

Blackworld

Published bi-weekly by students at SUNY Stony Brook



A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK. Week of April 27, 1987 Vol. XV No 4

BUDGET CUTS THREATEN AFS PROGRAM

by Zachary R. Dowdy

On Thursday, April 9, Professor Amiri Baraka received a memo from Mr. Egon Neuberger, Dean of the School of Social and Behavioral Sciences. The memo contained information regarding a 2% reduction in funds to be allocated for Stony Brook's academic units. These proposed financial cuts would affect all departments of the University but Baraka had intimated that a 2% reduction would terminally effect the Africana Studies Program. The positions previously held by Ernest Dube and Carolyn Brown must be filled in order for the AFS program to continue to exist. Baraka feels his program cannot sustain such a heavy cutback of two per cent as there will be no funds to restore the Dube and Brown lines.

The threat of financial cutbacks is a recurring nightmare because the University budget is processed annually. Governor Mario Cuomo submits his Executive Budget to the New York Legislature. This proposed plan consists of appropriations, expenditures, and cash disbursements that the Governor recommends. The State Legislature then votes on the Governor's proposal and the proposed bills become laws. SUNY Central, as well as all other New York State agencies, receives funds based on the budget enacted by the legislative process. To date, all these steps in the allocation of moneys have been carried out. The remaining steps include distribution of funds to specific universities, and ultimately to individual departments. The latter steps are pending SUNY Central's distributive action. Dr. Marburger said he expects SUNY Central's resolution "in the next few weeks."

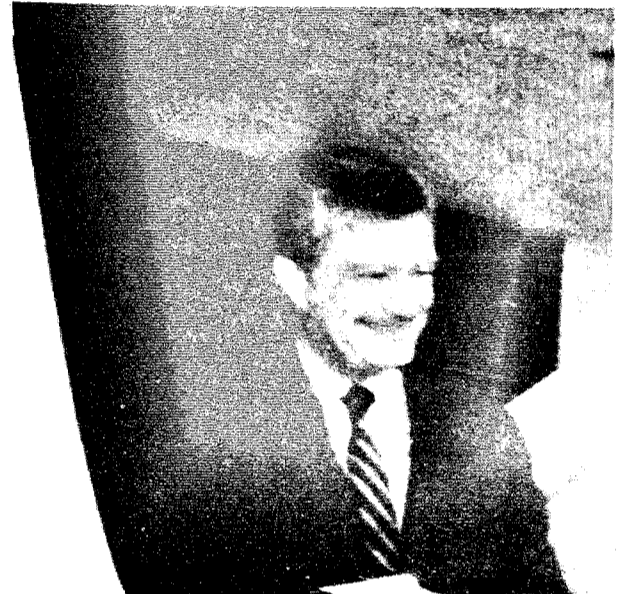
In an interview Blackworld conducted with Dr. Marburger on April 21, he relayed the source of the two per cent cutback. According to Marburger, Cuomo submitted a proposal which guaranteed SUNY institutions 98.1% of the funds required for salary expenses of each unit for the 1987-1988 fiscal year. The difference of 1.9% is called the Mandatory Savings on Salary Dollars, Marburger said. This figure is the difference between the amount of money required for salaries and the amount of money appropriated for salaries. The Legislature amended

Cuomo's proposal and reduced this figure to 1.2%, Marburger said. Incidentally, Dr. Marburger told Blackworld that one per cent totals approximately one million dollars. In February of this year Dr. Marburger assured the Deans of the University that they would receive at least 98% of the funds allotted them last year. This 98% is possibly the controversial number which implies a two per cent deficit in funds required.

I will personally see that our commitment to the AFS Program is adhered to.

Egon Neuberger became cognizant of the reduction threat and alerted the Heads of his departments. On April 23, Neuberger said this two per cent figure is still more pressing than it sounds. "Approximately 90% of our budget is reserved for salaries of faculty and staff who either have obtained tenure or are employed by contract. A two per cent cut will affect the remaining ten per cent. This remaining portion of the budget is divided into expenditures such as Supplies and Equipment, Telephones, Mail, Chairperson's salaries, and Filling Vacant Positions. This last category is Baraka's cause for concern as the AFS Program would suffer extensive damage should money be denied for the purpose of filling his program's open lines.

Upon hearing of a proposed two per cent cut in funds, Amiri Baraka contacted Mr. Arthur Eve, the Deputy Speaker of the House of the New York State Legislative body. Mr. Eve made a statement which is not wholly consistent with Dr. Marburger's statements. Mr. Eve intimated

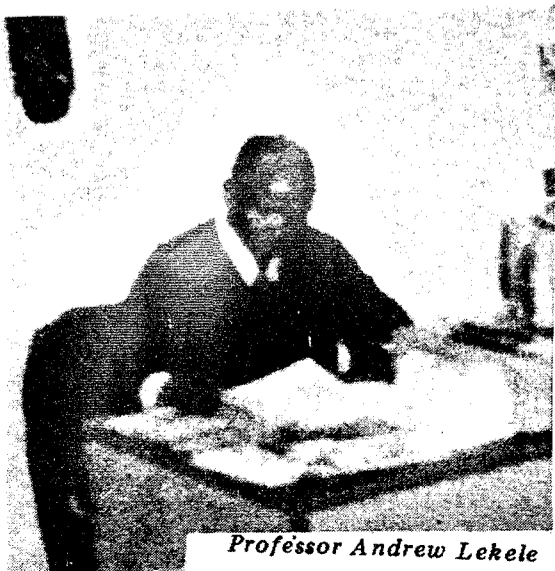


that the State Legislature had restored the full amount of money denied the SUNY System. Subsequently, the two per cent reduction is essentially accounted for in the Legislature's amendment to Cuomo's proposed Executive Budget, according to Mr. Eve.

Egon Neuberger was informed of a possible reduction by the Office of the Provost. Stony Brook's Provost, Jerry Shubel could not be reached for comment but Neuberger understood that the Provost anticipates these cuts will be realized.

Dr. Marburger told Blackworld that he would take measures to secure the AFS program regardless of a financial cutback "There will be resources to replace Dr. Dube and Carolyn Brown." Dr. Marburger gave his personal guarantee that the AFS Program would be preserved even at the expense of other programs at Stony Brook. "The Administration has a commitment to sustaining the strength of the AFS Program, and I will personally see that our commitment is adhered to," said Dr. Marburger.

AFS EYES NEW PROFESSOR



Professor Andrew Lekele

by Camille Nelson

On Tuesday, April 28, the Africana Studies Program presented its leading candidate to take the place of AFS professor Ernest Dube. This is Professor Dube's last semester, as he takes his case to court to legally fight his denial of tenure by Stony Brook and SUNY administration. Dr. Andrew Lekele is a fellow South African who's academic interests are similar to Dube's, i.e. teaching the history and politics of Africa. Dr. Lekele spoke on the "Reflections of Africa in the Post Independence Period."

As a lawyer in South Africa Dr. Lekele was involved in the liberation struggle. And as is the case with most Africans he was put under surveillance by the South African regime and eventually banned. He fled the country in 1964 to Swaziland. He came to the U.S. in 1970 and received his degree from Harvard Law School. He has since taught in William Patter-

son of New Jersey and the New School of Social Research in New York City. Dr. Lekele now has a PhD in Judicial Science.

AFS Program Director Amiri Baraka is impressed with Dr. Lekele's credentials and considers him the leading candidate. The fact that Lekele is South African is a plus because, says Baraka, "We think it's important to have a South African here in Stony Brook's AFS Program." When asked about the administration's treatment of Dube, Lekele expressed apprehension at the lack of academic freedom at Stony Brook but he stands "in solidarity with my brother." Before Dr. Lekele can be offered a job he must be evaluated by the AFS faculty, Dean Neuberger, Provost Schubel, and finally President John Marburger.

On Black History

A LETTER FROM CAIRO

At the OAAU's July 5 rally, Malcolm X urged the audience to attend the next rally on July 12, but he himself was not present. On July 5 he also noted that the Organization of African Unity was to meet in Cairo on July 17 and said, "We should be there letting them know that we're catching hell in America." Malcolm was there—recognized as an observer at the OAU conference—and he submitted a memorandum circulated to the participants, letting them know that the recently enacted civil rights law had not seriously changed conditions for Afro-Americans, and appealing for their support in his moves to indict the United States government before the United Nations. (See Malcolm X Speaks for the text of the memorandum, which is often erroneously referred to as a speech.)

