

Blackworld

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DUBE DENIED

Wharton Refuses to Grant Tenure

by Camille Nelson and Sandra Dixon

On January 30, SUNY Chancellor Clifton Wharton handed down his last official decision by denying Africana Studies Professor Ernest Fred Dube tenure at Stony Brook. Wharton will now move on to a \$500,000 a year job. In rendering his controversial decision, Wharton overruled his own Appeals Committee which had recommended tenure for Professor Dube. In Dube's two year battle for tenure, four separate academic committees have recommended tenure and four administrators have denied it.

Dube reacted to the decision by saying, "The axe has fallen and the right wing Zionists have ultimately succeeded. The people who have lost out are not just myself, but the entire academic community. What this decision means is that academicians in the University are no longer protected by academic freedom." Dube's mention of Zionists refers to the 1983 controversy that many feel is the basis for Wharton's denial of tenure. In fact, Wharton alluded to outside pressure in his letter to Dube, "It is clear that the circumstances surrounding consideration of your tenure and the human environment in which it is taking place are not neutral or merely academic." In the summer of 1983, Dube discussed in his 'Politics of Race' class, if Zionism is indeed racist, as the 1976 U.N. resolution had asserted. "I was looking at the political organizations and whether within the political organizations there is credence to the accusation that Zionist, [Jewish Nationalism] is racism, says Professor Dube. He concluded that there are undoubtedly racist elements involved but that such a global statement cannot be made. A student in the class relayed this information to a visiting Israeli professor who erroneously concluded that Dube was teaching that Zionism is racism. Dr. Dube was publicly accused of being Anti-Semitic and Jewish leaders and organizations began to call for his removal. Governor Cuomo, Chancellor Wharton's boss, added to the furor by speaking out against Dube. Says AFS Prof. Les Owens, who was the AFS chairman at the time, "Cuomo intervened with no information at his disposal and denounced Dube at Stony Brook. The Dube controversy involved some people in the Congress, who threatened to cut off Stony Brook's budget. This was 1983-84. [They said] we are going to stop the budget if you don't eliminate Dube."

Dube was immediately cleared of any misuse of academic freedom by a Stony Brook committee. But Dube and some professors in the AFS program were still harassed and threatened by the Jewish Defense Org. Another element of this controversy is the fact that Dr. Dube is a vocal and active member of the South African National Congress. Israel has had a long economic and military relationship with South Africa's repressive regime, the very government that the ANC is determined to eliminate. "The Dube controversy was always from the start international because

"The Ax has fallen and the right-wing Zionists have ultimately succeeded."

there were powerful forces about South Africa involved," says Prof. Owens.

When Dube sought tenure in 1985, as is the procedure, two faculty committees reviewed his academic credentials and recommended tenure without promotion. However, former Dean Neville, former Provost Homer Neal and University President John Marburger all overruled the committee and denied Dube tenure. With mass support from the students here on campus, Dube appealed to the SUNY Chancellor. A Chancellor's Appeal Committee was convened and again recommended tenure for Dube. Chancellor Wharton rejected the committee's decision last year citing a breach of committee secrecy simply because a committee member had confirmed to the press that their decision was positive for Dube. Another Appeals Committee was convened and still the recommendation was for tenure for Dube. It is this committee's decision that Wharton recently overturned.

When asked if the decision surprised him, Prof. Dube said, "Not really." There were a number of possibilities for the Chancellor's decision. First, he probably is waiting me out. If you don't act he will get tired and get out of our system and then we maybe at rest without being bothered to having to answer questions about him." The second possibility is that the ex-Chancellor was waiting for a committee that would turn Professor Dube down. "When he did not get that he did what he had decided long ago. So I was expecting it." The Stony Brook community was successfully mobilized in support of Dube early on when Marburger, Neal and Neville handed down their decision and students are gearing up for more protests. Most students knowledgeable about the situation have expressed outrage and student leaders are planning mass demonstrations. As for Professor Dube, his future is uncertain. Chancellor Wharton has offered that Dube can seek a position anywhere in the SUNY system except Stony Brook, a proposition which, in itself, defies logic considering the fact that Wharton cited Dube's lack of scholarly achievement as the reason for denial of tenure. Asked about his future in academics, Professor Dube says, "I don't know. I think the possibility is that for the time being, unless my attorney says otherwise, I will keep that on hold. Probably I'll do something, but in all probability I'll be full time working for the struggle in South Africa... We're not throwing in the towel."

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On Black History

The World I Never Made

This is a transcript of Mr. Baldwin's lecture made on February 14, 1984 at Stony Brook.

by James Baldwin

PART III

Something terrifying is happening in this country. It is an abdication of reality. It shows in everything we do. I mentioned TV a moment ago. I will say categorically that the way Americans use TV has made it, very probably, the most powerful social control ever devised. And it is the absolute enemy of any sense of history. And especially for people who have never begun to look at their history at all, whose history is really a romance they made of it, who can scarcely look around them but they don't dare look back. In this peculiar fantasy one arrives at a terrifying confrontation. The confrontation is very simple. I said in the beginning that history is not the past, it is the present. I act out of assumptions bequeathed to me by my history. Sometimes I know it and sometimes I don't. But at least I know I have a history as distinguished from a myth.

Now we, the Blacks in this country are, once again, alone. The bulk of our countrymen have once again decided they have given us everything they can afford to give us. The bulk of our countrymen again have decided that if you can't make it in the land of the free and the home of the brave, there must be something wrong with you. In short, you deserve your condition. It is not race but class, meaning again Manifest Destiny or "Virtue is its own reward" or "If you really work hard and save your money you too can become President." A great many people in Washington believe that. And it must be added that it seems to be true that anyone can become President [laughter].

