

Blackworld

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A.I.M. Program In Search Of New Director

by Camille Nelson

The AIM Program here at Stony Brook is currently looking for a new Director to run the program starting next fall. As reported last semester, G. Michael Bagley was relieved of his duties as Program Director and Associate Director Bernette Henry was not offered a new contract by acting Vice Provost Aldona Jonaitis. Dr. Bagley will be staying on in AIM until a new director is found and then he will begin teaching full-time in the Africana Studies Program. Dr. Henry will be leaving Stony Brook in May.

Dr. Bagley and Dr. Henry expressed both shock and displeasure with the decision. "She'd never even talked to me about my work and what I'd been doing," said Dr. Henry of Jonaitis. Says Dr. Bagley "She said initially that she wanted to make changes in the program... 'more dynamic leadership' is how it was put. I attribute that to her not being involved with the program and the students, just not having an awareness of the leadership that I think that I've provided." Dr. Jonaitis was appointed acting Vice Provost after the spring semester of 1986, replacing Vice Provost Graham Spanier. She says of her decision, "Dr. Bagley has done a nice job in directorship of AIM... The main reason for my actions was to improve the program which has not much to do with Dr. Bagley but with my desire to start moving ahead fast. We can't stay at the same place. If we do we're going to go backwards."

Dr. Henry was told last November that her services would no longer be needed as of February 11, 1987. She then asked to be allowed to resign effective May 15 so that the program would not be affected by an administrative change in mid-semester. Still, her termination dismayed her. "I've always been open to suggestions for improvements. I'm not hypersensitive to criticism. If there are things they felt should have been improved then I think they should have expressed that." Dr. Bagley agrees. Of the day when Dr. Jonaitis first told



G. Michael Bagley and Bernette Henry

him of his reassignment, he recalls "She seemed to be very upset about the way the program was being run. I said this is the first time any of this is coming to my attention." Dr. Jonaitis insists that her decision was not sudden nor was it arrived at hastily. "After an enormous amount of consultation and discussion with the President, Provost and a good number of members of the minority community's faculty and staff, it was decided that we need to have a search for an Assistant Vice Provost for Special Programs to administer, enhance and improve AIM," said Jonaitis.

Dr. Aldustus Jordan of the Stony Brook Medical School and Dr. Bruce Hare both of the Black Faculty and Staff Association confirmed that they were among those contacted by Jonaitis as to their opinions of the AIM Program and both approved of the change. However Professor Amiri Baraka, Director of the Africana Studies Program was not spoken to until after the decision had been made. Jonaitis simply asked Baraka if AFS had room for Bagley. Baraka says of her decision to remove Bagley, "I do not support it and I was not consulted about it until after. When Jonaitis talked to me, it was a fait accompli." Baraka added that since Bagley had already been teaching in AFS

as an adjunct, he will be welcomed as a full-time professor.

The new director for AIM will have the title Assistant Vice Provost for Special Programs and he or she will then choose an Associate. The search committee chaired by Professor Roman de la Campa of Hispanic Languages, has already received in-house resumes for the position and will be conducting a nationwide search. Dr. Jordan, a member of the committee says, "I'm very pleased with the group that's been assembled... [We have] some people who are both active and visible in terms of having represented constituencies who are served by the AIM program." Dr. Bagley and Dr. Jonaitis are currently working out the details of his participation in future special projects, a role Jonaitis feels will allow him to exhibit his "genuine skills and very extraordinary qualities." Dr. Jonaitis and those who approved of her decision assure the students that the AIM program is not at all in jeopardy. "I'm aware that some rumors sound like we're trying to hurt AIM. If anything, there's a real commitment, at least on my part to strengthen it... My own personal highest priority is to improve the AIM program."

Stony Brook Student Hanged In Park

by Yvon Magny

A black man was found hanged in Central Park on March 13th at 12:05 a.m. The body, which was identified as that of ABDY SAYED a Stony Brook student, was found according to Newsday, "hanging in a limb — fourteen feet above the ground with hands and feet bound."

Evidences, according to the Police, show that ABDY has committed suicide "because he was depressed about his mother."

A senior student majoring in Economics ABDY was 35 years old and a native of Ethiopia. However, contrary to previous reports, he was not an "Exchange Foreign Student." "He was not a foreign student and was not considered a client of my office because he was a permanent resident student." Said Dr. Lynn Morris, director of the Foreign Students Office.

When considering the case in the context of suicide, another question that will probably come to everyone's mind is whether the "victim" was in good academic standing or was not about to graduate this May as he has expected to?

In an attempt to both get some factual answers to these questions and provide our readers with 2 more or less objective interpretation of ABDY's apparent suicide, Black World contacted the University's officials concerning the matter. Unfortunately the informations requested were "strictly confidential." Citing the Buckley Amendment, they made it absolutely clear that they are not allowed to release any information about a student to anybody, except what is listed currently in the Campus directory.

ABDY's "death" will remain indeed a deep shock, a great deception and... an enigma to many. We in Black World sincerely deplore the death and extend our sympathy to his family and closest acquaintances.

Inside:
Fred Douglass
Africana Studies
Black Church

What To The Slave Is The Fourth Of July?

by Frederick Douglass

Fellow citizens:

Pardon me, and allow me to ask why am I called upon to speak here today? What have I or those I represent to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits, and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions. Then would my task be light, and my burden easy and delightful. For who is there so cold that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man.

...I say it with a sad sense of disparity between us. I am not included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The

children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow citizens, is "American Slavery." I shall see this day and its popular characteristics from the slave's point of view. Standing here, identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this Fourth of July. Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity, which is outraged, in the name of liberty, which is fettered, in the name of the Constitution and the Bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery--the great sin and shame of America! "I will not equivocate; I will not excuse"; I will use the severest

then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then I will argue with you that the slave is a man!

For the present it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are plowing, planting and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver, and gold: that while we are reading, writing and cyphering, acting as clerks, merchants, and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators, and teachers: that while we are engaged in all the enterprises common to other men--digging gold in California, capturing the whale in Pacific, feeding sheep and cattle on the hillside, living, moving, acting, thinking, planning, living in families as husbands, wives, and children, and above all, confessing and worshipping the Christian God, and looking hopefully for life and immortality beyond the grave--we are called upon to prove that we are men?

Would you have me argue that man is entitled to liberty? That he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to understand? How should I look today in the presence of Americans, dividing and subdividing a discourse, to show that men have a natural right to freedom, speaking of it relatively and positively, negatively and affirmatively? To do so would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven who does not know that slavery is wrong for him.

What! Am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them

without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood and stained with pollution is wrong? No; I will not. I have better employment for my time and strength than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman cannot be divine. Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is past.

At a time like this, scorching irony, not convincing argument, is needed. Oh! had I the ability, and could I reach the nation's ear, I would today pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and a stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be exposed; and its crimes against God and man must be denounced.

What to the American slave is your Fourth of July? I answer, a day that reveals to him more than all other days of the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are to him mere bombast, fraud, deception, impiety, and hypocrisy--a thin veil to cover up crimes which would disgrace a nation of savages...

"The rich inheritance of justice, liberty, prosperity and independence bequeathed by your fathers is shared by you, not by me."

blessings in which you this day rejoice are not enjoyed in common. The rich inheritance of justice, liberty, prosperity, and independence bequeathed by your fathers is shared by you, not by me. The sunlight that brought life and healing to you has brought stripes and death to me. This Fourth of July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak today? If so, there is a parallel to your conduct. And let me warn you, that it is dangerous to copy the example of a nation in irrecoverable ruin. I can today take up the lament of a peeled and woe-smitten people.

"By the rivers of Babylon, there we sat down. Yes! We wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive, required of us a song; and they who wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Fellow citizens, above your national, tumultuous joy, I hear the mournful wail of millions, whose chains, heavy and grievous yesterday, are today rendered more intolerable by the jubilant shouts that reach them. If I do forget, if I do not remember those bleeding

language I can command, and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slave-holder, shall not confess to be right and just.