Malcolm left New York on July 9 and did not return until November 24. He spent most of the first half of this time in Cairo, and most of the second half visiting other countries in Africa. He kept notes about his travels and discussions, hoping to be able to write a book about them, but little has been written about this period (and some of the little written is more fiction than fact).

The following letter is the only item in this book from Malcolm's second African trip in 1964. Despite its brevity, it is highly revealing—not about the African experience, but about Malcolm, his character, his developing views, and his relations with his movement.

The letter reflects his intense concern with internationalizing the struggle, and his awareness of the personal dangers this meant for him. It also testifies to his modesty, his objectivity and his unceasing desire to learn and grow ("the problem...is bigger and more complicated than many of us realize").

In addition, it offers evidence about the kind of movement he was trying to build in his last year. He wanted a movement that would not merely be different from the Nation of Islam (and from other organizations created after his death ostensibly in his name and tradition). What he sought was a movement that would be free of leadership cultism, where the members would be able to express differences and grievances, and where the leaders would be responsible to the members. That is, a democratic as well as a revolutionary movement.

In this chapter, the use of three periods (...) is Malcolm's, and does not represent omissions.

The letter was originally printed in a mimeographed Harlem publication, Black Force, undated but issued around early 1967.

Cairo, Egypt
August 29, 1964

As-Salaam Alaikum.

In the name of Allah, the Beneficent, the Merciful...

My Dear Brothers and Sisters:

My stay here in Egypt is just about drawing to a close; my mission here in your behalf is just about complete in this part of Africa. For the next few weeks, unless something drastic happens to force me to change my plans, I will be traveling through several other African countries visiting and speaking in person to various African leaders at all levels of government and society, giving them a firsthand knowledge and understanding of our problems, so that all of them will see, without reservation, the necessity of bringing our problem before the United Nations

this year, and why we must have their support.

I'm not at all doubtful of support, but I've learned that one cannot take things for granted and then cry when nothing materializes. We must learn that we are masters of our own destiny, but only when we exercise the maximum efforts to get things done. Take nothing for granted in this world and we will then be assured of success.

You must realize that what I am trying to do is very dangerous, because it is a direct threat to the entire international system of racist exploitation. It is a threat to discrimination in all its international forms. Therefore, if I die or am killed before making it back to the States, you can rest assured that what I've already set in motion will never be stopped. The foundation has been laid and no one can hardly undo it. Our problem has been internationalized. The results of what I am doing will materialize in the future and then all of you will be able to see why it is necessary for me to be here this long and what I was laying the foundation for while here.



I have been pleased to receive letters from many of you lately, especially to know that you would take time from your many other duties and obligations to write to me. From the sound of some of the letters there seems to be much dissatisfaction and disunity creeping in among you, and some seem dissatisfied even with me. This sounds like history repeating itself. I want you to know that this is normal, and therefore it doesn't excite or worry me. I'm not particularly surprised at the ones around whom so much of the controversy and dissatisfaction seems to be raging, because experience has taught me never to take anyone or anything for granted.

Being away from America is a blessing in more ways than one; it has enabled me to become untangled from the strong emotional issues and step back and view the whole picture with more objectivity than I could if I were right there. I can even see the problems better that have risen within our own OAAU and the Muslim Mosque.

Let me restate my own position: I believe in human rights for everyone, and that none of us is qualified to judge each other, and that none of us should therefore have that authority. We don't have the right to force anyone to walk with us, nor do we have the right to condemn

those who want to leave, those who become impatient when they don't see us getting results and therefore want to try another way. We can't blame them, and we have no right to be angry with them. If we ourselves produce results, people will stay and they will all support a good program that is getting good results.

If brothers want to establish another organization, even that is their right. We must learn to wish them well, and mean it. Our fight must never be against each other. No matter how much we differ over minor things, our fight must always be directed against the common enemy.

If any Muslims are dissatisfied they cannot be compelled to stay among us, and cannot be condemned for leaving us. This is the point I'm trying to get across to keep good thoughts in your heart about us, for we shall be trying to think good things about you.

If any of you want to leave the OAAU and for something else, I say the same to you that I say to the Muslims. But wherever you go and whatever you do, remember that we are all still brothers and sisters and we still have the same problem. Let us not waste time condemning and fighting each other. We have already wasted too much time and energy doing this in the past.

I know your grievances, much of which is just, but much of which is also based upon inability to look at the problem as a whole. It is bigger and more complicated than many of us realize. I've never sought to be anyone's leader. There are some of you there who want leadership. I've stayed away this summer and given all those who want to show what they can do the opportunity to do so. When I return I will work with anyone who thinks he can lead...and I only pray to Allah that you will work with me likewise.

I hope my position is clear: I'm not interested in fighting Elijah Muhammad or any

other Afro-American. I don't even want any arguments with them. If our own program produces results then our work will speak for itself. If we don't produce results then we have no argument anyway. Brother Benjamin is the best teacher I left behind: he has many faults and many weaknesses, but then so have I and so have many of the rest of you.

I'm going to be away for at least another month. During that time you can overlook the small differences that you have and make progress by working with each other, or you can be at odds and make no progress. You can make the Muslim Mosque and OAAU a success, or you can destroy both organizations. It's up to you. You have one more month. I have so much faith in Allah, and in ?right, and in my people, that I believe I can come back and start from scratch if it is necessary and as long as I mean right Allah will bless me with success and our people will help me in this fight. I love all of you, and pray Allah will bless all of you.

Salaam Alaikum,
Your brother and servant

reprinted from Malcolm X : By Any Means Necessary copyrighted 1970.

S.A.I.N.T.S. SCHOLARSHIP AWARD WINNERS 1987

- Outstanding Achievement Award
Freshman: 1st Place - *Donnah Facey*
2nd Place - *Michele Reed*
Sophomore: 1st Place - *Carla Crawford*
2nd Place - *Flor Maria Melgar*
Junior: 1st Place - *Lisa Carter*
2nd Place - *Michelle Haynes*
Wanda Rodriguez
S.A.I.N.T.S. Founders Award - *Jacqueline Distant*
Graduate Fellowship Award
Natural Science/Engineering - *Marvin Duncan*
Social Science/ Arts & Humanities - *Christopher Hogg*
Yacub E.L. Shabazz Award for Community Service
Camille Nelson
Sharon Daniels

- Delta Sigma Theta Award of Merit - *Arlene Anderson*
Phi Beta Sigma Award of Merit - *JoVanna Barriteau*
M.E.A.S. Award of Merit - *Chad Herbert*



PROFILE ON GLENDA DICKERSON

by Jackie Distant

On Tuesday, April 29, while interviewing Professor Glenda Dickerson concerning her present status and future goals I became uncomfortable, almost to the point of embarrassment, as I realized the extent of her professional career and unequalled talent.

Having received her B.F.A. from Howard University in 1966, Professor Dickerson engaged in graduate studies at Adelphi University where she received her Masters in Speech and Theatre Arts in 1969. Thereafter she was employed by both Howard University and Mason Gross School of the Arts, Rutgers University.

From the reception of her degree to her present status, Professor Dickerson has engaged in several professional experiences. These include: 1) Founding director of the Owen Dodson Lyric Theatre, a new theatrical idea aimed at keeping alive the history and tales and lore that document the Black experience in America. 2) Artistic director of The Living Library Project in which she managed the research, adaptation and direction of twelve video productions with study guides for use as teaching aids in the D.C. public school system. 3) Planned and developed a Black Writers Project at Arena Stage. 4) Master Teacher of a series of workshops for the Afro-American Cultural Museum in Philadelphia.

Ms. Dickerson became Assistant Professor of Theatre at Stony Brook in 1983. When asked why she chose to work here, she responded, "I felt that I would have more autonomy here because the department was relatively new and they seemed to be really committed to black theatre and women's issues and nontraditional forms; that hasn't turned out to be the case necessarily but that's how it was presented—they were looking for somebody to fill that void." Concerning the fulfilment of anticipated experiences upon her inception here at Stony Brook, Professor Dickerson notes, "It hasn't met all

of my expectations yet. One of the reasons has been that we have had so much turmoil in the years that I've been here, and so much upheaval and we've been through so many changes. When I first came here there was a lot of activity, enthusiasm and excitement...but a lot of things have happened in the last few years. There's been a lot of controversy and we've lost our whole design (light, set, faculty) in the midst of this controversy, so we've really been depleted. We've been punished by the administration as a result because a lot of money was lost...but we spent this year searching for a new chairperson so starting next year we'll have a new chairperson and everyone's really looking forward to that."