What are we to do? Of course we cannot possibly simply lie down and let Pepsi cola roll over us. We must be better than that. I know we are better than that. Or else I wouldn't be here. You wouldn't be here either. It is an enormous question: How to deal with our fortunes these present days. And how to redeem our title. We call ourselves a sovereign people. We call this a free society. Then why are our cities in such vast trouble along with our young, both black and white. Are we so really abject as to be entirely at the mercy of the marketplace? Isn't there something more important than the possession of the land or the dream of safety? Isn't there something to be done about the conditions of our children and the condition of our schools? Is it absolutely inevitable the Boards of Education should be the custodians of a billion dollar business which teach our children nothing but lies in our name? We have Black History

Month or Black Studies Division. Why? That Black Studies Division, that Black History Month tries to fill a vacuum, that vacuum left by American history.

If the people who settled this country were not White before they came over here they surely did not not really become White once they got here. They retreated into being White because they were afraid of becoming anything else and in order to justify the slaughter of the Native Americans and the enslavement of the Black. Their color and their religion justified these crimes. Time is real though, children. And so is history actually. Therefore given the passage of time, no White American, I don't think, would dare to try to prove that he or she is White. We've been around together for 400 years. I make this claim that the most important thing that happened on that part of the North American continent that calls itself America was the conjunction, the relation between Black and White. It is overlooked because the Americans wished to overlook their own beginnings.

represent, the American Republic which I love so much is at a crossroads or in the valley of decision, as we used to say. And it is very grim but it is also very simple.

The key again is our children. What has happened, I think, is that in all these generations of denying that my humanity, of lying to yourself about me, of pretending that I ever ever ever fit any of the legends that white Americans have about black Americans. Faulkner, for example, was finally driven nearly mad by the great gap between his vision of black people and who they really were to such an extent that he was finally forced to say, drunk or sober it doesn't make any difference or whether or not it was a slip of the tongue, he said that if it came to a choice between the rights of black people or the Negroes in those days and Mississippi he would fight for Mississippi even if it meant going out in the street to shoot Negroes. And he was a good white man.

It is very important to suspect that the very same way white Am-

to starve to death, trying to raise their children. These people are not Communist. They are in despair. And if you increase their despair by opposing them then you've created a very dangerous situation. In the stormy life I've lived and witnessed, I've seen people broken, I've seen people destroyed in many ways but I've never seen anyone terrorized into changing his mind.

When I was in Africa many years ago, in Senegal, I was in diamond territory. The diamond mining is in rivers. You don't go down into caves, you pan it like gold. While I was there someone discovered in a remote village diamonds where the DeBeers Corp., or Europe in short, had not known there were any diamonds. The result of this was people were murdered drinking from wells, washing clothes streams were overturned, people who were suspected of having swallowed a diamond were cut open to get the diamond. And the result of all that was not that the village became quiescent. It became for the first time the beginning of a kind of revolution in Senegal. This is what oppression does. It doesn't make people change their minds and go away. It makes them dangerous and for the first time. It is a great mistake not to know that. And if white Americans understood the black history of this country better than they do, then they would understand that what they couldn't do to me they cannot do to the world. And the world is not white. It never has been white and it never will be white. And that kingdom which imagines that by force of arms, by threat of force it can impose its will is doomed. No kingdom can last that way. When you've lost the power to convert you've lost the power to rule. If you have to rule by terror, your days are numbered. And I wouldn't like to see my country fall into so ignoble a trap, which is why I'm here.

But the price for not falling into so ignoble a trap is to do our "first works" over as my father used to say, and find out whence you came. If you know whence you came then you know where you are. And if you know where you are then you know what you have to do. But if you lie about your beginnings you can't find out who you are and you can't find out what to do. Because what to do is really very simple. Everybody knows right from wrong. So to act on this knowledge is not so simple. But the difficulty is not in finding out right from wrong. Everybody knows the choices black people have had to make in this country for so many years are wrong. And that the choices that white people have had to make in this country for so many years are also wrong. Everybody really knows that the diminutions of black people also demeans white people. People really know what

"The bulk of our countrymen again have decided that if you can't make it in the land of the free and the home of the brave, there must be something wrong with you."

Therefore, it is overlooked that I represent a people despised by history, found in no history book, no kings and queens did we have, no poets either, according to what I was told when I was growing up. No poets, no magicians. We were born to be slaves. No language. This is what I was told. This is what American children are still being told not only in their text but in the institutions that they are part of which they must join or fail to join at their peril. There is not a single institution in this country that is not a racist institution. These people that I represent come from a long ways off, without a language, with no past, no identity worth human consideration, forged on the North American continent an unprecedented identity and the only identity apart from the Native American which is really an American identity. Everyone else here imagines himself/herself to be somewhere between the Old World and the New World. But I represent a people who are really one of the architects of what we call the New World. In other words, the people who denied my identity in so doing, denied their own. And though I may be in great trouble here I know who I am. It is very very different than pretending that my danger makes you safe. In other words, the country I

ericans do not see me, they see something they made up when they look at me, me historically, me actually, me daily. What white America does not see when it looks at its darker brother, because I am your brother whether you like it or not and whether I like it or not but I've gotten used to it. What white Americans don't see when they look at me is what they don't see when they look around the world, when they look at South America, Central America or anywhere in the world. What they cannot see when they look at me is what they cannot see when they look around the world. That is one of the reasons they can make the outrageous claim, for example, that Cuba is an exporter of revolution as though Cuba had any interest in exporting revolution. (Quite apart from the question of whether or not anyone can and quite apart from the fact that Cuba never intended to be put in this position.) They came to us before we sent them to Russia. They don't see that if anyone in this hour of the world's history is exporting revolution it is the United States of America. I watched and I've lived long enough to know that people who are one day ahead of death by starvation are not reading Marx in their spare time. They are not reading, they are trying to live, trying not

Affirmative Action in Black America

by Mia P. Williams

Affirmative Action and the Black Liberation Movement, a panel discussion took place on February 5, 1987. Dr. Amiri Baraka was host and guest speakers were Professor Bruce Hare, Dr. Emile Adams, Dr. Marion Metivier and Dr. G. Michael Bagley. The themes for the discussion and Black History month are "Without Struggle there is no progress", "Death to Apartheid" and above all "We are Family".