But I fancy I hear some of my audience say it is just in this circumstance that you and your brother Abolitionist fail to make a favorable impression on the public mind. Would you argue more and denounce less, would you persuade more and rebuke less, your cause would be much more likely to succeed. But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slave-holders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia, which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of these same crimes will subject a white man to like punishment. What is this but the acknowledgement that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute-books are covered with enactments, forbidding, under severe fines and penalties, the teaching of the slave to read and write. When you can point to any such laws in reference to the beasts of the field,

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THE M.L.K. ROCKERS

During the reception after Ms. King's lecture there was an example of creative and positively channeled energy. When sixteen young men of similar age but varied nationalities began to rap. This group of young men from Bellport High School called the "M.L.K. ROCKERS" did a rap commemorating Martin Luther King Jr. The rap was entitled "Let's Do The M.L.K. Thing".

Africana Studies: Still A Program

by Jackie Distant

On Wednesday, March 18 I conducted an interview with Professor Amiri Baraka, Director of the Africana Studies Program, concerning the program and its delay in receiving departmental status.

Jackie: When was the AFS Program implemented and how long have you been with it?

Baraka: The program was founded in 1969 and I've been here since 1979, that will be 8 years in September.

Jackie: What were the conditions that prompted the establishment of this program? Was it due to the civil rights movement?

Baraka: Black Studies (in general) didn't come into being until 1967. I was visiting professor at the campus where it started, which was San Francisco State. And it started there because of the general militancy, but also that's where the Black Panther party was operating through the Black Student Union. And it was definitely a result of the civil rights movement and I think the attacks on Black Studies today are based on the lessening of the intensities of the civil rights movement. Whenever it is intense there is progress.

Jackie: Once the Program was implemented what were its major goals?

Baraka: I can't speak for the people that were present when it was initiated, but my own thinking is that it was a question of bringing democracy to education. By not reflecting the lives and history of the African peoples, particularly the Afro-American people in the USA, its a distorted, warped and racist curriculum. And I think that black people are the ones who suffer most from that because it reduces our capacity to build the kind of institutions and contribute to changing those American institutions so that they're really democratic. Still at Stony Brook, about a year or two ago, a graduate student came up to me and said "It's possible to get a

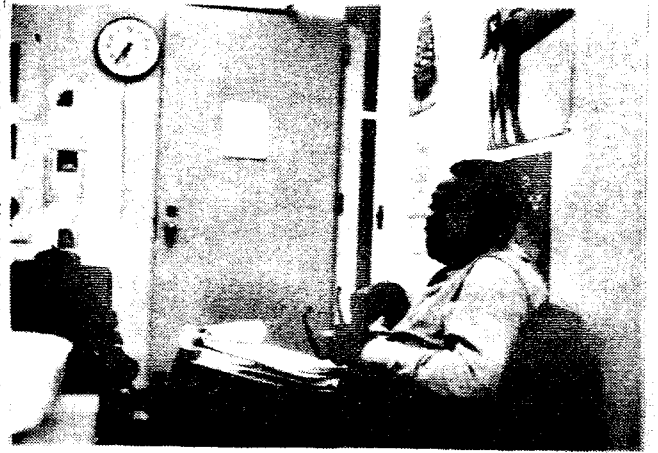
degree in American History at SB without mentioning the Afro-American people. And that's difficult, it seems to me, because particularly the 19th century and the whole civil war were major conflicts in the United States. Again, the 60's, the Black liberation movement, the civil rights movement, Dr. King, Malcom X, and how that dove tailed in the antiwar, antivietsnam era. I don't understand how you can not talk about that, but they do. Black Studies, Africana Studies, Pan-African Studies if you will from the beginning sought to democratize American education, making it whole rather than just a racist distortion.

Jackie: What is the difference between a program and a department?

Baraka: A department has more resources at its disposal. It has more of an impact therefore its able to draw more students. Impact meaning more prestige, it then is able to spin off a graduate program much more easily. And without graduate programs you cannot have too many majors—we might have three Africana Studies majors and maybe seven or eight minors, and that's just because it's only a program. As a program it means it is not really permanent. We are fighting for departmental status to get more resources and to get more stability and to get more prestige and impact so that we can have more students and have a more general effect on the people that we're focused on.

Jackie: What does the future hold for AFS?

Baraka: We think that in the next year or so we will have it (departmental status). We're going to intensify the pressure on these folks. We were evaluated when I was the chairman before in 1983 and the outside evaluators found the program to be first rate and they also found that it did need departmental status and graduate programs. Now we're going to try to make even more of an effort toward that. The Dube business obviously detracts from it. It diverts our energies and causes us to have to deal with a defensive thing rather than a progressive offensive thing.



Jackie: What's their reasoning for delaying the status change?

Baraka: Well, there were all kinds of political problems that they saw wrong with the AFS program. I think they thought that they could demean us by saying that we lack seriousness, that the program was not a serious scholarly program, and that it was not an academically sound program. But that's absurd. That can be

testified to by anybody who has taken a class with us or anyone who has taken the time to read the kind of writings that members of this faculty have written defining Black Studies and its use. We believe that Black Studies should be taken at least one semester by everyone on any university campus. White, black, orange, green, yellow—whatever. When people are ignorant it contributes to things like racism. And black people need Black Studies desperately but these other people need it even more than us because their problem is that they don't know anything about black people and what they know usually is erroneous or contemptuous and that contributes to racism. Whatever the nature of our present problems worldwide, and they are many-fold, the African people are the creators of civilization. For a people whose world history is so

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The Media And Black America

by Zachary Dowdy

On Feb. 16 Professor Bill McAdoo conducted a forum entitled "The Media and Black Liberation." As a part of Black History Month, this symposium addressed the issue concerning blacks' portrayal in the media.

McAdoo opened the discussion with some enlightening words on the nature of the circulating periodicals during the Pre-Civil War era. The dominant media during slave-times openly supported slavery, McAdoo said. "The black man was depicted as a sub-human creature that was only fit to be a slave." Professor McAdoo observed that many educational institutions which socialize generations has distorted history. In *The Growth of the American Republic* by Samuel Elliot Morison and Henry Steel Commager, the writers state that "Sambo suffered less than any other class in the South from its "peculiar institution." The majority of slaves were adequately fed, well cared for and apparently happy. Although brought to America by force, the incurably optimistic Negro soon became attached to the country, and devoted to his "white folks." Slave insurrections were planned but invariably betrayed by some faithful black; and trained obedience kept most slaves faithful."

Extensive research performed by McAdoo suggests that the contrary was true. "Slaves were controlled by a series of laws which

denied such freedoms as: the right to assemble, the right to bear arms, and the right to travel freely." There was no basic protection for the slave's person. The majority of the U.S. Army was stationed in the South prior to the Civil War and each Southern state was equipped with a standing militia. These two armed forces worked to secure the slave-owner's hegemony.

In spite of this overwhelming display of force, many slaves still rebelled. We are all familiar with the efforts of Harriet Tubman, the conductor of the Underground Railroad, who led hundreds of slaves to the North. Nat Turner also demonstrated the contempt with which he held the system of slavery with his massive revolt in 1831. Another such insurrection that occurred, or that had potential to occur, was organized by a mulatto named Denmark Vesey in 1822. This uprising was planned on the pretenses of "involving thousands of Negroes bent on slaughter and rape." This particular revolt was foiled due to betrayal by a conspirator who was "loyal to a kind master." Vesey and scores of others in his group were executed. One must question the validity of Mr. Morison and Commager's assumption that slaves were peaceful and contented.

While in high school many of us learned that the Civil War rose out of the struggles of abolitionists to discontinue an inhu-



mane institution. Dr. McAdoo's report asserts that these revolts, and many others that occurred, were a stronger stimulus for a Civil War than the media suggests. We were also taught that Lincoln was sympathetic to the cause of enslaved blacks and that he issued the Emancipation Proclamation out of an altruistic urge to ameliorate the slave's condition and unite the Union, both black and white people. In Hofstadter's *The American Political Tradition* we gain insight into Lincoln's actual perspective. "I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equal-

ity of the white and black races [applause]; that I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people... And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race." -- Abraham Lincoln.

"We have a tradition, a heritage, of racism." McAdoo said, "When we read newspapers we get a story

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CARIBBEAN WEEKEND

'87

Friday April 24th
Starting at 11 a.m.

Parade (carnival Style),
 With a Steel Band.

At the Union Fireside Lounge:
 African Dance Troupe,
 Calypso & Reggae Dance
 Contests,
 and Exotic West Indian Foods.



Saturday April 25,
Starting 8 p.m.

Sharp!