During her four years here Ms. Dickerson directed several University productions, including: *Every Step I Take*, *Antigone*, *Dutchman*, *God's Trombones*, *Tar Baby*, and *Unfinished Song*. Regionally she has directed plays in D.C. San Francisco, Wisconsin and Washington D.C. And needless to say her directing has also been seen on television in *Wine in the Wilderness*, *For My People* and in episodes of *Fame*. Professor Dickerson has been honored on several occasions, the most recent being a Lily Fellow awarded by the University for the 1987-88 academic year. She has also been the recipient of: the Audelco Award for the Best Director, of *Magic and Lions*, the Peabody Award for *For My People*, an Emmy Nomination for *Wine in the Wilderness* and has been listed in *Who's Who in Black America*, *Black Playwrights* and the *Negro in Black Culture*.

A clear indication of Ms. Dickerson's commitments to the student as well as the theatre can be seen in her teaching goals. According to Dickerson her goals are simple: "1) To use my fifteen years experience as a professional director and folklorist to help each student develop his/her total instrument and 2) To ready that student to function in



a vital, productive way in a rapidly changing society. A performer's total instrument consists not only of a flexible and well-trained body and vocal apparatus, but a flexible imagination...Helping students to imagine unique possibilities enables them to strive for a better world."

Ms. Dickerson has recently completed her application for tenure and will receive a decision in August. She is confident of a positive verdict and rightly so. In her few years of service with this University she has more than filled the void in the theatre department existing prior to her arrival and we wish her success in her future endeavors as she utilizes her Lily Fellow award.

LLOSA ON LITERATURE

by Zachary Dowdy

Mario Vargas Llosa visited Stony Brook's campus on Tuesday, April 21. Mr. Vargas addressed a capacity crowd at the Fine Arts Center to deliver his lecture entitled "Freedom in Our Culture." The University invited Mr. Llosa as a speaker for the University Distinguished Lecture Series, a program which imports world-renowned experts to Stony Brook's academic environment. Mario Vargas Llosa has published scholarly works on topics ranging from the existentialist papers of Camus and Sartre to the political letters of the most famous living Latin American author, Gabriel Garcia Marquez. A Latin American himself, Llosa has been considered by many to be equally influential as Garcia Marquez. Llosa is a literary critic, author, and political activist, his political views being most controversial.

Llosa began his address with an anecdote of sorts in which he relayed the sentiments of an orator during a symposium at Cambridge Uni-

versity. This particular orator expressed the opinion that Third World countries should not be taught to read and write. To educate these people was considered a useless practice because their information could be delivered through an audio-visual medium instead of a literary one. This orator vouched for a society of "gadgets, not books," Llosa said. Llosa found this statement "appalling" because he felt to deprive people of literature is to essentially deny them freedom. Llosa's is a freedom experienced via literature; people can encounter literary works which provide myriad hours of enjoyment. It is through literature that human beings, both authors and readers, can relieve themselves of the arduous task of living. To exhibit this point, Llosa spoke of Homer and Shakespeare whose writing rose out of societies where the aristocracy exercised hegemony vis a vis the behavior of its subjects. Though these poets were restricted by their governors they produced works that have induced infinite mirth and catharsis for the entire literate world. These

men had set the stage and prevail as the standards for all literature to exist thereafter.

The main point in Llosa's speech entails the direction in which man is going. Llosa admires the technological advances our society has made in the fields of chemistry and nuclear physics. He acknowledged the mental genius which produced fantastic nuclear weapons at war. But Llosa feels that we place ourselves in a precarious situation when we place so much emphasis on the improvement and utilization of these lethal prodigies, as they have the capacity to annihilate the entire human race. Llosa advocates that should such destruction occur, it should take place in fictitious literary works and not in actuality. He made a point that millions of people may be killed in books but society would remain unscathed. But should this occur in real life it would be a debacle of immense proportion. Llosa closed his speech with his plea for a world peopled by "books not gadgets." He suggests that we preserve literature and the arts, that we may control man's dangerous proclivity to realize his doom.

M.E.A.S. ELECTIONS

On Wednesday April 8, 1987, Minorities in Engineering and Applied Sciences elected new officers for the next semester. Each person who ran for office gave a short speech of what they felt they would contribute to the organization if they were elected. All of the speeches were very well spoken and the tension was there. By a show of hands each person was elected to his/her position by a majority rule from his/her fellow students. Gary Trotter was elected as the President and Nichelle Hayes was elected as the vice president. Nichelle is the first woman ever to be elected to such a position in MEAS. Pinel Romain was voted in as the treasurer. Joseph Citero was overwhelmingly voted in as secretary along with Nicole Jordan as his co-secretary. Howard Tommer was voted as head of public relations. We also voted in a public relations committee which consisted of

Rich Campbell
Eric Donald
Guy Davis
Andrea Robertson
Kibret Assrat
Pamela Rowser

Minorities Planning Board Representatives are now Guy Davis and Andrea Robertson. Blackworld reporters are Nicole Jordan, Odell Glenn and Dalie Colas. Our National Society of Black Engineers Representative is Dave Dolphin. Alternate NSBE representatives include

Rich Campbell
Joseph Cordon
Derek Peterson
Guy Davis
Gerald Thomas
Pamela Rowser

Our cultural center representative is now Derek Gray. Our special events committee consists of Eric Donald

Dalie Colas
Gerald Thomas
Andrea Robertson
Our advisor, Dr. Furguson is very much impressed and enthused from the accomplishments of MEAS and how it is growing stronger each year.

