Black Studies departments and programs all over this country, would people see fit to attack in this manner.

These attacks on Black Studies are one aspect of the rightward trend in the U.S. led by Ronald Reagan. They are part of the heightened racism clearly observable in the U.S. today which has been translated into the reappearance of the Klan, worsened police brutality and attacks on other oppressed nationalities.

Certain Zionist administrators on Stony Brook's campus have even taken their attacks on the Black Studies program and made them part of their administrative policy statements. One administrator charges that the program has "isolated itself" and he commented in his plan and budget report that he saw "no real future" for the program. This administrator, along with 43 others, was party to a letter in September which opposed the Africana Studies' answer to the Troen letter and talked of how the AFS program was "isolating itself."

Now in the last few days, the Jewish Defense Organization (JDO), an offshoot of the right-wing Jewish Defense League (JDL), has appeared on the Stony Brook campus distributing flyers and threatened an armed attack on Professor Dube and on the program itself. On one hand, this lunatic fringe of the Zionist movement provides a certain comic relief, but on the other hand, their appearance is a sign of how far to the right the atmosphere of the country is today (with the occupation of Lebanon and the invasion of Grenada).

It should also demonstrate how closely connected are the series of attacks on academic freedom mounted by the Zionists, the unrelenting pressure of the university's administrators, as the reactionary nationalism that political Zionism is.

So that the ultimate social logic of this ideology is the appearance of a JDO psychopath on the floor where the offices of the AFS are, who raved about how he had just returned from Israel where he's been "killing Arabs for the last three years . . . we'll come back here and deal with you . . .", threatening to have an "armed rally" on the Stony Brook campus!

It should also be remembered that it is in the specific interests of the Right to disperse the obvious traditional Democratic constituency. Turning Blacks and Latinos at odds (as Koch and Reagan are attempting) and now, with the appearance of the JDL in their "Jews against Jackson" sham organization, which threatens to disrupt every one of Jesse Jackson's speeches, what is emerging is a pattern of disruption among the traditional constituency of the Democratic Party thus ensuring Reagan's reelection!

It is against this tactic that we must build coalitions focused on bringing together a broader spectrum of class forces.

The Africana Studies program has issued a press release requesting that all genuinely democratic forces on the campus issue a strong rebuttal to the JDO's fascist forces, and Black students in mid-November have begun to demonstrate and make their opposition to the JDO and the administration's policies known.

Amiri Baraka is chair and professor of the Africana Studies program at SUNY Stony Brook and a member of the League of Revolutionary Struggle (M-L).

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