Free Cultural Show
 at the Union Auditorium.

Featuring:

Cheryl Byrons and the
 Marie Brooks African
 Caribbean Dance Theatre
 and other Performances.
 Party afterwards in the
 Union Bi-level

\$3.00 W/SBID
 \$5.00 W/O/SBID



Sunday April 26th.

Free Picnic in Soccer
 Field

with Music and Games

Later That Evening

Free Pool Party in the Gym.

DIRECTIONS:

BY CAR
 Take the Long Island Expressway (Route 495) east from the Queens Midtown Tunnel (Manhattan) or from the Throgs Neck or Whitestone Bridges (Bronx). Take Exit 62 and follow Nicolls Road (Route 97) north for nine miles.

BY RAILROAD
 Take the Long Island Rail Road's Port Jefferson line from Penn Station (Manhattan) or Flatbush Ave. (Brooklyn). Change at Jamaica or Huntington, per timetable, for Stony Brook. Cross tracks for free campus bus.

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ENTER AT YOUR OWN RISK



THE EROGENOUS ZONE

Friday April 3, 1987
 Union Bi-Level 10PM until ...

\$5.00 w/SB I.D.
 \$7.00 W/O SB I.D.

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College should be the most important grooming period for this country's young adults. Some of us are here to learn but some others are here to be trained. In this "land of the free and home of the brave" not many of us students are brave enough to question authority and as for academic freedom (at least here at Stony Brook) it is non-existent. Listening to the media, one gets the distinct impression that today's college students are an unenlightened conservative lot. For the most part, this assessment is quite true in light of the numerous incidents of blatant racism on campuses nationwide. It is also understood that this racist climate was fostered and is still perpetuated by the Reagan Administration. For if a president sits idly by during Howard Beach, the Citadel incident, Forsyth County and daily murders in South Africa, without uttering a word, then his position is quite clear.

However, those students who are in college to learn and not to be trained should not be overlooked nor lumped into the "inactive" category of their duller brethren. After all, it was students who spearheaded the South African Divestment campaign that forced many institutions to divest and shamed Congress into enacting mild economic sanctions against South Africa (mediocre is better than nothing, for the time being). And, once again it is students who are aiding in the fight to free Nicaragua from U. S. military aggression. For example, some students here at Stony Brook have organized a "Fast For Nicaragua" campaign aimed at raising

money to help build a nutrition center in Nicaragua. It is well known that the U. S. backed contras consider schools and health care facilities prime targets in their illicit war to destabilize the Sandinista government and demoralize the Nicaraguan people. Any action taken to offset this terrorism especially when taken by the citizens of the terrorists' suppliers, is laudable. We congratulate those involved in the campaign for their courage and conviction.

For those of us who haven't gotten to the active stage but are now beginning to question authority, ponder these:

1) Why is it that when the Eastern bloc countries give military aid to rebel groups, they are "sponsoring terrorism" but when western countries do, they are "helping freedom fighters"

2) Why didn't Ronald Reagan remember to simply ask Oliver North, and John Poindexter what happened before he fired them and allowed them to take the Fifth?

3) Why would North and Poindexter keep Ronald Reagan in the dark about their illegal money transfer to the contras when Reagan had previously gone out of his way (translate: by illegal means) to mine the harbors in Nicaragua?

Don't hold your breath waiting for the reporters on the 7 o'clock news to answer these questions. They haven't even posed them yet. Answer them yourself and then figure out why well-fed college students are willing to deprive their bodies of food for ten days.

Viewpoints . . .

CONSERVATITIS:

A MOST UNPROGRESSIVE DISEASE

by John Saudino

Conservatititis is a mental disorder that affects the members of a certain test group here at Stony Brook known as "The College Republicans".

The manifestation of this disorder was observed in the case of a certain member of the test group, a Mr. Mark LaRochelle. This patient fell to the affliction at the Nicaraguan Perspectives forum that took place in the Fireside Lounge last semester. The test environment was filled to capacity with over 200 well-wishers who had gathered to learn something about Nicaragua from Americans who had traveled there.

Upon entering the pre-forum gathering the patient fell into violent fits of delusional ranting and dogmatic promulgating. These symptoms reached the critical point when the forum started to begin, and the prospect that the patient might actually learn something about the subject matter became shockingly apparent. In a sudden automotive spasm, the patient darted out of the room in a panicked rodent-like movement.

This is an example of a phenomenon known to experts in the field as REALITY CRISIS, or "fear of being confused by the facts". Apparently this phenomenon was a fairly evenly distributed symptom among the test grouping, all of whom were forced by their affliction to be absent at the forum. This REALITY CRISIS reaches its critical or "saturation" level when, after continued obliviousness to the facts, the patient is stricken with MUTE CATATONIC BREAKDOWN-- in which, having nothing to say, the victim loses all power of reason or speech.

This syndrome afflicted another member and purported leader of the test group, a Mr. Daniel Isaacs. When a panel discussion was set up in the Tabler cafeteria to discuss the Contragate scandal, the subject matter again was focused on Nicaragua. One of the precipitating symptoms of MUTE CATATONIC BREAKDOWN which manifested itself in Mr. Isaacs is known as a very striking phenomenon called FALLACIOUS REGURGITATION: a mindless repetition of externally derived delusions. For example, when the patient was presented with the documented facts by the eye witnesses present, testifying

that Nicaragua has not one but EIGHT freely functioning independent political parties, the patient fell to twitching and entered the blurry-eyed robotic state of FALLACIOUS REGURGITATION, chanting "Nicaragua is a totalitarian Soviet beach head". The patient was shown that the word "totalitarian" refers to a country with ONE political party and that Nicaragua's EIGHT parties enjoy freedoms that America's parties can only dream of, such as free air time with which to speak their views. He was also shown that Nicaragua is backed extensively by many Western countries such as West Germany and France.

Yet, despite all of this, the patient still fell to fits of "Totalitarian Soviet beach head" along with paranoid delusions such as "They're gonna get us through the back door!" When told that the population of Nicaragua is only a tiny 3 million (roughly 1/3 the population of New York City) whereas the population of his own country is over 250 million, the patient began to cite random irrelevancies such as the repression of the Pol-pot regime or the distance from Managua to Dallas.

Apparently the source of this delusional material does not stem from the patient per se but rather their geographic origin lies somewhere in the area of Lanley Virginia. This was observed clearly as the patient's trembling hands grasped desperately at the last bastion of his distorted reality -- a "fact" booklet sent to the patient from a mysterious clandestine organization the patient called the "Central Intelligence Agency." The patient also derived other delusional ideas of reference from a father figure of his he affectionately calls "The Gipper." This perhaps aids us in understanding Freud's analysis of paternal subservience and its relation to reactionary personality traits which Freud related to latent homosexuality, but that is another matter which is best left to psycho-analysis.

FALLACIOUS REGURGITATION, however, is only a last ditch effort to stave off the inevitable MUTE CATATONIC BREAKDOWN. This syndrome has many sources. However, most experts agree that it is the REALITY CRISIS, the fear of being confused by the facts, and the total reactionary ignorance this produces, that lead the patient who, having nothing to say, becomes completely mute, as did Mr. Isaacs.

This leads us to one of the more puzzling of reactionary maladies, that of INVERTED COGNITION; the compulsion of calling things by their exact opposites. Patient No. 3, a Mr.

Juan Sanchez writes in a letter in *The Press* that is a text book example of this affliction. The patient writes about a man who, after embezzling public funds, has this money sent to a band of murdering Central American gang rapists. The patient in his INVERTED COGNITION is compelled to laud these objectively despicable acts calling the perpetrator a "National Hero."

The patient goes on to revile ostensibly liberal Stony Brook students, Steve Vestuto and Lauren Shepard, calling them "Conservatives". He then lashes out at Socialist leaders Fidel Castro and Daniel Ortega calling them "Fascists."

A similar inversion took place in the troubled mind of a Miss Celia Cibelli, who found a compulsion to revile the prototype of all anti-Socialist--i.e., a member of the very same group that this man saw fit to throw into the gas chambers by the thousands! To the normal individual, of course, the contradicton is clear, but in the twisted mind of the patient, alas, it is somehow imperceptible.