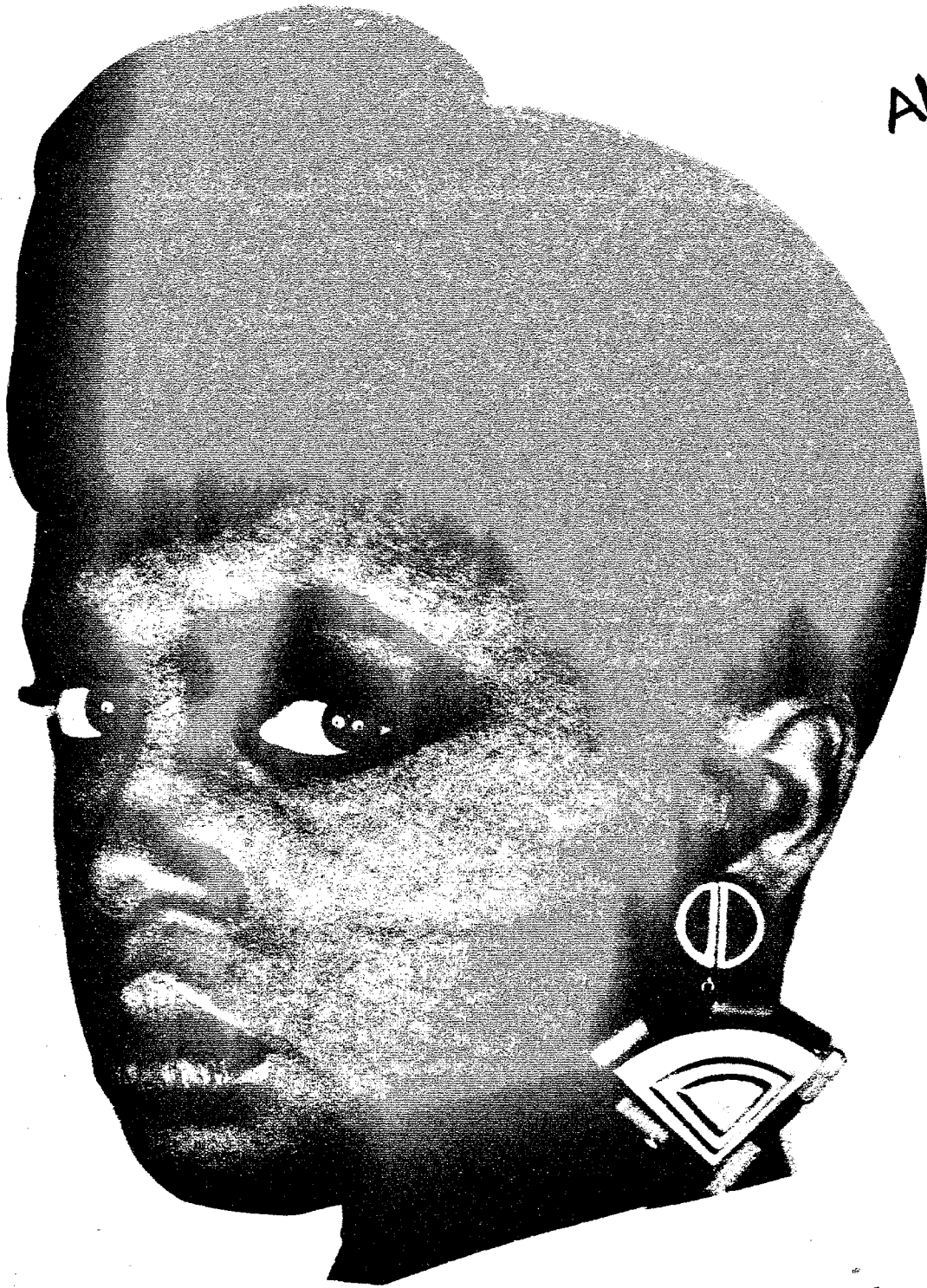
Odell Glenn

BLACK WOMEN'S WEEKEND

ALL EVENTS
FREE!!

ALL EVENTS
FREE!!

B
L
A
C
K



P
E
R
S
D
E
C
T
I
V
E
S

- Thurs. April 30 - FASHION SHOW - Union Courtyard 11a.m. - 4p.m.
* Gospel choir Fashion show at 7:30 pm. UNION Auditorium
- Fri. May 1 - SHOW - Union Auditorium Doors open at 6 p.m. starts 7p.m. sharp!
- Sat. May 2 - POOL PARTY - Gym 4-8 p.m.
- JAM - Zabler Cafeteria 10 pm until
* FREE * FREE *
- Sun. May 3 - FAMILY PICNIC - 12 NOON

!! ALL EVENTS FREE!!

Viewpoints . . .

Please note that VIEWPOINTS do not necessarily reflect the views of

BLACK WORLD

HSO MADE WRONG MOVE

As you may know the Haitian Student Organization engaged in an active boycott of this semester's blood drive which was held on Wednesday, April 8. This was done in an attempt to publicize their disapproval of the regulations implemented by the Food and Drug Administration (FDA) throughout the nation's blood services. All blood centers in the United States must operate under the regulations of the FDA if the blood they collect is to be utilized. Their most current ruling holds that those who have left Haiti after 1978 are a high risk group whose blood, when donated, will not be used for transfusion but if they choose it will be used for research.

On Thursday, April 2 the Student Blood Services held a meeting with HSO, at which time officials from the Greater New York Blood Program set out to create a better understanding of the FDA ruling. According to officials, Haitians have been named as a high risk group not because of scientific data but because of a lack of compliance. When questioned by physicians concerning the manner in which the virus was contracted, patients do not admit to being part of the scientifically based high risk group - homosexuals, I.V. drug abusers and hemophiliacs. Failure to admit is said to be due to some type of 'cultural taboo.' The FDA, in an effort to fully protect the nations blood supply has therefore stigmatized an entire nation. One has to wonder how the researchers from the center for Disease Control (CDC), more than 3 years ago, was able to make a scientifically based ruling retracting the statement that Haitians are a high risk group, while the researchers from the FDA have not? The CDC and FDA are both federal agencies yet they need not comply with the other findings. There would be no need for high risk groupings at all if there existed a 100% efficient test for the virus in the blood, but at present the test is only 80% efficient.

It is for these reasons that HSO chose to boycott the blood drive and will continue to do so, with the aid of other organizations, until their name is removed from the high risk groupings. Although the student blood drive committee fully disagrees with the discriminatory acts of the FDA they did not however believe that a boycott of this size would only affect the Long Island blood supply for that day. Hospitals in our area use approximately 600 pints of blood per day and anything short of this would lead to postponement of surgical procedures and unnecessary deaths. The blood drive committee suggested filing a civil service law suit as an alternative to boycotting but HSO has already planned to file the suit in addition to the boycott.

The demonstration staged in front of the gymnasium on the day of the drive informed many students of the issues at hand, causing some turn back while others continued on. Flyers were distributed by HSO requesting students to join them while members of the blood drive encouraged students to give, stating that there are alternative avenues which should be approached prior to jeopardizing the blood supply.

The actions of HSO and other supporting campus groups caused a decrease of approximately 100 in the number of donors. IN the Spring of 1986, 832 pints of blood were collected whereas this spring, 696 were collected. Because the number of donors exceeded 600 the blood supply was not jeopardized.

Many blacks approached by HSO found themselves obligated to boycott and some feared being termed an 'oreo' if they did not. I urge each of you to make informed decisions and understand the consequences of your actions. I am black, as well as vice president of the blood services and I chose to donate. There are far too many people that I hold dear who have been and continue to be recipients of blood, the lack of which they would no longer exist. I will not jeopardize the blood supply without first exhausting all other avenues of approach.

It is unfortunate that we have not learned from our own history that different avenues of approach does not mean we are not striving for the same goal. Just as Martin Luther King uplifted the blacks through an ideology different from that of Malcom X is not to say

that either man was wrong or his accomplishments vain. Nor were the goals of Marcus Garvey and W.E.B. Dubois so different that their differing ideologies should have caused so much animosity and back-stabbing. By defaming each other we only make it more difficult for either of us to obtain that goal. The blood drive committee offers its full support in the instigation of a lawsuit.

Jackie Distant

DOWN WITH MEDIOCRE EDITORIALS

As a concerned Haitian citizen, I am compelled to rebut the slanted editorial about the HSO boycott of the blood drive that appeared in the statesman April 9, 1987 issue.

The fact that the author referred to the illegal and racist libels directed against Haitians by the present U.S. government as a "phraseology problem" makes it absolutely clear that he/she either agrees with the libels or is undocumented on the issue. The editorial indeed reflects nothing but the narrow point of view of a low-reasoning, oversimplifying individual. It reveals how gullible the individual is in how he/she doesn't dare question the content and purposes of the so-called news which is hastily mass-produced by a capitalist media network. It also shows that the individual does not have the slightest idea about the compulsive disinformation campaign quite typical of this government.

The author also argues that "the boycott was unjustified and cruel." In comparison what does he have to say about the authorities that deliberately singled out Haitian people as a deadly disease carriers when in fact statistics show that approximately 5% only of the AIDS victims happen to be Haitians involved in I.V. drug use or else...when he further stated that "...those who demonstrated in front of the gym should be thankful that they did not damage---" and that "The HSO boycott is an act that should never be repeated." He is making a threat which is openly directed against all those who courageously participated in the boycott and I am quite convinced that such statements are issued from an official source. The whole editorial, by its very nature, is in fact what he/she calls "an obvious breach of the simplest rules of public relations." It violates also the ethics of objective journalism.

On the other hand, it should be an embarrassment the way this "democratic" government made it imperative to degrade Haitian immigrants, specifically those ironically called "refugees," in order to racially discriminate against them, in short against Haitian people. Why?

In this particular instance, many imbeciles will subjectively assert that "it is true if the government said Haitians have AIDS." Such an absurd way of thinking makes the government's sayings absolute. Indeed, most Americans do believe it without having any scientific proof or analyzing the circumstances under which the official accusations came about. But isn't what the government said a total contradiction since AIDS is 100% death according to this same government?

Let's however take a look, an objective one at history since there are many great lessons to learn, and perhaps it will help many to have a better understanding of the issue. For instance, in 1882 the U.S. government accused Chinese immigrants of spreading "yellow fever" in the country. As a result in order to stop the illegal mass immigration of the latter, the Chinese Exclusion Act of the same year was enforced by the government. Some people might argue that it is more than one hundred years ago. Yes! But it happened. In 1942 under Hitler's dictatorship in Germany, worse racial attacks were directed against Jews by the Third Reich. Jews were then identified as "Cholera germs"... It should not therefore be a surprise to see that beginning in 1983, Haitians are singled out as AIDS carriers by the very same political system that racistly labelled Chinese immigrants that did and still shares hypocritically Hitler's ideology.

