

Blackworld

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From Fear...

The Ideology of the KKK

Part I of a three part series on Black struggle from the 1960s to the present.

By Leslee McCrimmon

"Regard to reputation has a less active influence when the infamy of a bad action is to be divided among a number than when it is to fall singly upon one."
—Alexander Hamilton, The Federalist Papers

Secret organizations of men who "came in the night" have been a constant in our society for over a century. Many contemporaries feel these perennial "empires" will continue to be a permanent source of despair and a constant reminder of the injustices in our country for many centuries to come. These organizations (i.e. the Knights of Camellia and the Ku Klux Klan) are documented to have slaughtered thousands of people with impunity from the post Civil War period (approximately 1872) until the most recent times. They are racist, abject groups of cowards who advocate white supremacy, nativism and male superiority.

The Reconstruction Period in the South brought, in fact and in theory, many changes to their culture. The emancipation of slaves forced the aristocracy to give wages for labor; although sharecroppers and tenant farmers were bound to their landlords much in the same way slaves had previously been bound to their owners. Approximately ninety-five percent of the Negro population was illiterate so schools were formed. Negroes exercised voting rights under the Fourteenth and Fifteenth Amendments. Some were given previously "reserved only for white" positions in local government. Perhaps this last event was what scared white Southerners most; maybe they felt their rights were being usurped by the ignominious Negro. Perhaps mirth misconceived as a subversion triggered a select group of insecure men of the South to seek Concealing carapaces and the nooses?

There are many explanations given for inhuman acts committed on Negroes (and others who were felt to be traitors to their race) by mobs. Flimsy attempts

continued on page 3



...To Fighting Back

Black Power in the 1960s

by Lanre Abiola

The phrase "Black Power" is a phrase which has echoed in black communities all over the world. From an overall viewpoint of Black history, the phrase "Black Power" could have been said to mean the long-existent struggle for total freedom and liberation from the white man.

In the United States, the 1960s was a period that will always be remembered by all Americans, both black and white, as one of the most turbulent periods in American history. It was a period of not only demonstrations but also increased racial tension and violence.

Even before the assassination of Rev. Martin Luther King Jr. in April, 1968, the Civil Rights Movement had already begun to lose support in the black community. Many blacks began to question King's philosophy of using non-violent methods in quest for total freedom, believing that this could never work in the United States and that freedom could only be gained by giving back fire for fire. During this period, the Civil Rights



Movement was also being denounced by militant blacks, amongst whom was Stokely Carmichael, then chairman of the Student Non-violent Coordinating Committee (SNCC) who attributed the Civil Rights Movement as the primary cause of the urban riots. He (Stokely Carmichael) said: "Each time the people... saw Martin Luther King get slapped, they became angry; when they saw four little black girls bombed to death, they were angrier, and when nothing happened, they were steaming. We had nothing to offer that they could see, except to go out and get beaten again. We helped to build their frustration."

Stokely Carmichael then went on to say that instead of being an organization which could speak "to the growing militancy of the young black people in the ghetto," the Civil Rights Movement was adapted towards the tone of voice of the white liberals.

On May 29, 1966, Representative Adam Powell, the then Chairman of the Education and Labor Committee, declared in an address at Howard Univer-

sity that lives of blacks should be devoted to seeking "Black Power — the power to build black institutions of splendid achievement." The following week, Stokely Carmichael shouted out the "Black Power" slogan over a public address system while marching through Greenwood, Mississippi with a crowd of militant blacks who began chanting "We want black power, we want black power."

Stokely Carmichael's use of the slogan brought with it a lot of fear as well as misinterpretation of the phrase. Many whites assumed the slogan to mean, firstly, an increase in black violence which to them also meant black aggression; secondly, whites pictured bloody retaliation against them by blacks and last of all, other whites saw the slogan as a rejection of white allies (liberals) without whom, they believed, the struggle could not be won. Despite the fact that this scared the hell out of both whites and blacks (mostly upper class blacks) and that fear was voiced in newspaper editorials as well as in