INVERTED COGNITION, unfortunately, is not merely a local affliction, it is also national. A certain part-time resident of Washington D.C., a Mr. R. Reagan, is also a sufferer. The compulsion manifests itself in various forms. Many times the patient has referred to the first strike MX-Missile as "The Peace Maker." He has also been observed referring to a group of mercenaries who take delight in burning crops, strafing peasants, and slashing womens' breasts, by calling them "The Freedom Fighters," again, in spite of documentation of the exact opposite.

As usual in such cases, the objective observer cannot quite understand what the patient could possibly mean. Does he actually mean these things? Perhaps not. However, unless this patient means to use the word "Peace" as in rest in peace, and to use the term "Freedom Fighter" to mean those who fight against freedom, the diagnosis is clear. Ronald Reagan is suffering here from INVERTED COGNITION one of the many tragic symptoms of CONSERVATITIS.

WARNING: THE SURGEON GENERAL HAS DETERMINED THAT CONSERVITITIS COULD BE CONTAGIOUS. PLEASE BE VIGILANT AND MAKE SURE YOU DO NOT BECOME INFECTED.

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Please note that VIEWPOINTS do not necessarily reflect the views of

BLACK WORLD

POETRY

Black American

I am a Black American
 Me: woman, man, child
 Ancestry?
 Mainly African in blood, background, behavior
 Centuries ago I knew no other home
 But that was long before
 I became a Black American
 Biologically mixed but ideologically Black
 Now I am blonde to ebony
 Europe, Asia and the Indians of America
 Contribute to my ethnic hash—
 Now can I physically deny them
 Without denying part of myself?

But no longer am I the good nigger
 Bowing, grinning "yassuh boss"
 To Whitey
 Of thee I do not sing
 Having reached the now of today
 I have jumped that old reservoir
 Of Uncle Toms
 No more will I inhabit a hut
 Amid those ashes of the putrid past

When I look back now
 It is to the shining glory of Timbuctoo
 The bright days of Legzeg, Benin
 And to Nat Turner, Harriet Tubman, Frederick Douglass
 Guerilla fighters for Freedom

The steel rope of blood
 Ties me to brothers and sisters
 In Africa
 But now I am also bound
 To America

My sweat and blood made mortar
 To build this land
 And I, too, own it
 If need be
 I shall sweat again
 And bleed
 To make America yield my equity

This nation has tried to force feed me
 Monotonous meals of bullshit *à la carte*
 And I will eat this no more
 The time has come
 To quit barn and kitchen
 And move into the parlor

Naturally
 I love my African kin
 But I was not born there
 My home is America
 And nothing shall drive me away
 Accept it, Whitey
 And stand aside

Burn your tired trash of racism
 Mixed with the moldy manure
 Of unlimited dollar profits
 Burn your racism
 Or watch our America burn
 I am your equal in every good way
 I will settle for nothing less
 And if I must die for what I own
 So be it
 Today at last
 I am a proud Black American.

—FRANK MARSHALL DAVIS

For Ken and Joe and Derek

sometimes
 the strength i see in you
 makes me feel
 a little older
 or a little smaller.
 times like these
 repeat themselves inside my mind
 and i see Malcolm's face and hear
 his words like silver echos.
 the heart becomes a wooden circle.
 the eye becomes
 a mirror
 that will break.

—PEARL CLEAGE LOMAX
 © 1972 by Pearl Cleage Lomax

now,
 no sense of shelter here
 as i raise the crucifix
 that stretches from sanctum
 to satellite
 from sailboat to foot soldier
 from a soulfulness
 to the sorrow
 of weeping brothers/sisters
 absolutely none

my solo is no cash award
 no burnished metals
 nor condolences
 from the NAACP
 but alas,
 a simpler thing:
 a feeling
 for the gladiator
 the hell-raiser
 the windbender
 who could soar,
 at times,
 like a blast
 thru
 the tilting Stone . . .

this, for a man
 who was a man
 and not,
 like so many
 other peddlers
 and players,
 a puppet.

—ISAAC J. BLACK

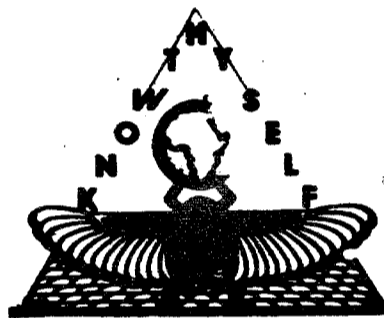
Song for a Dark Girl

Way Down South in Dixie
 (Break the heart of me)
 They hung my black young lover
 To a cross roads tree.

Way Down South in Dixie
 (Bruised the body high in the air)
 I asked the White Lord Jesus
 What was the use of prayer.

Way Down South in Dixie
 (Break the heart of me)
 Love is a naked shadow
 On a gnarled and naked tree.

by Langston Hughes



Nkrumah Never Dies

Brothers! Brothers! Brothers!
 Where have you all gone to?
 Where have you all gone to?
 I want to know where!
 I have to know where!
 How can I live without thee!
 Would I live or just survive?
 Would my life be in an empty vacuum?
 I can't understand this situation!
 I need you, I need you, I need you all!
 I woke up early one morning ten years ago,
 And I found Fanon was nowhere to be found.
 It was another dawn, and Lumumba was gone;
 I listened to the caged bird sing
 The true song of the people,
 The song of Malcolm.
 In no time the caged bird lost its beak
 And the divine song ended.
 I searched for help, for truth, for reality,
 And I found that the greatest was still around
 Singing the song of truth.

That dawn was his time;
 He left and here I am empty.
 Will this loneliness leave me alone?
 Not until I reinforce the cause,
 The just cause, the only just cause,
 The cause for freedom,
 The cause for equality,
 The cause for dignity,
 And to sum up all the causes, the cause for humanity.
 He is gone.
 Yes, he is, "Physically" speaking!
 His soul is not,
 His song is not,
 His blues is not,
 His message is not,
 His weapon is not,
 His ideology is not,
 And his de arture will produce
 Many more of him in the years to come!
 And overall Kwame Nkrumah never dies.
 —NAJIB PERBGRINO BRIMAH
 27 April, 1972



New York Winter

by Ras Marvin

Living in the winter in New York
 is like living in the North Pole.
 You know it was not like this
 long time ago
 The place we use to live
 everything did grow
 The sun shined high
 it never did shine low
 Down in the valley
 we played with Diamonds and Gold

Living in the winter in New York
 is like living in the North Pole
 Ice is everywhere
 and there is some snow
 When the sun is shining
 You feel it from your skin
 right into your soul
 What a dreadful thing
 to live here until your old.

A Poem For Second Thinkers

Sometimes
 Being quiet and careful
 Is not very revolutionary,
 Waiting for the right time
 To slap it to the man.
 We've tried that too.
 It's so easy to keep
 Putting off the right time
 Until we are old men
 Hobbling with canes;
 Old women in
 Rocking chairs licking
 Pipe dreams.

There must be
 A time and a place
 Healthy and right
 For the battle.
 Find and know it brothers,
 Soon.
 If not, forget your
 Bold rhetoric
 And blood promises;
 Swallow your swords
 And pens.

—ZACK GILBERT

How Will You Call Me, Brother

How will you call me, brother
 in the badtime . . .

I have been away so long I
 do not know
 the big drum's voice and you
 have bought their murmuring
 for so many years my voice is foreign
 in your ear
 "We own the night" but they
 own WHI TRadio
 WHI TV
 WHI Union

In the moment when their poison blurs the sun
 and the air is heavy in my nostrils
 I will need the comfort of your Blackness

How will you call me, brother
 in the badtime . . .

Have you armed your children and
 sent the old ones to the woods
 Have you fled the concrete compounds
 for the safety of the night and
 felt the softblack of your cousin
 like a tree in turbulence
 beside you

How will you call me, brother
 in the badtime . . .

Like carcasses that have begun to stink you
 have outlived their need
 you fill the air with curses and your foot
 is heavy in the land
 they pull their face and hide
 behind the opaque of their souls gathering
 blessings to come forth, armored
 in the name of the FatherSonandHolyGhost
 with an act of purification

How will you call me, brother
 in the badtime . . .

Have you armed your children?
 —MARI EVANS



Viewpoints . . .