It is quite true that Haitians are not being sent to the infamous gas chambers, the ovens or the common graves neither did the Chinese but it is racial discrimination in the same fashion. Indeed in all three cases, a positive thinking person can easily see an aesthetic political dis-

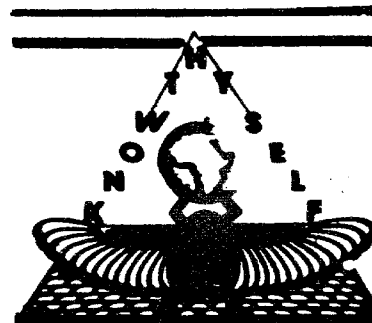
guise that is: politico-economic scapegoatism. In other words, it became a necessity for both German and U.S. authorities to degrade, to dehumanize, to depersonalize those specific ethnic groups in order to camouflage the internal and external politico-economic crisis of both countries. The Tuskegee syphilis experiment is another classic example of what one can call the politics of racial discrimination.

Can the author argue however that it [was] is a "phraseology problem" as he euphemistically stated in his editorial? Can he also blame Jews for seeking justice the way they do? absolutely not!

It is imperative that the author, the blood drive committee and all those who intend deliberately to distort the meaning of the protest, understand that we never did and never will try to victimize anybody. It would be absurd since we might eventually be in need of the same gift of life. We were and are still demanding that Haitians be removed from the discriminatory lists, that the U.S. authorities retract the lies officially and acknowledge that we are not, in any way, connected to AIDS. Are we to be blamed for protesting?

The author finally stated that "They have no right however to hold their cause above the value of innocent human lives." This statement should rather be addressed to U.S. authorities. He/she should question the latter about whether or not they can take the liberty to stigmatize and victimize morally and socially innocent people merely for the sake of dirty politics. Such slanted editorials should not be published within an academic environment!

Yvon Magny



BLACKWORLD "KNOW THYSELF"

Camille Nelson
Editor-in-Chief

Yvon Magny
Production Manager

Marie Hilaire
Business Manager

Staff

Jackie Distant
Sandra Dixon
Zachary Dowdy
Odell Glenn

Photographers
Jeff Davis
Charles Donovan
Dedra Grizzell
Randa Henry

Typesetters
Jennifer Flatow
Michelle Williams

POETRY



Howard Beach -- 1986

Their car broke down a mile or so away,
 And then the passengers began to roam
 To where the lights were seen across the bay,
 In hopes they'd find some help to reach their home
 The pizza shop was filled with all-white trade
 Whose tempers rose at Blacks within their reach;
 In seconds, the decision had been made
 To drive the dark invaders from their beach
 With fists and clubs, the mob attacked them all
 And sent them running wildly through the night
 The chasers laughed to see one victim fall
 As he reached the highway in his fright.
 In Dixieland, they used a rope and tree -
 In Queens, a different methodology.

By WILLIAM M. KUNSTLER



Try to March

Try to march to an African Drummer
 with bare feet and loins
 through a glass strewn street
 in Winter.

Try to march to an African Drummer
 As the slush from melted dreams
 stains your Stetson shoes
 deep purple.

Try to march to an African Drummer
 As the smoke of the past
 clouds visions of the future
 beyond you.

Try to dance anew to the old dance
 to the beat paced out by the African Drummer
 Boom Boom Bop Boom Bop
 Boom Boom Bop Boom Bop
 Rattle, rattle.

—JOHN HAMPTON

Extract from 'Black Trial'

little hector died and went
 on mourning
 for the other three onkgoposte mapetla abantu biko
 not forgetting

the others as they said
 ancestors of africa
 fulanis of nigeria jies of uganda
 eastafrican mbutis abantu tirikis
 you've taken away from us
 spirits of your power
 as ancestors of africa
 nigeria uganda congo & liberia
 leaders have emerged without power
 sufficient
 to help africa shake off this burden
 ancestors of africa
 the strumming of tabane
 the emphasis of bebyi
 traditional cowhide sounds
 from thobejane's african drums
 medupe's meditations might have been
 enough music and message
 in the service of all men
 ancestors of africa
 ancestors of africa oh hear our cries
 and rivers and valleys have turned red
 fields and bushes have gone bare
 while you went to ask
 for permit
 tarzan is trekking our bases
 ancestors of africa your black gold has
 gone

colourful ancestors of africa
 ancestors of africa oh hear our cries
 in the heart of africa africans shall meet as one
 and africa uta swemakiswahili to seal the african bond before
 i die

how i long to be there
 in that part of you africa
 and drink from the calabash
 umuthi we inkululeko
 before i die
 how i long to be there africa
 where all of africa shall dance marabi
 from the beat malombo
 while elders drink pombe
 from likhamba eligaywe o-makoti
 be-sizwe before i die
 how i long africa
 to see strong warriors singing
 and
 chanting songs of expectation on the

african soil

i would be so glad if i too was one
 before i die
 how i long to be loved africa by that
 african woman in africa
 as lonely as the river Nile in the blazing
 desert sahara waiting
 for the man of her heart to slip on
 that canemade ring on the finger that

points out

the path to our future
 before i die
 how i long africa o swema kiswahili
 to appear african as africa
 have with me a family to love
 i would be glad that i was black
 before i die.

Ingoapele Madingoane's

MATIME PAPANE is from Sharpeville, South Africa. He is a regular contribution to the South African literary journal, "Staffrider".



Faces of a People

Brown faces
 Dark faces
 Painted faces
 Faces of joy, faces of grief
 Faces of hunger and laughter
 Faces of despair, of hope.
 Faces of sorrow...

Faces of a great past
 A distorted past!
 Faces of PHAROAHS
 Faces of kings and queens
 Faces of treason, faces of wisdom
 Faces of revolt and warriors
 Faces of vengeance, of justice

Faces of a people
 A people christianized and fooled
 Exploited, stigmatized
 But...wise
 The children of Africa
 Leaves of the wild ebony tree...
 Faces of a people

by Yvon Magny



Staffrider

I ride
 And hang
 On a moving locomotive,
 My soul
 It hangs in air.
 I am a staffrider:
 My life
 It is staffriding.

I go to school
 To Unisa
 To 'Turf' and all:
 My life is staffridden,
 My future
 It is bleak.
 I
 And my life
 We live
 A life unworthy:
 I am a staffrider.

I turn
 By the Eloff,
 By that Commissioner:
 'Dompass!'
 They seek me out
 For a book unworthy:
 I am a staffrider.
 I am black
 I am a staffrider.

I sleep
 In my box
 Away from pass-men
 But a knock
 Comes at my window
 Seeking my soul
 For a permit
 For a pass:
 I am a staffrider.

My life
 Is a number,
 My life
 It is not worth a history,
 An absurd story.
 I live
 Like a staffrider
 On the pavement
 By the wheels
 Of the S.A.R. loco's.

I weep

By day
 And by night, out
 I cry
 Like an orphan
 Like a widow
 For her widower:
 I am hungry
 And staffriding,
 My life
 An uncertain life.

High up on a crane
 I toil,
 Build,
 And smarten this city.
 Low down
 On a pavement
 I beg
 Like a leper:
 I am hungry,
 Unemployed or not,
 My life the
 Life of a staffrider.

Guns and bullets
 They barrel
 And brim
 On my side
 Of the cities
 I've built:
 They want my soul,
 My trespass.
 Right here
 I've laboured,
 Right here
 I'll be shot:
 I am black,
 I am a staffrider

Martime Papane

INGOAPELE MADINGOANE'S is one of South Africa's most popular poets. He is known for his celebrated poem, "Africa My Beginning."

Midnight

Tonight, precisely at that wall
 my room's floor pauses in its walk,
 throws up a gaze, observes the clock.
 Bulb and brandy begin to talk.

Energy flows and sounds emerge,
 but not from me — some alien source.
 Beyond glass panels at my door
 the darkness grins with utter force.

It creaked, the room's one empty chair:
 devil or angle on my seat?
 Outside my window, lamps bead blood
 down on a tired waiting street.

The toilet gurgles by my ear,
 sucks someone's paper down the drain.
 Its chain keeps keeping vigilance
 on odours of bowels, odours of pain.

Night after night I lie and wait
 for sleep's return, but she, but she
 is gripped in spastic fists of fear,
 trembling at noises made by me.