Vice-President of Student Affairs, Dr. Emile Adams began the discussion. Mr. Adams feels that Affirmative Action has been effective to a degree. He remembers the days before Affirmative Action, "I'm a representative of the generation, or the past generation that experienced having to go to the back of the bus." Dr. Adams stated that at that time people had no choice but to have faith and believe that opportunities would change because of the government. But because government gave few real choices some people chose a violent path to

Action and Black Liberation. She feels Affirmative Action has been lessened due to the lack of "social responsiveness." Another reason it has been lessened, according to Dr. Metivier, is the amendment made in 1972 to the Civil Rights Act (title 7) of 1964 which said that certain quotas must be filled. This amendment has in her view "made it possible for many of us to get lazy." She feels this amendment has not been helpful because while many corporations did hire minorities, they were often not qualified and hired only to fulfill these quotas. These people often did nothing to benefit the minority community and in some instances they hurt more than they helped because they were inadequately trained. The end result being that, as stated by Dr. Metivier, "[We] were corrupted by a system that was intended to help us."

Dr. Metivier also feels that the real purpose of Affirmative Action has faded. This has lulled us into believing we are secure resulting in a Black Bourgeoisie whose major concern is themselves, or what she



Bruce Hare, Emile Adams, Marion Metivier and Michael Bagley

you began to move away from what the basic idea of what the legislation was about," he said.

Dr. Bagley agreed with Dr. Metivier in that Affirmative Action was created to legislate social responsibility but "social responsibility is not legislatable." People must make an effort to achieve Affirmative Action for all the people who have been left out in the past. The people who fought for Affirmative Action wanted social equality but, not in the form of quotas, but the chance to have the opportunity. Dr. Bagley feels that Americans in general have always taken advantage of all their resources and if America won't look at Blacks as a great resource then America will never grow to its full potential. He states, "If we're (America) not going to do that then I think America is in a very sad state."

Bruce Hare, Professor of Sociology, the final speaker, began with the limitations of Affirmative Action. If one understands America's system and structure, he asserts, then one will understand that Affirmative Action will never truly work. Affirmative Action is only trying to make sure that Blacks won't get the largest share of injustice. But injustice will still exist which ultimately, according to Prof. Hare, makes us "co-conspirators".

Prof. Hare then moved on to tell about a book called "The Spook Who Sat by The Door", and those "spooks" who exist today. He then named Mayor Goode of Philadelphia, who was responsible for the bombing of MOVE, a Back to Africa organization whose headquarters was on a residential street in Philadelphia. "Beware the Emperor's new helpers, he or she may look like you or me", warns Prof. Hare. "The first stage of the co-optation of the Affirmative Action movement was

the movement from the recruitment of any Afro-American to the recruitment of Afro-Americans who look like us and think like them. The Indians called them apples, red outside, white inside, the Asians called them bananas, yellow outside, white inside and we used to call them what we still do, oreos". He cites Clarence Pendleton of the U.S. Civil Rights commission as another "spook", who has destroyed the U.S. Civil Rights commission. Prof. Hare believes the reason these people have gotten away with their crimes is that "We have yet to develop a mechanism for in house quality control".

Prof. Hare believes that we must be more critical in the use of language. We should understand and make others understand what exactly do terms like "racial unrest" and "minorities" mean? We should understand the usage of words and what is meant behind them. He said, "I have actually shaken up some of my very best caucasian friends by asking them a very simple question. That question is, 'What do you mean, when you call yourself white?' These words are only used to try and separate us. He recalls, "When my sons were three and five they had breakfast one morning in the kitchen and my wife was not in the room. They had learned their thirty-two colors from the Crayola box. The three year old looked at his brother and he said 'I've just figured something out. They call pink people White' and his brother said 'Yeah and they call brown people Black'. And those two little boys fell out of their chairs, and rolled all over the kitchen."

The discussion ended with a question and answer session. Host Amiri Baraka asked that a Town Meeting be set up to discuss Prof. Fred Dube, the Aim Program and the AFS program. Keep an eye out for details.

"Young people today don't understand the struggle or the Movement and feel they are owed these opportunities."

Black Liberation and Affirmative Action. Dr. Adams feels that we must learn to understand what happened in the past in order to understand what the future holds. "I'll always believe that you've got to look backwards in order to look forward."

Emile Adams feels that if government doesn't believe that Affirmative Action is effective, then, what future does it have? If the government is not interested then it is up to the older generation as well as the younger to re-evaluate what their roles are. He sees the role of younger people changing from what it was 30 years ago. He is glad to see young people, especially during the Howard Beach incident, starting to get involved in the struggle.

Affirmative Action officer at Stony Brook, Dr. Marion Metivier began her speech with the relationship between Affirmative

refers to as "The I got mine generation." Young people today don't understand the struggle or the Movement and feel they are owed these opportunities. Dr. Metivier ended her speech with, "It is not good enough to say, well Affirmative Action laws, Civil Rights laws say we're supposed to...". It is our own responsibility to fight for what we need and want because Affirmative Action and its laws are not enough.