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WE ARE DUBE!!!

by Ray Ragin

You know I really dislike having to go to the S.B. administration building as I'm sure most of us do. We are always, as students of S.B., going through the seemingly, never-ending process of staying in-line for this and staying in line for that. We stay in line for everything from financial aid to the bursar. However, Drs. Wharton, Marburger and Neal and yes, you too, Gov. Cuomo I feel compelled to come to this administration building, today and tomorrow, and tell you that we, the students of S.B., WILL NOT stay in-line and idly witness the lynching and denial of tenure to Dr. Fred Dube.

We, the students of S.B., demand Drs. Wharton, Marburger and Neal (Drs. W, M, and N), respectively, first and foremost, the promotional tenure of Dr. Fred Dube right here on the campus of S.B. and right now! This demand is an unconditional one and we reject the recent idiotic and spineless decision made by ex-Chancellor Dr. C.R. Wharton.

Drs. W, M, and N we are appalled and incensed by your blatant infringements on our rights as students, faculty members, and human beings. We are angry that you have allowed outside and racist political influences to deviate your decision-making to that which is immoral and unjust. It is through this allowance that Dr. Dube has been lynched and his rights as a scholar and ours as students have been violated.

Drs. W, M, and N you have violated our rights by denying us that, which is within your power to give, through Dr. Dube, a faculty member that has proven beyond a shadow of a doubt capable of stimulating thought. Dr. Dube has been proved of stimulating thought through the use of free, honest and factual inquiry. Dr. Dube has proven beyond a shadow of a doubt to be a scholar and if anyone believes that Dr. Dube is lacking as a scholar let them come out and state publicly their judgement as we have done and why?

Drs. W, M, and N we are outraged that you consider yourselves worthy in judging the merits of anyone's scholastic contributions and achievements. At the same time you have grossly insulted and under-estimated our intelligence by expecting us to believe that there were no external political influences in your decision to deprive Dr. Dube of his tenure and right to teach. You are sadly mistaken if you expect us to believe that this decision was strictly an institutional decision. May I ask of what kind of institution you are referring to?

Drs. W, M, and Neal and any other red-hering, partners-in-crime, we are disgusted that you have allowed your positions to force you to look the other way during the lynching of Prof. Dube. Your decision to deny him tenure was in fact the boot which kicked the chair from under him. It is ironic that the boot belonged to a man of African descent.

Dr. Marburger you have infringed our rights by taking the liberty of speaking for us when you stated publicly that you are "divorcing" the University as an institution from Dr. Dube's class. I ask how you can do this Dr. Marburger? Whereas, in fact, we, the students and faculty make Stony Brook a University and whereas, in fact, Dr. Marburger, without us you would not have a University to administrate. Dr. Marburger as you may have very well noticed by now we are not "divorcing" ourselves from Dr. Dube or his class. As a matter-of-fact We Are Dube!

Drs. W, M, and N we are in an uproar that you have allowed history to repeat itself on the campus of S. B. The lynching and denial of tenure to Dr. Dube equals: the persecution and imprisonment of Nelson and Winnie Mandela along with 22 million other black South Africans; the persecution and assassination of Martin Luther King; the persecution and assassination of Malcolm X; and the persecution and deportation of Marcus Garvey and the oppression of the minds of over thirty million people of African descent in America and the Caribbean.

Let me say to you Gov. Cuomo that we have not forgotten your role in this lynch party. Your public denouncements of Dr. Dube have indeed played a major role in this lynching. We find that your denouncements serve as a perfect example of history repeating itself. It is indeed very similar to the role played by a former governor of California. This governor was instrumental in the denial of Angela Davis' right to teach in the California University System. The name of this former governor is Ronald Reagan.

Gov. Cuomo in light of this we would not have allowed history to continue repeating itself if you had chosen to make a bid for the Presidential office. Your decision to decline candidacy was wise and just because the last thing we need is another Ronald Reagan. We cannot afford nor will we tolerate another Ronald Reagan.

Gov. Cuomo, your public denouncements of Dr. Dube have served to be not only a defamation but a defecation of character. In your greed for votes and other forms of political support, you have allowed yourself to feed on powerful, and racist political influences and the digestive by-products of which you have consumed has been channeled on the character of Fred Dube.

However, Gov. Cuomo in doing this you were not aware that we, the students of S. B. of past, present and future along with Dr. Dube and other faculty members, have created a mighty fan through our collective voices, bodies and spirits. We have made this fan to repel that which has been deposited on our heads. We bring this to your attention at a time when you feel as though you've washed your hands of the entire situation. However, Gov. Cuomo, let us tell you that you are well within reach of our fan and we assure you that before all this is over you will have more to wash than just your hands, and will not be smelling like a rose.

Gov. Cuomo your denunciation of Dr. Dube indicates that you know very little of academic freedom, Zionism and of course Dr. Dube. How is it that you could be so ignorant and publicly make such a denunciation accusing Dr. Dube of being "intellectually dishonest and pernicious"? Or did you make such a denunciation because as a politician you were weighing clout between Black and Jewish voters? Gov. Cuomo let me add further that sooner or later you will have to answer to us. Whether as concerned students of this university or as registered voters in the next Gubernatorial election of N. Y. S. you will have to answer to us.

We would like to request the immediate acknowledgement and intervention of the N. Y. S. Legislative Black and Puerto Rican Caucus and the Congressional Black Caucus. We would like these two legislative bodies to investigate the injustices inflicted and to expedite the justice which Dr. Dube has sought for the last four years at Stony Brook. To quote as Martin Luther King did in "Letters from Birmingham

Jail," "...justice too long delayed is justice denied."

Before closing I would like to set up a hypothetical situation in which I hope you can follow. First, I would like to caution everyone because what I am about to suggest may be deemed "highly-inflammatory" if they are of the Marburger school of boot-licking and ass-wiper. What I am about to suggest may be labeled as "intellectually dishonest and pernicious" if they belong to the Cuomo School of scape-goat politics. What I am about to propose may be just too pusillanimous to think of if you belong to the Wharton and Neal school of sell-out and run.

Let us suppose that I am a professor of Africana Studies and I ask you as my class, "Is Apartheid as much racism as Nazism was racism?" I would like to know if I would be lynched for equating Apartheid with racism when, in fact, Apartheid equates itself with both racism and Naziism. I would like to know if in raising such a question does that make me anti-Afrikaner? In raising such a question should I be subjected to the blind reactionary racism of P.W. Botha or any other Nazi? Botha as a matter of fact equates himself to Adolf Hitler. In raising such a question should I be made a scape-goat through the discretion of elected government officials and brown-nosing school administrators? It is questions such as these that have to be explored and I can think of no other in the SUNY system better qualified and experienced to raise and stimulate such levels of thought. No other is better qualified to teach the politics of race and racism than Dr. Fred Dube and it is within his right to discussing his teachings everything from 'A'partheid to 'Z'ionism. Further there is no one in the administration of Stony Brook or the entire SUNY system in a position to pronounce with any validity that Dr. Fred Dube lacks as a scholar.

We the students of S. B. cannot afford the loss of Dr. Fred Dube or any more professors whom have demonstrated courage in teaching that which is true and has been covered-up by politics and racism. What is further ironic is that Drs. W, M, and N will also suffer losses in their lynching of Dr. Fred Dube. They have lost their integrity as well as their minds to the highest bidders. They have lost any modicum of decency, respect and confidence we have in them in their roles as administrators and in their lives as moral and just human beings. It is clear in their decisions and in their actions in this tenure case that they have clearly given consideration only to their own so-called well being and no consideration at all to the scholastic achievements and contributions of Dr. Dube. In the lynching of Fred Dube they have lost a symbol in which they could and should look up to. In spite of the insanity that has surrounded Dr. Dube, he has not allowed it to impair his thinking morally or justly. Dr. Dube has stood firm in his position in spite of the adverse persecution he has endured. Standing firm is something in which spineless creatures are incapable of doing. Once again Drs. W, M, and N we demand tenure for Dube!



BLACK WORLD page 8

Great Kings of Africa



Hannibal — Ruler of Carthage (247-183 B.C.)

Hannibal—Ruler of Carthage (247-183 B.C.)

Regarded as one of the greatest generals of all time, Hannibal and his overpowering African armies conquered major portions of Spain and Italy and came close to defeating the mighty Roman Empire.