Arthur Nortje

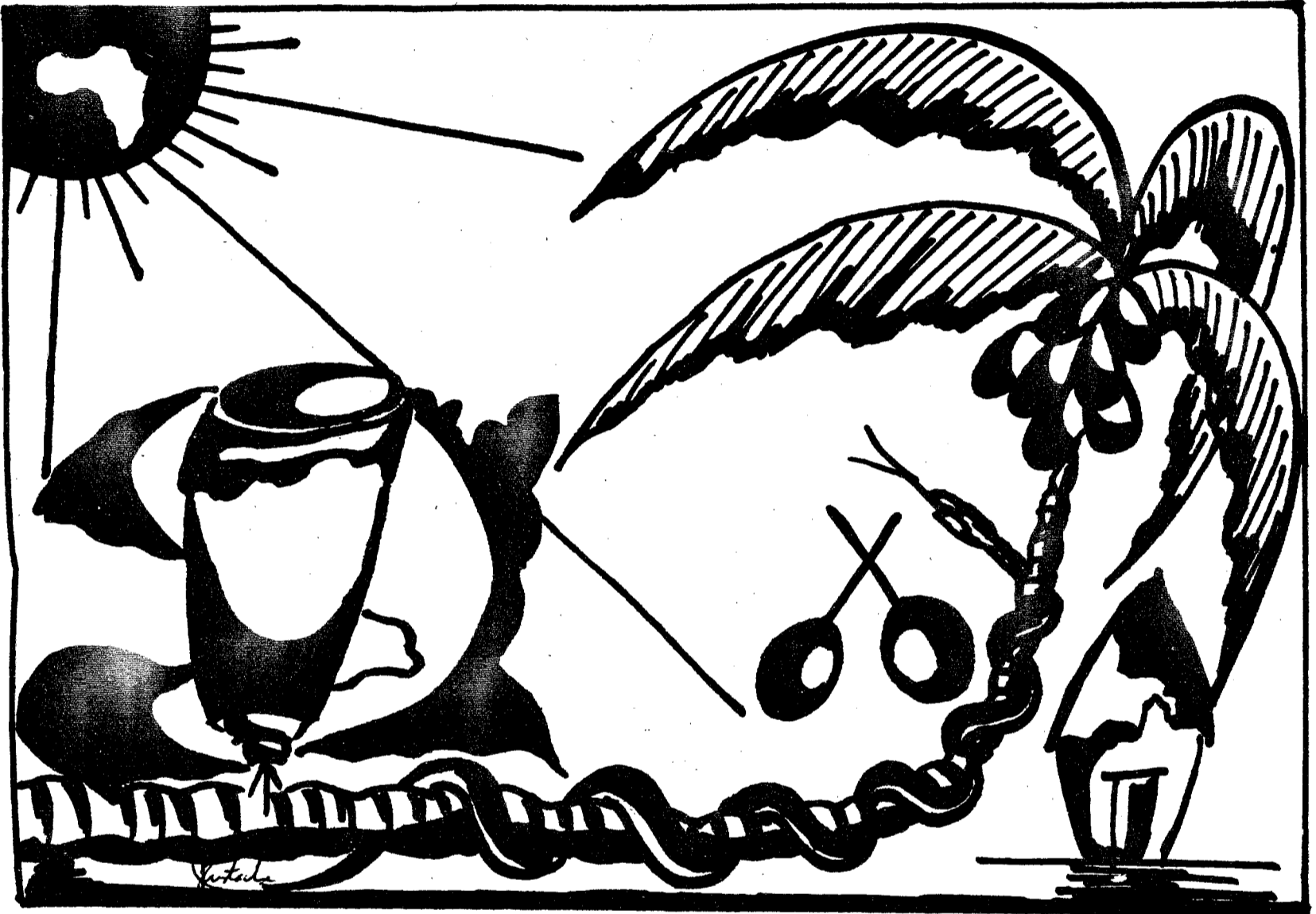


HAITIAN STUDENTS ORGANIZATION
of SUNY at STONY BROOK

Presents:

HAITIAN WEEKEND 1987

FRI. MAY 1st, SAT. MAY 2nd, SUN. MAY 3rd



Friday May 1st

- 10:00 - 5:00pm(Union Fireside Lounge)
- Haitian Art Exposition
- Haitian Music
- Haitian Food Sale
- HSO T-Shirts Sale

Sunday May 3rd

- 3:00 - 6:00pm-
- (Gym)
- Pool Party

Saturday May 2nd

- 9:00 - 6:00pm-
- All day on outdoor event soccer field
- Soccer Tournament
- Volleyball, Track, and many other outdoor sports
- Haitian Music
- Haitian Food Sale
- HSO T-Shirt Sale

- 8:00 - 11:00pm-
- (Union Auditorium)
- Cultural Show

- 11:00 - 3:00am-
- (Union Ballroom)
- Party

An Historical Perspective Of The Black Church

by Odell Glenn

The Black church has played a very important part for the spirituality of the Black person. It has instilled moral values, educational, social and economic well-being among the Black race. The early black church was a place where Blacks were free to express their ideas and live sociably.

The earliest Black institutions took the form of mutual-aid-societies. These societies would support its members who became sick and it would provide for widows and orphans. The original one was the Free African Society of Philadelphia which was organized in 1778 under the leadership of Richard Allen and Absalom Jones. This organization was basically religious in character.

Philadelphia's Free African Society became the mother of two congregations: St. Thomas Episcopal Church, which was the first Black congregation in this newly independent church and the Bethel African Church which was the first Black congregation in the Philadelphia Methodist conference.

During the period prior to the Civil War, organized black churches was in its infancy. The bulk of black Christians belonged to predominantly white Methodist and Baptist bodies. Blacks were considered as second-class citizens in white churches to which they belonged. It was common for Blacks to sit in pews reserved for them in the church. These benches were referred to as "nigger pews". In some churches, Blacks could only commune after the whites had done so. In most churches, Blacks could not vote or serve in any official office. Segregated sections for blacks were provided in church cemeteries so that the moldering dust of blacks and whites might not become mingled, even after death. Not all congregations followed all of these discriminatory practices but no major Protestant body was free from some racist thought and/or practice. This was an incentive for Blacks to seek to organize their own religious institutions.

From one perspective, independent black congregations were aware of white racism and practices in the church. Blacks who organized the first African-Methodist Episcopal Congregation in New York attributed their action to the failure of the white congregation to adequately minister to the needs of its increasing numbers of black communicants. Blacks also gave as a reason for withdrawing from white churches the fact that many blacks refused to hear the Gospel because they could not reconcile its teaching with the conduct of white Christians towards blacks.

The largest ingathering of blacks into the Christian church occurred in the first half of the nineteenth century when many were converted during the "great awakening" (1801-1858). The majority of Blacks became either Methodists or Blacks and were located in the South.

In the North, the African Methodist Episcopal Church had been organized in 1816 closely followed by the African Methodist Episcopal Zion Church in 1821. By 1846 there were 206 A.M.E. churches, 177 clergymen,

and 17,375 members. The A.M.E. Zion church grew from 6 congregations in 1821 to 132 congregations in 1864 with 113 clergy, and 13,702 members.

The black churches were also greatly concerned with evangelism and black clergy spread out through the Midwest, the South, and the Northeast seeking to "bring souls to Christ". The consequence of their efforts, prior to the Civil War, was the establishment of black, Baptist, A.M.E. and A.M.E.Z. congregations in the western territories.

When the Civil War began, the black churches could be encouraged by their substantial achievements. They had survived tenuous beginnings and had experienced steady and reassuring growth. Schools had been established for the instruction of both adults and juveniles, and Sabbath schools were integral to the programs of most congregations. In local communities church buildings were frequently the only available places where meetings concerning community affairs could be held, and congregations were generous in offering their facilities to and often sponsoring all sorts of gatherings-cultural, political, educational and religious.

As the nineteenth century drew to a close, black Christianity had achieved a fair degree of institutionalization and stability. The National Baptist Convention was by far the largest denomination with 2,201,549 members while 474,880 blacks retained membership in predominately white churches. The Colored Methodist Church had increased its membership two and one-half times to 172,996.