The third speaker, Dr. G. Michael Bagley, Director of the A.I.M. program and Professor of Africana Studies feels that Affirmative Action was questionable from the beginning. When Affirmative Action was originally legislated it was for minorities but began to move away from its original purpose. "Try to in the same legislative package address the needs of underrepresentation of women, underrepresentation of handicapped people

Black History Month

- 16 (Monday) Videotape Showing - "Langston Hughes"
12 noon - Africana Studies Library
- 16 (Monday) Discussion on "The Media and Black Liberation in America," with Professor Bill McAdoo & Student Respondents
2 p.m. - Africana Studies Library
- 16 (Monday) MR. OSSIE DAVIS
7 p.m. - Lecture Hall 100
- 17 (Tuesday) Discussion on "The Future of Black Theatre" - featuring Professor Glenda Dickerson Professor Louis Peterson
1 p.m. - Room 231, Student Union
- 18 (Wednesday) Videotape Showing - "Salsa"
12 noon - Africana Studies Library
- 18 (Wednesday) Poetry Reading - Louis Rivera & Zizwe Ngafua
6:30 p.m. - Room 226, Student Union
- 18 (Wednesday) Film Showing - "Black Women in Cinema" - Watch for details
- 19 (Thursday) Film Showing - "She's Gotta Have It" by Spike Lee - 7:30 p.m.
Lecture Hall 102
- 23 (Monday) Videotape Showing - "Sugar Cane Alley"
12 noon - Africana Studies Library
- 23 (Monday) Forum - "The Caribbean Today: Grenada & Haiti"
Professor Carolle Charles & Student Respondents
2 p.m. - Africana Studies Library
- 25 (Wednesday) Reception for Yolanda King (daughter of the late Martin Luther King, Jr.)
10 a.m. - Africana Studies Library
- 25 (Wednesday) Poetry Reading - Halim Suliman & Lloyd Henry
6:30 p.m. - Room 226, Student Union
- 25 (Wednesday) Film Showing - "Black Women in Cinema" - Watch for details
- 26 (Thursday) Forum - "The Future of South Africa" Professor Fred Dube and Student Respondents
1 p.m. - Africana Studies Library
- 26 (Thursday) Fundraiser Party - Student Media Research Group - 10 p.m. - Student Union Ballroom
- 28 (Saturday) Annual Black Historians Dinner - 6 p.m. - Student Union Ballroom
- 28 (Saturday) Alpha Phi Alpha Fraternity Lip Sync Contest and Party - 9 p.m. - Union
- Watch for: Sunday evening film showings sponsored by the Malik Sigma Psi Fraternity

**THE BROTHERS OF ALPHA PHI ALPHA
FRATERNITY INC. AT STONY BROOK
PRESENTS:**

LIP SYNC CONTEST

Auditions

From: Feb. 2nd - 20th

Cash Prizes

Finalist go to Regional
Competition

CONTACT ANY ALPHAMAN

6-4120 - Mike C., Brian, Tony, Mike K.

6-7328 - Richard

ADVANCE TICKETS ON SALE: LIMITED SEATING

—EDITORIAL

The denial of tenure for AFS Professor Dube is an outrageous crime that cannot be tolerated. Professor Dube has been kicked around shamelessly by President Marburger and ex-Chancellor Wharton. Both insult our intelligence by saying, Dr. Dube's academic credentials were not up to par when, in fact, four different faculty committees accepted his credentials and recommended him for tenure. We all know that Dr. Dube has been dismissed because he dared to utter Zionism and Racism in the same breath. This entire sham and the ridiculous, unprecedented excuses used by these administrators throughout reveal the depth and strength of the political arm-twisting that went on behind the scenes. Governor Mario Cuomo, Chancellor Wharton's boss, was quick to condemn Dube without even knowing the specifics of the case. That same Governor a resident of Queens County, said NOTHING about Howard Beach until weeks later when he released a statement saying that if anyone knew of some way his office could be of help in resolving the case, just let him know. A lawyer, a New Yorker, a Democrat, A Presidential candidate just can't seem to think of anything to say or do when a black man is killed in the streets. Just let him know. Yeah, we'll let him know when election time comes around.

Forsythe County? Oh, that's in the South you say. Howard Beach? Oh, those youngsters were just acting up. Boys will be boys, you say. Fred Dube? Oh, let's leave those administrative decisions up to the experts, you say. Must the KKK drag a Stony Brook student out of his dorm and lynch him in front of Administration before some of our duller brethren understand what's really going on in this country? How many black people must die before our budding Buppies get hip to the real deal? In 1987, IT IS DANGEROUS TO YOUR HEALTH TO BE BLACK IN AMERICA! The Cosby Show may be loved by many a white family, but Bill Cosby's own son would not have been spared that fateful night in Howard Beach. We are

under seige and the racists get more blatant every day. Howard Beach residents brazenly showed their faces on television and talked about being tired of blacks "threatening" their neighborhood. They forgot to mention that the Mafia lives and operates in their neighborhood but don't look for them to be beating up any Italians any time soon. The Klan in Georgia brought out their women and children to join in that time-honored pasttime of stoning blacks on national TV. Let's give them credit though. There are no lazy Kansman. When the call goes out, they come out en masse.

What? When our call goes out, we come out en masse too, you say. Oh yes...if that call, if for a party or a basketball game. When the call is 'Come learn about your history or 'Come demonstrate about injustice' the numbers diminish considerably. The attendance at the various programs for SB's Black History Month has been embarrassingly low, embarrassing for those who choose not to attend. Those of us giving presentations are embarrassed for them. Those of us in the audience are embarrassed for them. But those unenlightened ones are not embarrassed for themselves, which is all the more shameful. But they will be embarrassed when they get a Howard Beach-like Wake-Up Call and they are confronted with racist propaganda. Will the eloquent words of Frederick Douglass or DuBois or Martin Luther King flow from their lips? Hardly.