Born in the North African country of Carthage, Hannibal became general of the army at age twenty-five. His audacious moves—such as marching his army with African war elephants through the treacherous Alps to surprise and conquer Northern Italy—and his tactical genius, as illustrated by the Battle of Cannae where his seemingly trapped army cleverly surrounded and destroyed a much larger Roman force, won him recognition which has spanned more than 2000 years. His tactics have been studied and successfully imitated by Generals as recently as World War II.

The genius of Hannibal extended beyond the battlefield, however. After the Punic Wars, his leadership and administrative abilities brought Carthage great prosperity and prestige.

The Media And Black America

continued from page 3

that is conditioned by racism." Newspapers and professors reflect this notion of institutionalized racism which in turn reflects the institutionalized racism of this country, McAdoo said. Many people will disagree with this statement as they believe the media is largely impartial in its reportage. Dr. McAdoo feels the media intimates its racial content through a subliminal medium. The newspapers' lexicon is embodied by subtle conventions, clandestine manipulations of the language. For example, a newspaper may refer to a white couple who are unmarried but living together as "roommates." The same newspaper may call the male partner in a minority relationship of the same nature, a "common law husband," as if this type of relationship is characteristic of the minorities. And the term referring to the minorities has a negative connotation while "roommates" is infinitely more tolerable. News reports on television are also guilty of portraying minorities in an unfavorable light. Many times minorities who are apprehended for committing offenses are shown with handcuffs on their wrists, their faces fully exposed. More often than not, white offenders are not captured by the ubiquitous camera, and if they are, their captors allow them to cover their faces. Why is there this double standard which runs like a thread through all existing forms of the media?

The majority of cases which entail substance abuse concern minority abusers. Are there no whites whose lives have been destroyed by CRACK, or is this form of cocaine peculiar to the inhabitants of the South Bronx and Bedford-Stuyvesant, Brooklyn? One particularly disturbing reality is that the vast majority of stories which relay information about

minorities is wholly negative. Dr. McAdoo advocates that these practices of the media play upon the psyche of the recipient of that media and his mind may subconsciously foster racist notions. Dr. McAdoo feels that it is these conventions of the media that allow people to use a casuistry of sorts to vindicate their racially motivated actions. McAdoo says "In order for a people to be oppressed they must have something wrong with them." The media is the means by which a people's faults can be invented. The Holocaust could not have occurred if the Nazis were not in the "right" state of mind. Hitler's media characterized the Jews as inhuman. It is because the Nazis began to delude themselves into believing their new leader that they were able to commit such atrocities. The Nazis' actions were justified once they could see the Jews as inhuman. Dr. McAdoo intimated that the image that the attackers in Howard Beach had in their minds justified their aggression towards the men who "trespassed" their neighborhood. These kinds of incidents occur as a direct result of the media, McAdoo said. "The media is our only source of information. It is a very powerful influence on our psyche. Racism of the mind turns into racism of action."

The media acts as a channel through which people formulate stereotypes which in turn influence their opinions of people. Consider the commercials which incessantly are on the television. "Rarely will you see a commercial about an astronaut with a black astronaut as the subject," Dr. McAdoo said. Advertisements are meticulously planned and actively endorse racial attitudes. Just as an advertisement can entice people to purchase certain products, another

"We have a tradition, a heritage of racism. When we read newspapers we get a story that is conditioned by racism."

advertisement can allow for the fabrication of stereotypes which consequently cause people to react to the bearer of that stereotype along racist lines. People born and bred in Forsythe County, Ga. have little or no interaction with minorities yet they have sentiments towards minorities which resemble a genuine abhorrence. The county residents' opinions are a direct result of the media to which they were exposed. The majority of commercials which feature minorities show them performing blue-collar jobs or playing basketball. The same commercial will show a white executive who leaves his "9 to 5" early so he can catch a plane to Paris. Many minorities are incumbent executives in major corporations, but one may never know this if his source of information is the traditional form of media.

Prime time television series are not excluded from performing this psychological delusion. How many minority teen models do you know? How many pin-up posters have you seen in the mall of black Adonises? You surmise that minority idols just don't exist because none of them are "attractive" enough to be the spectacle of the public eye. Minorities are underrepresented in the media. Dr. McAdoo asserts that this blatant misrepresentation occurs on a very local level indeed. "9 times out of 10 you can't find something in the Statesman that pertains to non-whites." This

condition of underrepresentation is largely a result of an almost exclusively white canon of journalists. There is exactly zero per cent of the managerial people on major newspapers throughout the country who are minorities. Television series which depict blacks in responsible positions, such as the "Cosby Show" and "Benson," are comedies. Incidentally, The Cosby Show is statistically South Africa's favorite program. Is it that people derive humor in contemplating minorities of substantial economic and academic prowess?

The media distorts everyone's view of the minority. History books "separate" Egypt from Africa to downplay the fact that this great country's indigenous people were non-white. Neither whites nor minorities, who are educated in the finest institutions, become exposed to the influential blacks in history or in the present. The Third-World students must develop a collective awareness of this deception. "If one's perception of himself is as a 3rd World student, insofar as the 3rd World is viewed as inferior to the "First World," he automatically condemns himself." McAdoo suggests that we all "read between the lines" and be wary of the delusive media because "when we begin to believe the racial accusations with which we are dubbed, that is when our situation becomes dangerous."

Africana Studies: Still A Program

continued from page 3

flawed, did you wonder how they could even think of themselves as even educated? Because if you don't know the history of human society, the creators of cities and schools, the inventors of agriculture, the domesticators of animals, the creators of architecture, those are African accomplishments. Now if you then come to a society where you can say that black people never contributed—that's like putting your parents down. Racism is so bizarre because anybody who is alive on this planet is a descendent of Africans. It is also very tragic because what racism does is actually stump the development of human society. It puts a group of people in limbo and it removes them from the normal mainstream of human development. The problem is by removing people from the mainstream of human development you retard human development. How many more inventors and creators and great ideas would come from an educated world population. When DuBois said, at the beginning of the 20th century, that it was possible to feed clothe and shelter everybody on this planet in luxury because we had access and control of the resources of this planet, and still, 87 years later multitudes are suffering.

Jackie: Is it the norm for any area of study to go through this process—to be a program first and then a department?

Baraka: Only areas of study that are not traditional in terms of white supremacy's measure of what is necessary. History, english or physics, they would never be programs, but AFS they think it's just not necessary.

Jackie: Is there anything we as students can do to prompt or quicken the process of having a status change?

Baraka: The main thing that students can do is to understand it in its educational ramifications. Then they can say "Hey, I'm being deprived of my education by you keeping the Black Studies program weak. You are actually giving me less than I have a right to. You are taking my money under false pretenses." The budget for AFS for September through May is \$2,100. This coming Septmeber the budget will be \$3,100. There's nothing we can do with that. I have all kinds of books that I want to buy and I can't even do that.

Jackie: Could you give me an idea of other departmental budgets?

Baraka: What they'll tell you is that the reason those budgets are higher is because they are larger departments, but they are larger departments because they want them to be larger departments.

Baraka had no listing of departmental budgets but he did quote some figures for T.A. allocation.

T.A. Allocation for 86-87	
Economics	\$228,000
History	120,000
Pol. Science	106,000
Psychology	438,000

Sociology	228,000
Anthropology	102,000

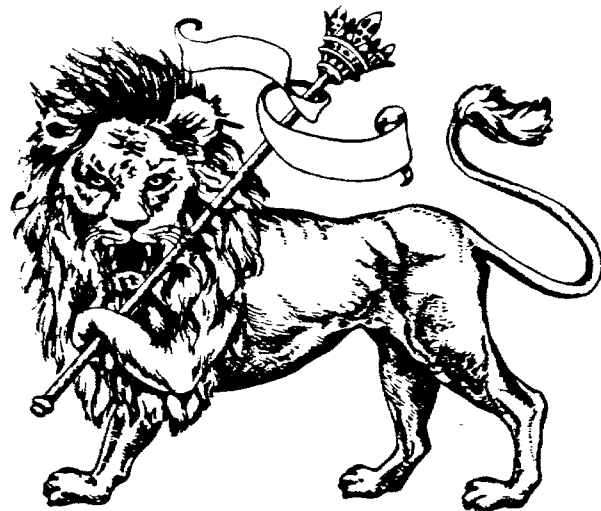
Baraka went on to state "We usually don't have any money for T.A.'s. We go through all kinds of rigamarole and we come out with 2 T.A.'s if we're lucky. As you can see our problems are the same as black people in general, there's no difference. We are poverty stricken and the stuff that we do comes from our own invention."