continued on page 3

D R O P D I M E



Rebecca Sutherland

Announcements

- 1) *March 14*- Last day for removal of incomplete and no record grade from the Fall Semester.
- 2) *March 17*- F.A.F. Deadline
- 3) *March 18 and 19*- Academic Advising Workshops are being sponsored by Lucia Rusty for Minority students. For additional information, call Lucia Rusty at 6-3520. Please plan to attend!
- 4) *March 21*- Last day for undergraduates to withdraw from a course without withdrawing from the University. Last day to change courses to Pass/No credit.
- 5) *April 1*- Deadline for SAINTS scholarship application to be submitted.
- 6) *April 3*- Mentor program will be sponsoring its "End of the Year Dinner."
- 7) *April 9 to 18*- Monday to Friday, Prime-Time for students. (Intensive Academic Advising period.)
- 8) *April 14*- Monday-Advanced registration for the fall semester begins.
- 9) *April 18*- SAINTS Award Dinner to be held in Stony Brook Union Ballroom at 7 p.m. sharp.
- 10) *April 30*- Richard B. Moore Scholarship Applications are being accepted from upper division students of Afro-American or African Heritage. Inquire at African Studies, Social and Behavioral Sciences Building, Rm. S-245. Tel. 6-6737 or 6-4015.

The month of February has come to a close and it is now March where a number of events are scheduled to take place. The Brothers of Alpha Phi Alpha Fraternity have already started out the month with a blast. On March the 1st at 7 p.m. in the Union Auditorium they held their First Annual "Lip Sync Contest." The show was great as well as the party that followed the event in the Union Ballroom. However, what was just as entertaining was that partial proceeds went to a scholarship in honor of our late Dr. Martin Luther King. Thank you for such a worthy cause.

And if that is not enough, the Minority Planning Board (MPB) is asking that you join them in entering the "Erogenous Zone," where you'll get it all in just one night. Male and Female Erotic Dancers here at Stony Brook on March 8th at 10 p.m. in the Union Bi-Level Lounge. Cost is 4 dollars with S.B.I.D., 5 dollars without. There will be 2 dance floors with club, rockas, and rap music and drinks with I.D. Fulfillment Guaranteed so make it a point to be there.

On March 14th in the Social Center in the Union the brothers and sisters of the Sigma Phi Rho Fraternity Inc., will be holding a party-step show at 10 p.m. All are welcome.

MINORITIES IN ENGINEERING AND APPLIED SCIENCES

March 11th—6:00pm

Representative from National Society of Black Engineers (NSBE) —Mr. Christopher

March 18th— 6:00pm

Representative from GULL Incorporated, Mr Frank Ashby

April 1st —6:00pm

Elections
Guest Speaker: Nathaniel Hendrix
Topic: Technology In Black Community

April 11th — Party!!

MEAS Scholarship Fundraiser at Roth Cafeteria

April 15th— 6:00pm

Guest Speaker from Grumman

April 18th— 7:00pm

SAINTS Scholarship Dinner

April 29th

Alumni Night. Former Graduates Speaking on Careers in Engineering.
(Dwayne Taylor--Neil Jackman)★ Refreshments Served★

BLACKWORLD

"KNOW THYSELF"

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PERSPECTIVES:

**A Tribute
Luther**



**To Martin
King Jr.**

"Today, we are still challenged to be dissatisfied. Let us be dissatisfied until every man can have food and material necessities for his body, culture, and education for his mind, freedom and human dignity for his spirit.

Let us be dissatisfied until brotherhood is no longer a meaningless word at the end of a prayer, but the first order of business on every legislative agenda. Let us be dissatisfied until our brother of the Third World—Asia, Africa, Latin America—will no longer be a victim of imperialist exploitation, but will be lifted from the long night of poverty, illiteracy, and disease. Let us be dissatisfied until this pending cosmic energy will be transformed into a creative psalm of peace and justice will roll down like waters from a mighty stream."

—Dr. Martin Luther King, Jr.



The Ideology Of The KKK

continued from page 1

at justifications for horrendous crimes committed were popularly accepted. These lawless killings were often described as a preventative measure to deter the Black masses from rising up in revolt. By contrast, Blacks of the post-Reconstruction period were hardly likely to revolt. As the post-war socio-economic structure began once again to take form, again the exploitation of black labor and disfranchisement were evident and lawful, oppressive forces felt a modification of this explanation was necessary to comply with the times. As Frederick Douglas observed over a century ago "The old changes are no longer valid. Upon them the good opinion of the North and of mankind cannot be secured." It was hardly conceivable, any longer, that a victorious Black insurrection would take place. There had never been a remote possibility of Negro insurrection; this explanation was given to legitimize barbaric acts in the face of the nation.

Lynchings, floggings, burnings and rape continued to be inflicted on blacks frequently. With the rise in power and strength of such secret organizations, lynchings were meant to represent an intrinsic measure in the prevention of black supremacy over whites — which, in reality, was a reaffirmation of white supremacy.