In fact, the most they know about Martin Luther King is that watered down drivel they hear on TV: Martin Luther King that idealistic innocent forever dreaming about some harmless utopia. Never do you hear Martin Luther King the revolutionary, the fighter, the mobilizer of millions. Black History Month on TV won't tell you about the millions that died during the slave trade or about the great slave rebellions or about the elusive 40 acres and a mule, or about the Harlem Renaissance, or about Malcolm X before and after his trip to

Mecca. And next year's Black History Month on TV won't be mentioning Howard Beach or Eleanor Bumpers or Fred Dube. But we had all better know all of these things because history has a way of repeating itself...unless we stop it. And we, as college students, won't stop it simply by getting straight A's and a \$30,000.00 a year job after graduation. Mass action is the maker of history. And if you are not part of the solution, you are part of the problem.

HOWARD BEACH RALLY



BLACKWORLD

"KNOW THYSELF"

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THE LYNCHING OF FRED DUBE:

THE SPIRIT OF HOWARD BEACH COMES TO SUNY

by Amiri Baraka

The statement denying Dr. Fred Dube tenure, signed by ex-Chancellor Wharton on his last day in office, is as ambiguous as it is cowardly. Coming from a presumed responsible black administrator, it nevertheless smacks of "Buckwheat," or "Birmingham," or "Step and Fetchit" or any of the other recently revived black submissive "Uncle Tom" images that are the legacy of black chattel slavery in the U.S.

Africana Studies has both statements in response as well as questions:

1) The Dube debacle obviously signals a complete denial of academic freedom.

We cannot nor do we believe that other SUNY students, staff, faculty or administrators will accept this.

Not only because to accept this would be spineless acquiescence to a neo-Fascist trend that Reagan has drummed up through U.S. society; but how can Stony Brook be a "research university" if free inquiry is bridled by political reaction and academic "storm troopers" whose "gentility" consists of using bureaucracy rather than barbed wire to make Stony Brook an intellectual concentration camp.

2) We question how American education can be controlled and guided by the dictates of Israeli Imperialism.

Is Stony Brook an American university or an Israeli university? To deny Dube tenure because he thought he had the right to use, as an academic discussion topic, the 1975 U.N. resolution that Zionism (ie., Israeli Imperialism) is a form of racism, is to reveal an intellectual allegiance to the needs of Israeli Imperialism rather than American university students and the spirit of open inquiry which must animate a university if a society claims to be democratic.

3) To attack Professor Dube in this way, overruling four legally constituted university committees of his peers and colleagues is to subject Stony Brook's Africana Studies Program and its students and staff to a racist double standard that raises the specter of the racial bigotry re-asserting itself at Howard Beach and Forsythe County.

No other program or department at the university would be subjected to such bigoted lack of regard. All traditional guidelines and relationships have been violated by administrators whose minds are so flawed and distorted by white supremacy that they have never approached the Africana Studies Program as a full academic functionary of SUNY.

The lack of a realistic budget, teaching and research resources, academic status as a full de-

continued on page 9.

POETRY

GABRIEL
HANGED FOR LEADING A SLAVE REVOLT

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

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

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

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

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

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

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

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

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



The Song Of Mosieto

Far in the city of Jo'burg —
Far in the house of bondage.
Far, where my dreams are buried,
Where my life records are filed.
Where my voice is denied,
Far, where my hopes are abandoned.
My voice will cry from my grave
For its freedom it will cry,
Its harshness will soften the stone hearts,
Demolish, burn and kill their souls,
Even untie the soul of my enslaver.
Far at Albert Street, my voice will
Reach them all.

Mokete Makoanyane



Generally Speaking

We canon-saluted General De Gaulle
He packed and left
Winston Churchill saluted our parade
And bowed out
General Eisenhower did not object
General Spinola lost his generalship in the African
bush
Only yesterday
We marched General Franco goodbye
The founders of your barracks
General Botha, General Smuts, General Hertzog
Left us at 'Take Cover'
Generally speaking
The last of the Generals is
A General uprising

Bika

I Thought It Was Clear Enough

I thought it was clear enough
When I said, 'Away with bantu education'
I thought it was clear enough
When I continued with my protest
Amidst your torture
You turned a deaf ear
Your answer was my brother's death
Your answer was my brother's gagging
My disability cannot be compensated
By electricity in our schools
My brother's death cannot be compensated
By high fences around schools
Your answer made my teacher quit
Leaving me in the wilderness
Can he be replaced by soldiers
From the border?
I thought I was clear enough
If I wasn't I am now

Maita Ramaphosa

NEW BEGINNINGS

Face the rising sun
for a new day has begun
We shall look back at the past,
live in the present,
and face the future.

We are the seed that
has been planted on the
roots of our ancestors
to ensure that we breed
fruitful brothers and sisters
in the generation to come.
The birth of a baby
exemplifies a new beginning
As a baby is claimed by
its mother
We, too, must be redeemed
by our Father.
For this new beginning
is a time for religion
which is a way to induce changes.
We shall take one day
at a time for tomorrow is
not promised to us
We shall not have to fret and
worry about what we
could have done,
What we should have done,
or what we ought to do
But we shall do what must be done.

This is a new beginning for us
to arm or ourselves with faith
to enable us to face
our future endeavors
and prepare us to live and to die.
For as it is said in the
Scripture of the New Testament,
"If you try to save your
life, you may lose your soul,
but if you're prepared to
lose your life, you will
save your soul."

-by Namie Rene

MAITA RAMAPHOSA is from Soweto. He is a
member of Phanaa-na-Afrika Arts, Chiwelo.

June 16 Year Of The Spear

They call me freedomchild
I am liberationbound
My name is June 16
But this is not 1976
Freedomchild homewardbound
With an AK47 resting easy in my arms
The rivers I cross are no longer treacherous boundaries
Throwing me into the frustrating arms of exile
The rivers I cross are love strings
Around my homeland and me
Around the son and the new day
Who does not see me
Will hear freedomsound
Roaming the rhythms of my dream
Roosting warmly palpable as breast of every mother
Splitting every day and night
Spreading freedomseed all over this land of mine
My mothers fathers of my father kinsmen
Because I am June 16
And this is not Soweto 1976
I emerge in the asphalt streets of our want
And because 'my memory is surrounded by blood'
My blood has been hammered to liberationsong
And like Rebelo's bullets
And Neto's sacred hope
I am flowering
Over the graves of these goldfanged fascist ghouls
All over this land of mine
I am June 16
As Arab Ahmed says
My body is the fortress
Let the siege come!