"Africa must unite —"

—Kwame Nkrumah

DREAD CORNER



DREAD CORNER consists of:

RAS MIKE-Dreaditor
RAS MARVIN-Irator



DREADITORIAL

RASTAFARI Greetings! In an effort to dispense with the propoganda concerning the circumstances leading to the "dethronement" of His Imperial Majesty Emperor Haile Selassie I of Ethiopia in 1974, I & I submit the following letter:

London Times April 7, 1977
From Crown Prince Asfa Wossen Haile Selassie I

Sir:

"Ever since my Father, Emperor Haile Selassie I, was deposed by the present Marxist Leninist (their own description) regime (we have, seen within two years, three heads of state murdered, two of them appointed by themselves), the world press, radio and television have made much 'sport' of the alleged billions of dollars, francs, or pounds which my Father was supposed to have deposited in Switzerland to the great detriment of the Ethiopian people.

Even serious organs of the press have indulged in this reckless pursuit, and the figures quoted (always without the slightest proof of evidence—yet never qualified by doubt or hesitation) have ranged between four and six thousand million dollars.

One French paper even quoted Swiss bankers as asking the Emperor to withhold further deposits of gold as their vaults were brimming over with his precious metal.

I am told that recently a major German television network broadcasted a similar program. An Italian paper amidst a welter of factual inaccuracies, has referred to an accord between myself and the present Ethiopian regime to divide the billions allegedly deposited by my father in Switzerland.

I need hardly add that all this is utterly untrue. Although I knew all these allegations to be mendacious and slanderous to the memory of a Great Man, I have so far kept silent, as I wished first to make the most detailed investigation.

These inquiries and searches, minute, accurate, widespread and probing have now been completed—thanks to the help of the British, Swiss, and other banking authorities.

No avenue of approach direct or indirect has been neglected or omitted, and I am now in a position to state, categorically and authoritatively, that not a single penny, cent or franc has been located anywhere.

I trust that this statement, supported by ample facts and conclusive evidence will silence the slanderers and allow my tormented family to live in peace.

Yours faithfully,

Asfa Wosen Haile Selassie
Crown Prince of Ethiopia
London April, 1977

The Rastaman needs no explanation in regards to accusations made against the Emperor, be it ignored famine (which has existed in Africa even during the time of Jesus Christ), a corrupt administration, or the depositing of billions in foreign bank accounts. These reports were made by a stalking military regime (now the Marxist revolutionary government) who no doubt would use brute force to gain access to the throne. Ironically, it is this same administration that spent millions of US dollars on a gala celebration to mark the 10th anniversary of the revolution in 1984, only weeks before the media exposed the Ethiopian famine.

I & I recognize His Imperial Majesty as the Messiah through Biblical revelations, and the chronology of the lineage through King David, as well as the lifelong accomplishments and teachings of HIM Haile Selassie I.

The Rastaman knows too well the deceit of men, and as Africans you too should recognize the fact that history can be altered, ommitted, even re-anged to serve the purpose of blood thirsty Babylon! As Berhane Selassie states in Redemption Song:

"How long will they kill our prophets
While we stand aside and look
Some say it's just a part of it
We've got to fulfill the Book
(of Revelations)

Won't you help to sing
Redemption songs
Songs of Freedom!"

RAS MIKE

MARCUS GARVEY SPEAKS

ETHIOPIA

We have gradually won our way back into the confidence of the God of Africa, and He shall speak with the *voice of thunder*, that shall shake the pillars of a corrupt and unjust world, and once more restore Ethiopia to her ancient glory.

The Psalmist prophesied that Princes would come out of Egypt and Ethiopia would stretch forth her hands unto Jah. We have no doubt that the time is now come. Ethiopia is now really stretching forth her hands. This Great Kingdom of the East has been hidden for many centuries, but gradually she is rising to take a leading place in the world and it is for us the Negro race to assist in every way to hold up the head of Emperor Ras Tafari.

(The Black Man — Nov. 18, 1930, p.4.)

AMBITION

Ambition is the desire to go forward and improve one's condition. It is a burning flame that lights up the life of the individual and makes him see himself in another state. To be ambitious is to be great in mind and soul. To want that which is worthwhile and strive for it. To go on without looking back, reaching to that which gives satisfaction. To be humanly ambitious is to take the world which is the province of man; to be divinely ambitious is to offend God by rivaling Him in His infinite majesty.



ONE JAH!

ONE AIM!

ONE DESTINY!

WRITE THE DREAD at:

DREAD CORNER
c/o Blackworld

Central Hall Rm..031
SUNY STONY BROOK
STONY BROOK, N.Y..11794



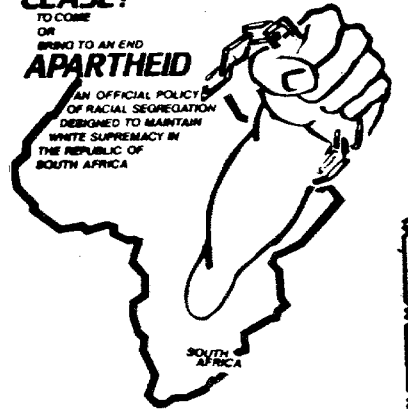
DREAD



IN BABYLON

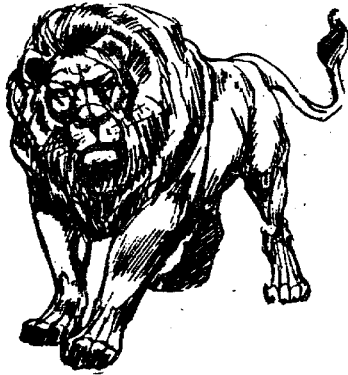
CEASE:
TO COME
OR
BRING TO AN END
APARTHEID

AN OFFICIAL POLICY
OF RACIAL SEGREGATION
DESIGNED TO MAINTAIN
WHITE SUPREMACY IN
THE REPUBLIC OF
SOUTH AFRICA



Moses said to Aaron and his sons Eleazar and Ithamar, "Do not bare your heads or tear your garments, lest you bring not only death on yourselves but God's wrath also on the whole community.

"The priests shall not make bare the crown of the head, nor shave the edges of the beard, nor lacerate the body. To their God they shall be sacred, and not profane his name; since they offer up the oblations of JAH RASTAFARI, the food of their GOD, they must be holy."



WAR OF ADUA

by Ras Marvin

Greeting in the name of the most High Jah Rastafari. As Africans not living on the main continent, we recognize the many wars taking place in Africa today. These wars are of vital importance for Africans worldwide, because they are the struggles of our people for liberation. Anyone would agree with this if they took a look at the continuing South African situation. These wars are a result of Europeans who came to Africa and tried to enslave the Africans in physical, political, economical, and mental slavery. It took from the time of the boat voyages by Columbus and others in the Fifteenth century until around the time of 1888 for the Europeans to reach the center of Africa in which they were able to divide the African Continent into fifty three nations. This past Friday, March 20th, was the anniversary of Ethiopians defeating the Italians in the Battle of Adua, 1896. The War of Adua can be considered as one of the most important Wars fought and won by Africans. This is because every other territory in Africa fell under the control of the Europeans, except Ethiopia who preserved their independence under King Menelik II. King Menelik who preceded Haile Selassie on the throne of Ethiopia is of the Solomonic lineage, from the days of Solomon and Queen of Sheba of Ethiopia. The War of Adua preserved the only independent black nation in Africa and the World from the period of 1888 to 1924, until Egypt obtain its independence from Britain.

Today, about a hundred years after the War of Adua, we still see independence struggle being fought. We Africans in the west must be knowledgeable of all the struggles faced on the mother continent of Africa. Because until the continent of Africa becomes free, Africans worldwide will not have their self-dignity. We can not expect respect from people of the world if our home is in the control of those who are raping our land and people. So we have to be in control of home, economics, and lives if we want to be an independent people. Selah.

Ras Marvin

REGGAE Music

FRIDAY 7-9 pm

ROCKIN' IRATION ON

WUSB

90.1 fm



THE WORDS OF HIS IMPERIAL MAJESTY

FORMALLY
ACCEPTING
THE TITLE OF
DEFENDER OF
THE FAITH



Venerable and Holy Fathers, In listening to the profound spiritual message conveyed by your closing addresses, and appreciating the happy outcome of your sustained efforts, Our heart has been touched by profound gladness. It should therefore be clear to the whole world from the result of your work that Your Holinesses have been guided and inspired by the Holy Spirit to accomplish your task in love and unity.