In the strictly religious realm there has been an observable trend in the growth of so-called "charismatic churches." These churches which perhaps might better be characterized as a movement have emphasized the experience of conversion and have had a regular part of their worship experience testimonies and contemporary Gospel music. Many college campuses have lively student groups, often including faculty members, who espouse this mode of religious belief and worship. While formerly it was common to identify these charismatic groups with the "disinherited," their current membership crosses all classes and social lines. Congregations among this sort of worship would be regarded as Pentecostals which emerged in the early 1900's. Today there are approximately 200 separate Pentecostal groups, the largest one among blacks being the Church of God in Christ. Also related to Pentecostalism and indeed preceding them in their origins were the Holiness churches, which though they did not achieve the size of some of the other church bodies nevertheless they have significant number of adherents.

In America today, there are almost sixteen million black Christians. Less than two million are members of predominantly white denominations. The black church has always kept the flame of freedom burning in the hearts of our fathers. The Apostle Paul hailed the preacher as God's agent for the saving of mankind. One can only infer that black churches will continue to remain the backbone source of strength in the community upon which the hinge of any movement forward must turn.

BLACKWORLD

HERE'S YOUR CHANCE DON'T MISS IT

STUDENT JOURNALISTS
PHOTOGRAPHERS

TYPISTS
ARTISTS

HERE'S A CHANCE TO JOIN A
NEEDED AND WORTHWHILE
NEWSPAPER



Volunteer Your Help?
Add 3 credits to your schedule?
Blackworld is a Course — AFS 447

JOIN
BLACKWORLD
a rewarding, fulfilling
and interesting experience

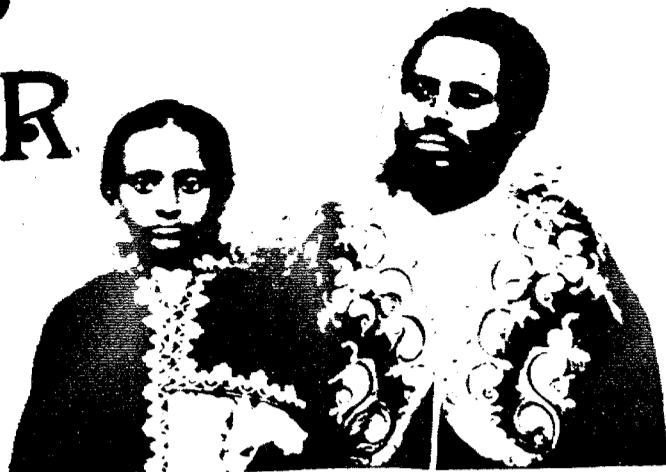
BLACKWORLD
Room 031
Central Hall
632-6452

DREAD CORNER



DREAD CORNER consists of:

RAS MIKE- Dreaditor
RAS MARVIN- Irator



The love (which existed) between my father and myself was of such a special nature and of such intensity that I can still feel it to this day. These lines were written by His Majesty Emperor Haile Selassie I in the bleak days of exile, almost thirty-one years after the death of his father. The photograph shows His Highness Ras Makonnen with his son, Lij Tafari Makonnen, at the age of eleven.

Ras Makonnen, who had travelled twice to Europe as the Plenipotentiary of Emperor Menelik II — he represented his Emperor at the Coronation of King Edward VII of Great Britain — appreciated the value of education and modern medicine. He brought a French physician of Guadeloupe origin to Harrar, and there founded the first hospital in Ethiopia. The medical doctor also became a part-time tutor of Lij Tafari Makonnen. Having completed his private lessons in Amharic and Ge'ez, Lij Tafari at the age of ten was receiving lessons in French, arithmetic, geography and history.

When Lij Tafari reached the age of thirteen, His Highness Ras Makonnen raised him to the rank of Dedjazmatch and appointed him Governor of Gara Muleta. Ras Makonnen appointed one of his most trusted retainers, Fitawrari Koletch, to serve as Dedjazmatch Tafari's guardian and Deputy Governor of the province.

Ras Makonnen was summoned by Emperor Menelik II but he fell ill on his way to the capital. The journey was discontinued and Ras Makonnen was taken back to Kulubi, near Harrar. He asked for his son and the thirteen-year-old Dedjazmatch Tafari was fetched post-haste. There at Kulubi, Dedjazmatch Tafari waited in vigil by the bedside of his father. Ras Makonnen died in April 1906 (13 Megabit 1898 E.C.).

Emperor Haile Selassie I observes in his autobiography that he started to act independently and "began to climb the ladder of the adult world" at the age of thirteen. The orphaned Dedjazmatch Tafari was called to Addis Ababa by Emperor Menelik.

DREADITORIAL

Hail His Imperial Majesty! I&I would like to acknowledge the tragic loss of a very prominent Rastaman, Carlton "Carly" Barrett, who was brutally executed on April 17, 1987 upon arriving at his home in Kingston, Jamaica that evening. Carly was the driving force of the rhythm section (which included his brother Aston "Familyman" Barrett) for Bob Marley and the Wailers, and his drumming technique is admired by many great musicians today.

According to the Jamaican Press, his murder was a planned set-up made by his wife, and her then unknown lover, a taxi driver, who wanted to make the killing look more like a robbery. They have since been arrested and charged while the police investigate. While these facts may bear truth, I&I cannot, however resolve these questions:

1) Why were there rumors of Carly's killing way back in February of this year, two months before his actual murder? One source had said he was kidnapped in Jamaica, held for ransom, but when members of the Wailers refused to meet their demands, he was executed.

2) Why was he killed just weeks before undergoing a worldwide Wailers Tour (they were scheduled to perform on Long Island May 16th), and the release of their first album since Bob Marley passed on in 1981?

3) Knowing his wife personally, I&I find it hard to believe she wouldn't simply file for divorce instead of arranging for two bullets to enter his brain?

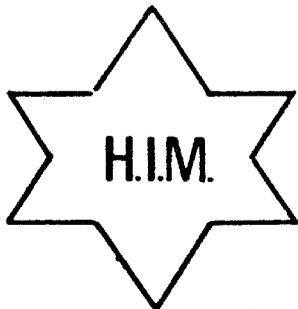
4) Could this be a CIA/Jamaican Government cover-up, framing his wife and the cab driver, for the eradication of the most important musician in the Wailers band before their songs of truth and rights once again echoed around the world?

5) How did Bob Marley really leave this earth?

(DREADITOR'S NOTE: "Carly" Barrett co-wrote the classic song "War", fashioned from the speech by Haile Selassie I and such Bob Marley favorites as "Who the Cap Fit", "Them Belly Full", and "Talkin' Blues." He is credited for working with dozens of other local and foreign reggae artistes, and is the most respected drummer in the business.)