Keorapetse Kgositse

I LOVE YOU

I Love You
But sometimes my selfishness shines through too brightly
Only what I want and need seems to matter
Forgetting at times that you have wants too
I Love You
But sometimes I care too much about what other people think
Trying to please them, when all you ever try to do is please
me
Forgetting that you hate to see me conform
I Love You
But sometimes I know I can be a nag
Trying to change you, shaping you into what i want you to be
Forgetting that you have been this way for years
I love you
But I guess I've got to accept you for you
You accept me
And I am not perfect

by Audrey Toler

KEORAPETSE KGOSITSE is a major South African poet. He lives in Dar
es Salaam, Tanzania and teaches at the University.

FAROUK ASVAT is a medical doctor. His first collection of poetry
is called "The Time Of Our Lives".

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



Possibilities For A Man Hunted by SBs

There's one of two possibilities
Either they find you or they don't
If they don't it's ok
But if they find you
There's one of two possibilities
Either they let you go or they ban you
If they let you go it's ok
But if they ban you
There's one of two possibilities
Either you break your ban or you don't
If you don't it's ok
But if you break your ban
There's one of two possibilities
Either they find out or they don't
If they don't it's ok
But if they find out
There's one of two possibilities
Either they find you guilty or not guilty
If they find you not guilty it's ok
But if they find you guilty
There's one of two possibilities
Either they suspend your sentence or they jail you
If they suspend your sentence it's ok
But if they jail you
There's one of two possibilities
Either they release you
Or you fall from the tenth floor

Farouk Asvat

Somehow we survive

Somehow we survive
and tenderness, frustrated, does not wither.
Investigating searchlights rake
our naked unprotected contours;
over our heads the monolithic decalogue
of fascist prohibition glowers
and teeters for a catastrophic fall;
boots club the peeling door.
But somehow we survive
severance, deprivation, loss
Patrols uncoil along the asphalt dark
hissing their menace to our lives,
most cruel, all our land is scarred with terror,
rendered unlovely and unlovely;
sundered are we and all our passionate surrender
but somehow tenderness survives.

Dennis Brutus

Why Blacks Call Themselves Greeks

As a part of our Black History month celebration Phi Beta Sigma Fraternity would like to extend our tribute to Afro-American fraternities and sororities. These specific organizations began in a time when Afro-Americans was excluded from college and when going to college at that time was comparable to obtaining a Ph.D today.

Those black "greeks," who had enumerable obstacles still managed to produce such greatness as James Weldon Johnson, W.E.B. Dubois, Dr. George Washington Carver just to mention "a few". Our founders began what today consists of over 650,000 fraternity and sorority men and women who are greatly admired and cherished in our hearts. IN MEMORY OF OUR FOUNDERS, WE LOVE YOU.

The following is an article obtained by the SIGMAS of Stony Brook from the brothers of Alpha Phi Alpha. Phi Beta Sigma is publishing it so once and for all misconceptions can no longer plague our fellow "BLACK GREEKS".

YOURS TRULY
PRINCE, PHI BETA SIGMA

Proud to Be a
Black Greek

The following commentary by Tony Brown was submitted by both Alpha Phi Alpha and Phi Beta Sigma separately.

by Tony Brown

I recently participated in celebrations to Martin Luther King from coast to coast. The first national holiday honoring this great leader was marked by events sponsored by the widest possible variety of underwriters.

In St. Louis, Anheuser-Busch and Alpha Phi Alpha, the oldest Black fraternity, held an unusually moving tribute. King of course, was an Alpha Man. That made for a natural synergism, but it also made me reflect on my undergraduate days as a gung-ho Man of Alpha.

I remember the intense pride in belonging, the honor of being identified with older, outstanding Black men, living and dead. It was a living legacy and it provided for me as a youth a firm sense of character based on ethics and a belief in God. Needless to say, this Alpha philosophy became my road map for a professional career.

I also remember one recurring criticism: "Why are Black people like you calling yourselves Greeks?" It was years before I had the factual answer to that challenge.

Greece, I learned from a more thorough study of history, was a culturally diverse pluralistic society of various ethnic and racial groups—much like the United States of today. However, the citizens were mostly dark-skinned black and brown people.

Many Greeks were called Carians, Achaeans, Cadmeans, Leleges and Garamantes. All of these tribes were members of the Pelasgian nation. They were also all Black.

The Pelasgians came to what is now known as Greece from the Saharan region of Africa, Egypt and old Palestine. The Garamantes were the



"Greece was a culturally diverse, pluralistic society of various ethnic and racial groups – much like the United States today. However, the citizens were mostly dark-skinned black and brown people."

first to colonize ancient Greece. They arrived around the 4th millenium B. C. Originally, they were from the Western Sahara.

The Aryan Greek period, when the Kurgan tribesman became rulers of the Aegean, of White rule did not begin until 600 B. C. As you can see, Black people ruled Greece until that time.

Greek mythology is replete with Black history, as we have come to identify certain events. The Amazons, for example, were symbols of Black matriarchal societies on the Black (note the term) Sea.

George G. M. James, in "Stolen Legacy", gives proof that Greek philosophy came from ancient Egyptian wisdom. As a matter of fact, Socrates was persecuted by the Aryans (Whites) for his teachings. Which leads me to suspect that he was one of us, a Pelasgian.