The great common tasks accomplished by this Conference in unison bestow on the true faith and true order of the Oriental Orthodox Church the admiration of the whole world.

As Solomon says, physical distance cannot be a barrier to love. Likewise, the distances among your respective countries have been abolished by the proximity of your hearts. You have thus been able to

★ speak a single tongue and think with a single mind. We thank Almighty God for enabling Us to witness the realization of Our dream in the successful outcome of this historic Conference.

★ We are therefore happy to express to you Our readiness, fortified by the results of this Conference, to invite you and the Eastern Orthodox Churches, and also other churches at a later date. We ardently hope that we shall meet once again in the not too distant future.

★ As We stated at the inauguration of this Conference, to meet together, to take council with one another, and to act in mutual co-operation, has proved a most fruitful method both in the secular and spiritual fields. Henceforth the way is open for you to follow this fruitful path, and to this end, Our help and assistance will always be forthcoming, since We support your efforts and ideas out of an unshakable conviction that it is Our spiritual duty to do so.

★ We are gratified in particular to note that the work of this Conference has been concerned purely with religious spiritual matters free from extraneous political con-

siderations. This is only fitting and proper for the church, as a symbol of peace, must follow the path of peace in all parts of the world. In this connection We are glad to note that your evangelistic mission in the world has received due emphasis in your deliberations, together with the recognition of the Christian duty to pray for the rights of man and the peace of the world. For world peace can only be made abiding by the Grace of God, through the prayers of the Holy Fathers. The truth of this cardinal fact is evident to all mankind.

We ardently hope that Almighty God shall bless the implementation of your important resolutions and decisions, just as He has made possible the successful convening and conclusion of this historic Conference.

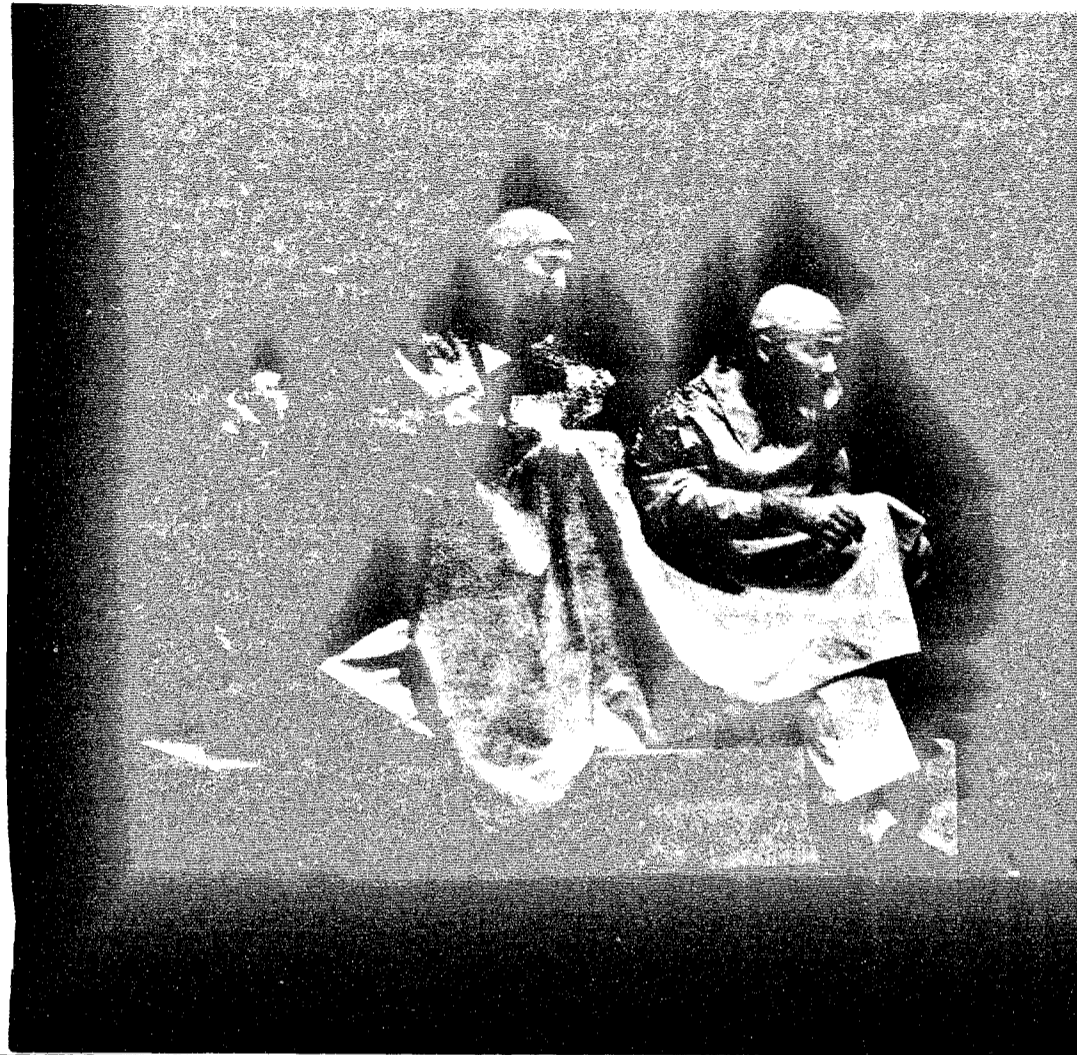
Holy Fathers, We have welcomed the title you have given Us, Defender of the Faith, with great honor. May Almighty God grace your name. May God welcome your work. We have received this title given Us by you Holy Fathers, with religious reverence. May your prayers help Us in Our effort to fulfill the task entrusted to Us.

January 21, 1965

LATIN WEEK

FRIDAY

"THEATER"



Touring Puerto Rican Theater Collection

3

PREGONES

PRESENTS

MIGRANTS!

CANTATA A LOS EMIGRANTES

A BIBLINGUAL PLAY WITH MUSIC

BY ROSALBA ROLON AND PREGONES

DIRECTED BY ROSALBA ROLON

MUSIC AND LYRICS BY JOSE M. MELENDEZ

ROSALBA ROLON, JULIO SANTANA, ALUA

COLON LESPIER

"The staging...is fluent and charming...Pregones dares to be simple. The acting is warm and direct, and filled out by fine singing in a wide range of styles."

Robert Massa
The Village Voice

"La puesta en escena resultó en un espectáculo de color, buenas actuaciones y agradable musicalización...un canto a las raíces patrióticas..."

Otto Genaro
El Vocero

STUDENT UNION AUDITORIUM

8:00PM - 11:00PM

PLUS COMEDIAN "EL DIABLO"

FREE!
FREE!

SATURDAY

A CABARET NIGHT AT "THE LATINO CLUB"

CO-SPONSOR

M.P.B.

4

curry

RAVEL

Y

SU ORQUES TA.

SEMI-FORMAL

RAVEL CANTARA

SUS EXISTOS:

"LA MAZORCA"

"CON ESE CAMINAO"

MUCHOS MAS.

PRICE \$4.00 WITHSBID

\$5.00 w/o SBID.

AT STONY BROOK

UNION BALLROOM

9:30PM - 3:00AM

DIRECTIONS:

BY CAR
Take the Long Island Expressway (Route 495) east from the Queens Midtown Tunnel (Manhattan) or from the Throgs Neck or Whitestone Bridges (Bronx). Take Exit 62 and follow Nicolls Road (Route 97) north for nine miles.

BY RAILROAD
Take the Long Island Rail Road's Port Jefferson line from Penn Station (Manhattan) or Flatbush Ave. (Brooklyn). Change at Jamaica or Huntington, per timetable, for Stony Brook. Cross tracks for free campus bus.



SEMI-FORMAL

CASH-BAR
FROM E.O.B.

THE HOTTEST
MERENQUE
AROUND

Salsa, Cumbia

by D.J. IIA

SUNDAY

"PICNIC AND POOL PARTY"

FREE FOOD

5

PICNIC AT THE SOFT-BALL FIELD

POOL PARTY AT THE GYM

FREE FOOD!