by Ras Mike

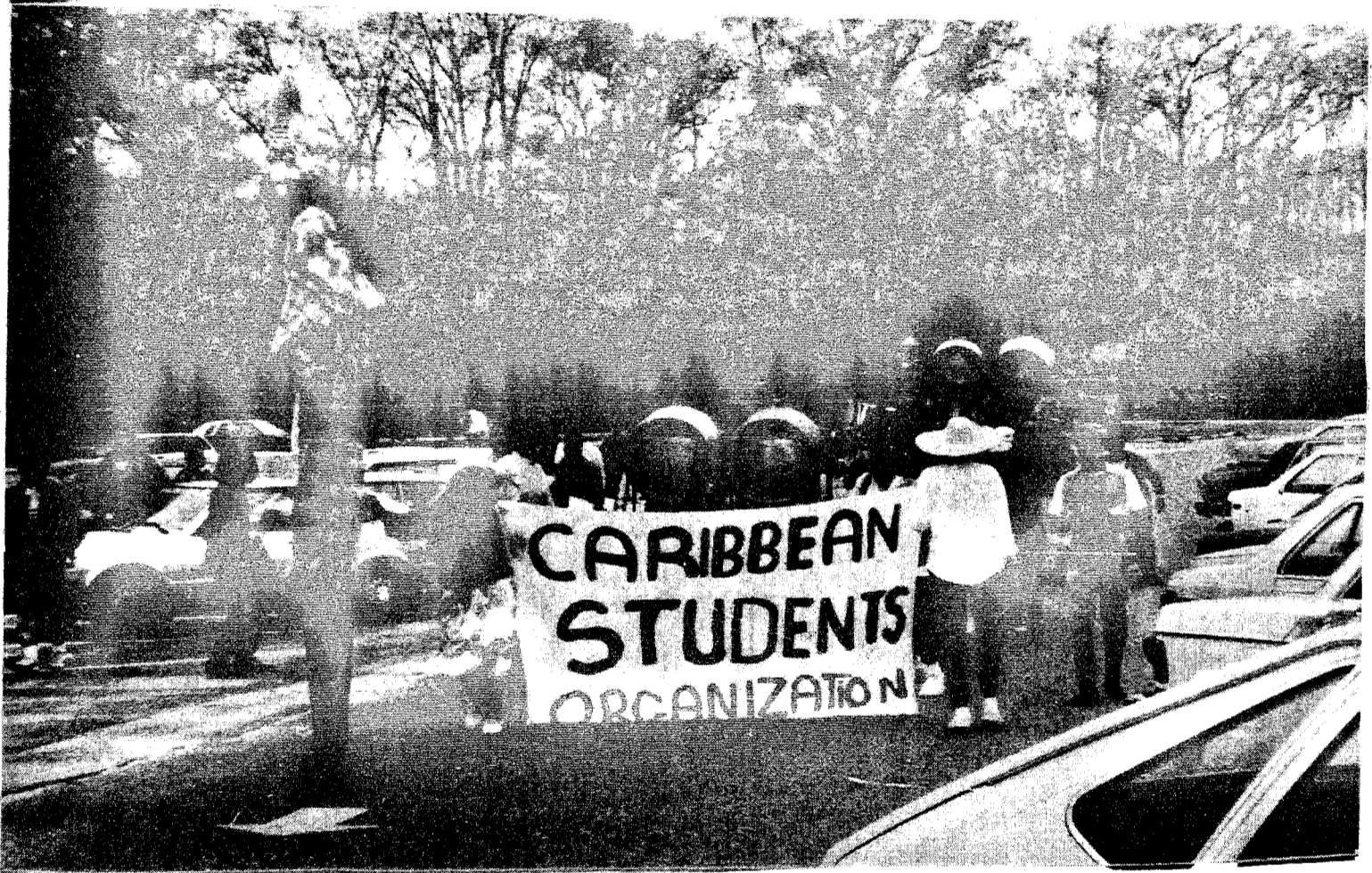
UNITY IS STRENGTH



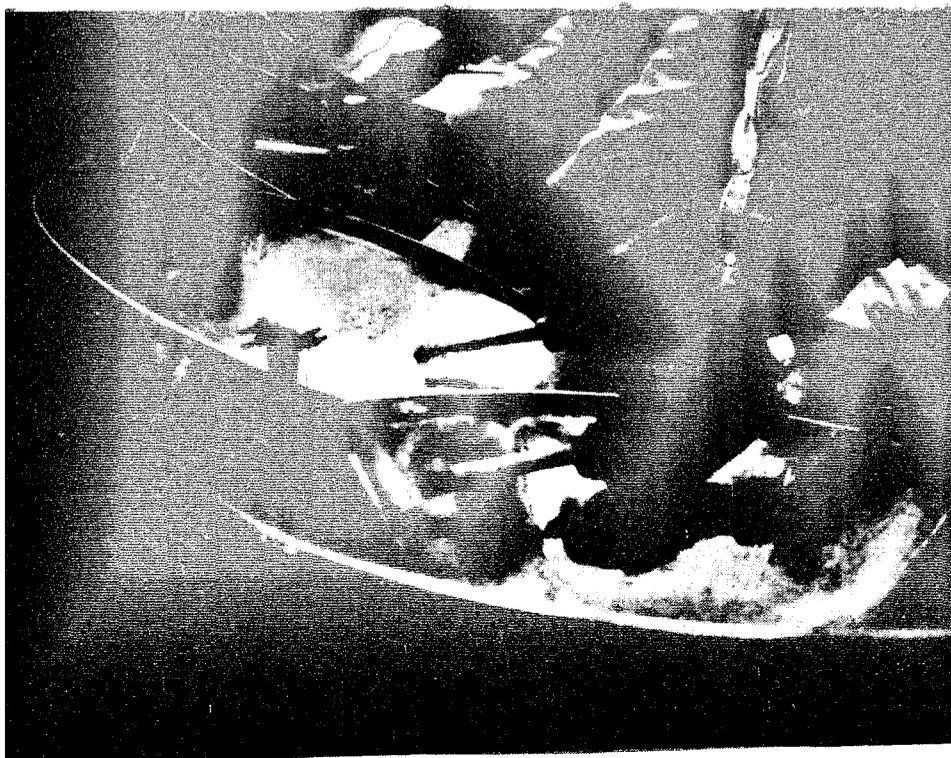
SIGHTS & SOUNDS



C
A
R
I
B
B
E
A
N

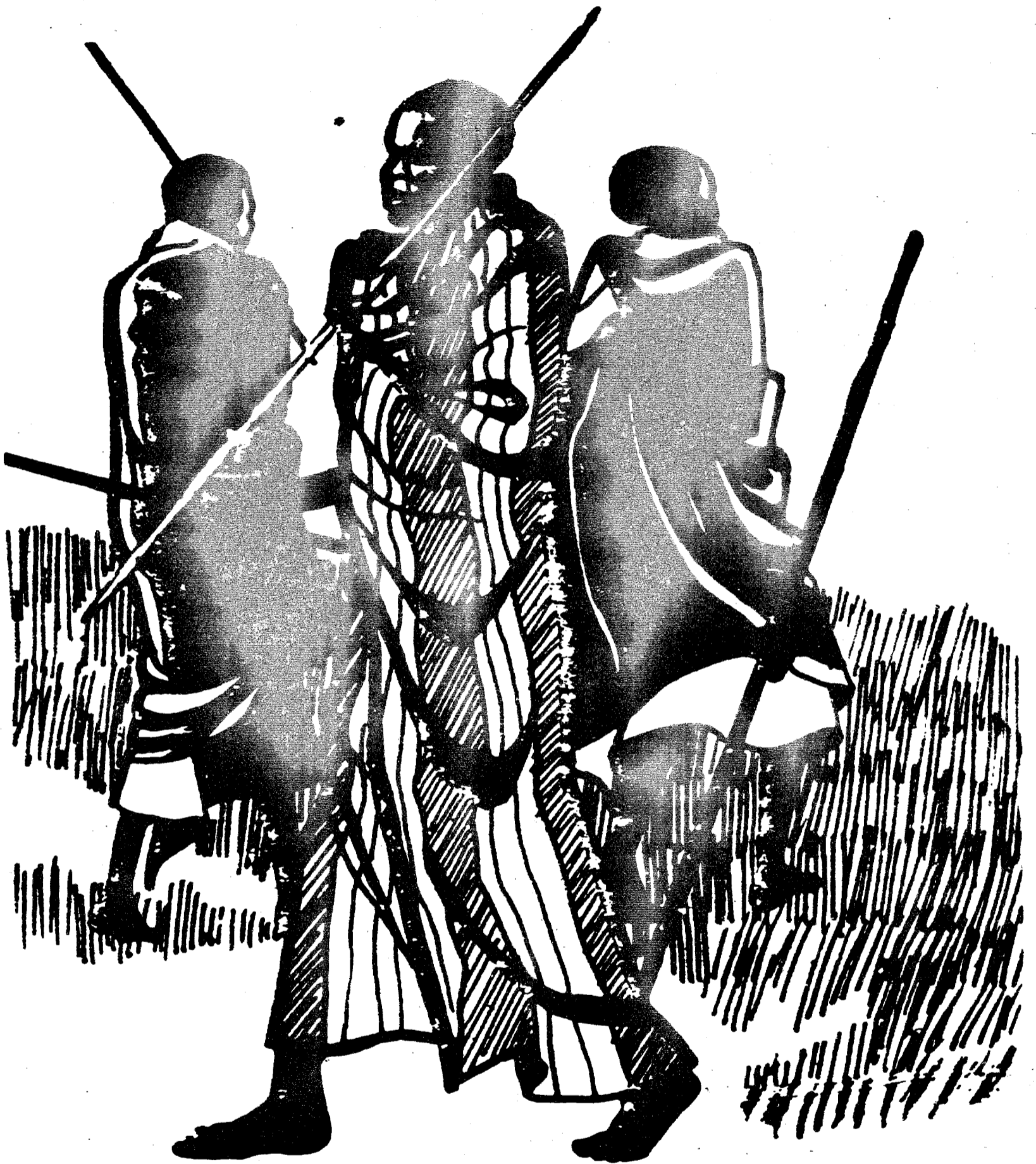


W
E
E
K
E
N
D



Blackworld page 11

Gospel Choir



“Oppression does not destroy a people. It is the acceptance of oppression that destroys.”