Homer, author of "Illiad" and "Odyssey," was a Carian. Euclid, another great Greek, was also Black. Of course, "His-Story" books present all great Greeks as White.

Ulysses, Achilles and Hercules were also Pelasgian, some of whom were also know as Danaans and Achaeans. And remember that in Homer's "Illiad," the only Aryan heroes were the Hellenes. All of the other heroes were Danaans and Achaens.

Therefore, it was most fitting that Martin Luther King, a Greek, was celebrated by his Greek brothers of Pelasgian descent in Alpha Phi Alpha. We have Henry H. Brown, Vice-President at Anheuser-Busch and an Alpha, to thank for bringing the two worlds together.

And because of history and Black History Month, I am, therefore, proud to be a Pelasgian-African-American-Greek member of Alpha Phi Alpha.

Did You Know?

by Mia Williams

Did you know that many everyday items we use were invented by Blacks? It has been said that Blacks in the past have not made any contributions to society. Here are a few inventions and contributions that have not only benefitted America but the whole world. We salute these people in honor of Black History month.

July 9, 1893 - Dr. Daniel Hale Williams performed the world's first open heart surgery without anesthesia. He also founded Chicago's Provident Hospital.

July 18, 1905 - Granville Woods received a patent for railway brakes.

May 22, 1899 - Percy L. Julian, isolated soya protein as basis of Aero-Foam, the chemical used in fire extinguishers.

June 15, 1877 - Henry O. Flipper became the first Black to graduate from West Point Military Academy.

May 7, 1878 - J. R. Winters received a patent for the first fire escape ladder.

October 13, 1831 - Jo Anderson, a

slave, invented the grain harvester.

August 23, 1892 - O. E. Brown received a patent for the horseshoe.

March 16, 1827 - First Black newspaper in the U.S. was the Freedman's Journal published in New York City.

October 10, 1899 - J. W. Butts received a patent for the luggage carrier.

November 23, 1897 - J. L. Love received a patent for the pencil sharpener.

October 12, 1925 - Xavier Univer-

sity, the only Black Catholic college was founded.

August 2, 1847 - William A. Leidesdorff launched the first steamboat in San Francisco Bay, CA.



The Barakas: Verses On The Struggle

by Terrence Nunes

"Without Struggle There Is No Progress/Death to Apartheid!" These two statements exemplify the theme for Black History Month 1987. Although this theme serves to give us something on which to focus our thinking while observing and participating in the many activities scheduled for this month, the overwhelming feelings felt while reading or listening to either statement should make an individual realize that as long as oppression exists, in any form, it might well be the theme of our lives.

There are those who feel strong emotions are a necessary accompaniment of any man's struggle and if this is true, then poetry, such as that recited by Amina and Amiri Baraka, serves as an excellent medium to bring forth the emotional content of this month's theme. The reasoning behind this pronouncement lies in the definition of a poem. A poem is a verbal composition having the suggestive power to engage the feelings and imagination, typically through the highly structured patterning and movement of sound, rhythm, and meaning characteristic of verse.

The recital took place on Wednesday, February 4th and began promptly at 6:30 pm. Amina Baraka read a few of her selections first. Freedom was a major issue of her works and in "Soweto Song" and "I Wanna Make Freedom" Imperialism is directly attacked for being an inhibitor. "Soweto Song" seems to be cry of a warrior born of Africa — "i come from the womb of Africa...to fight my peoples enemies" — wishing to right the wrongs committed to her people. The warrior is shown to be a woman by the verse — "to stab the savages that sucked my breast" and her aggression towards Imperialism is emphasized by the two consecutive verses —

i come to burn out the eyes of Imperialism
i come to chop of its head.

"I Wanna Make Freedom" tells in the form of desires (each verse begins with "i want...") the struggle and history of blacks in America. The attention is outwardly drawn towards Imperialism in the last few lines of the poem —

i want to assault the United States of America
& Super-power contention
so i can stand with the rest of the Third World
against Imperialism.

Two of the works presented by Amiri Baraka were "AM/TRAK" and "Why Don't You Fight?". The first poem mentioned was a quasi-biography of John Coltrane. It offered an informative outlook on his contribution, through music, to the constant struggle of blacks in America. He is metaphorically referred to as the spirit of the sixties. His music provided inspiration for the Civil Rights Movement and some of his lyrics even gave instruction to the people.

Meditations
Expressions
A Love Supreme
(I lay in solitary confinement, July 67
Tanks rolling thru Newark
& whistled all I knew of Trane
my knowledge heartbeat
& he was dead
they
said

DUBE

continued from page 5

partment, and the constant disregard shown toward us should have prepared us for an assault on Africana Studies' black faculty and students who are apparently viewed as not qualified to receive the respect that serious scholars, artists, teachers, and students obtain in all other sectors of the university.

THE LYNCHING OF FRED DUBE

The Dube tenure decision really is to confirm that black professors and staff and students are still slaves who must "stay in their places" while SUNY administrators, bigots, and racist politicians are still slave masters.

ZIONISM AND APARTHEID

4) If indeed it has been Zionism; ie., Israeli Imperialism, not religious vision, that has forced

SUNY's attacks on Fred Dube, the Africana Studies Program and black faculty and staff and students at SUNY, then there is no doubt it is racism. This has been shown.

Israeli Imperialism has long been in collusion with South African Apartheid as one of their main weapon suppliers and trading partners. The fact that Dr. Dube is a leading member of the ANC, banned and exiled from his own country, who has been imprisoned on South Africa's notorious Robben Island, makes us almost certain that the linkages between Apartheid and Israeli Imperialism also exist here at Stony Brook to continue Dube's torture and harassment.

5) Why did Neal and Wharton resign?

We also want to question and demand an investigation of why two black administrators (one the highest ranking at Stony Brook, Homer Neal, then Provost, and Clifton Wharton, then Chancellor of the SUNY system) lent their names to this disgraceful denial of Dube's academic status, thereby overturning the lawful decision made by Dube's university peers, but further, in both cases, why did these two ad-

ministrators immediately resign their positions after their part in the shameful attack?

How is it, for instance, that Wharton went from an \$89,500 a year position as Chancellor of the SUNY system to a \$500,000 a year position as head of the TIAA Retirement fund?

6) We have requested that the New York State Legislative Black and Puerto Rican Caucus and the Congressional Black Caucus initiate an independent investigation of the Dube affair and convene a full hearing at Stony Brook's campus as soon as possible to shed real light on the undermining of academic freedom and the Nazification of the SUNY system. All participants in the process, including Drs. Wharton, Marburger, and Neal, will be asked to participate in the hearing.

We also, of course, support any action that Professor Dube sees as necessary.



And yet last night I played *Meditations*
& it told me what to do
Live, you crazy mother
fucker!
Live!

& organize
yr shit
as rightly
burning!

"Why Don't You Fight" expresses the pain and suffering of the slaves of this country's past. The oppression of an entire race of people because of their differences in appearance, language, and culture was the focus of the poem.

they want
tomorrow

lost
yesterday

pain today

Singing Slaves The

Slaves

Singing

All of the literature was presented with so much enthusiasm that the audience could not help but become captivated by the performance. The entire session was recorded by the African Studies Department which provides anyone not fortunate enough to attend the opportunity to live the experience for themselves.

Bob Marley Day

by Zachary R. Dowdy

On Friday, February 6 the Stony Brook Union sponsored Bob Marley Day, an annual commemoration of the famous reggae legend. The Day was part of the many cultural events being held this month of February, Black History Month. The festivities commenced at 12:00 noon in the Union's Fireside Lounge with various selections from the Marley collection. Records from other recent artists were also played while the CSO (Caribbean Students Organization) sold dishes of food.

At 5:00pm Ras Mike, Ras Barry, Ras T. Ashaber, and Ras Marvin conducted a Rastafarian Rap Session. During this talk session, which was also broadcast on Stony Brook's own WUSB (90.1 FM), the four rastas conveyed some particulars of their unique culture.

The Rastafarian culture emerged in Jamaica in the 1930's. A "Rasta man" follows the doctrine of the former Ethiopian King Haile Selassie. This king is alleged to descend from David and Solomon from the Bible. Some other people who influenced this Rasta movement are Marcus Garvey and Bob Marley. The Rastafarians consider these men gods in their own right, prophets for a people. Marley's music served as an uplifting breeze which invigorated the people. Bob Marley, according to Ras T. Ashaber, "served as an ambassador to the people." He put the people's situation into a clear perspective and he collectively moves the people with his prophetic lyrics. The "situation" which brought on the Rastafarian culture is that of oppression. The Rastafarian movement emerged as a result of the oppression which was inflicted upon the black people of Jamaica

by the British Empire. Our council of Rastas at this rap session intimated that this type of movement could arise anyplace where a people was being oppressed.

The Rastas also said they wanted to inform the public of their culture so that they may clear up certain mystiques and hostilities other people feel towards Rastafarians. The "Rasta man" is frequently feared by people. He has



great difficulty finding suitable employment because of his "dread locks." The essence of dread locks is similar to that of Samson, the mighty biblical figure. Samson's source of strength lay in his hair. The longer his hair was, the stronger he was. The Rastafarians believe their locks are not necessarily a source of physical strength, but of freedom. The "Rasta man" derives a certain sense of freedom through the unrestricted extension of his hair. The locks are a statement, a statement of autonomy. But the "Rasta man" is not a Rasta man because he sports dread locks. The Rasta man is only a true Rasta if his heart is true to the way of the Rastafarian.

Rastafari is not a religion but it is a culture. The Rastafarian believes in "God" but he also believes man can become a god. The Rasta be-

lieves "God" is a person's individual ideals, principals and philosophies concerning himself and natural phenomena. Insofar as the Rasta strives to live by these set ideologies, he becomes a god as his goal is realized.

Many people frown on the Rastafarian because of his extensive use of Marijuana or "Ganja". The Rastafarians at the session said "Marijuana does not harm the body and men should be permitted to indulge in this religious freedom." Marijuana is used in many cultures as a medicine. But the Rasta does use it to "induce mystical revelations." Not all Rasta men smoke marijuana, Ras T. Ashaber said, but the ones who do practice it as part of a ritual and not strictly for hedonistic pleasure.

Also scheduled for the Day was a poetry reading by various poets as well as live reggae performances by five bands. The Day lasted roughly fourteen hours and it was a successful tribute to Bob Marley. This article focuses on the nature of the Rastafarian culture because one must understand the Rasta in order to fully appreciate the music of Marley. According to Ras Mike "Rastafari is not a religion but a way of life, a culture. It is a philosophy. There are no set standards. It is a certain knowledge." The Rastas who conducted the rap session want to educate the laymen so they may understand the Rasta's cause. "The people must wake up and live!" - Bob Marley.



Baldwin

continued from page 2

they do. They really know the results too. It is simply hard to face it because it's hard to change. But sometimes it is better to take stock of who and where and what you are before time takes stock of you. We can forgive each other but time does not forgive. And we have to use the time. I don't know how other to put it but I know the time is late. I know that it is time that we took this country in our own hands. Do not misunderstand me. I am not a revolutionary, at least not in that sense. I think that armed revolution, like war, is obsolete. Something else must be done. What that is, you ask me, I can tell you I don't know how to do it. But I know it must be done. And I know that the first step is reconciliation and confrontation. Reconciliation of ourselves with each other and confrontation with our time has to begin now among us. And the key to that complication is really to excavate our proper history, to face it and to take it out of the hands of the merchants who package and sell to our politicians. Thank you.



'We Are Dube'