Rape of white women by black men emerged next as the major justification for lynching. This allegation seemed to have just the ingredients that would excuse with impunity any "sad-faced white man who put to death a creature in human form who has deflowered a white woman": racism and sexism. Thus, lynching was now explained as rationalized as avenging assaults on white Southern womanhood. This explanation was widely accepted and condoned by almost all facets of white society — for who could defend a rapist? Even now this allegation is not viewed as myth but as fact by many in our country.

Song For A Dark Girl
By Langston Hughes

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

Way Down South in Dixie.
(Bruised body high in 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.



Smithsonian Institution

Two members of the Ku Klux Klan

Black Power In The 1960's



Black Panther co-founder Bobby Seale

It should be remembered, however, that the phrase "Black Power," touched every topic concerning the awareness and respect of black people; from concern in African independence movements, to the Vietnam war, and the restoration of Muhammed Ali's heavyweight title.

Two important organizations during the days of the Black Power Movement were the Black Muslims and the Black Panthers. The Black Muslims, headed by Elijah Muhammed, a man who blamed the whites for "degraded conditions of the so-called Negroes." Over the years, Elijah Muhammed had welded the Black Muslims into a well-disciplined corps with mosques in the ghettos of many big cities.

Although Elijah Muhammed opposed aggression, he continued to preach the need for self defense since he believed the act of turning the other cheek to be totally wrong. The black Muslims opposed the Civil Rights goal of integration because they believed in finding their own identity and maintaining a separate society instead of losing themselves in white America. They taught that the black man had had a proud history and as a result that blacks should be proud of their culture and heritage. These teachings were well accepted by ghetto residents who realized that they could never be assimilated into white, middle-class America.

The Black Muslims had a dynamic speaker who popularized the spread and teachings of Islam. This man, called Malcom Little before his conversion to Islam, but better known as Malcom X, was able to appeal to ghetto residents in a way that even Dr. Martin Luther King Jr. could not, mainly because he could readily identify with the ghetto residents. According to Norman Coombs in his book *The Black Experience in America*, "King had gone to college and had even earned a doctorate. Malcom gained his reputation 'hustling' on the streets of Boston and New York and also from teaching himself while serving a prison sentence."

In 1964, Malcom X broke with Elijah Muhammed and the Black Muslims. The reason behind this was that on Malcom's arrival from Mecca, he began

to feel that some Black Muslim teachings contradicted the teachings of Islam. He was determined to continue teaching Islam in America. He also intended to form an organization which could appeal to a wide variety of people and form a center of new black militancy. Before he could begin any of these activities, he was shot and killed by four blacks in early 1965, while addressing an audience in New York City.

In 1966, as a result of the anger of young blacks in Oakland, California, at what they believed to be police harassment, the Black Panther Party was formed. The two leaders, Huey P. Newton and Bobby Seale, who were both raised in the ghetto, felt that an organization which could communicate with poor blacks was a necessity.

The Black Panther was a well chosen symbol for the party because the Black Panther as an animal never attacked another animal but would defend itself whenever it was attacked. The Black Panthers kept the police under surveillance in order to limit police brutality. They carried registered guns and displayed them openly as the law permitted.

The Black Panthers did not only demand legal rights for blacks but also developed a ten-point program demanding decent jobs and decent housing. The Black Panthers contended that since blacks were unfairly treated, they should be exempted from all forms of military service. They also

pointed out that blacks were represented above their national proportion in the Vietnam war, which they claimed was a war being waged against other "colored" people.

After a series of confrontations with the police, the Black Panthers, who had chapters in the ghettos of many American cities, began to die out. They accused the police of creating situations which would allow them to kill the Panther leadership. By 1971, many Black Panther leaders had already been killed by the police, jailed or fled into exile and as a result the Black Panther Party had been at the point of collapse. The folding up of the Black Panther Party was to be the end of the 1960s Black Power Movement.

Looking back from the days of slavery to the present day, we notice that the Afro-American has made a number of gains but it is important to realize that all his goals have not yet been reached, and so the struggle must still continue until he can be satisfied that he has achieved his goals.



Two Black Panther leaders, Mark Clark (l.) and Fred Hampton, were killed in a Chicago police raid.



continued from page 1

public denunciations, the Black Power Movement had already been born.

To Stokely Carmichael, Black Power meant two things: "The end of shame and humiliation, and black control of the black community." This (late 1960s) was the period when blacks began to see that being black was not a curse and that the black man was just as good as the white man, if not "better." At this point in time, it became fashionable for blacks to leave their hair in its natural state instead of using hair straighteners such as "perms" and hot combs. This was a period when it became fashionable to grow an afro, and dress with a touch of African fashion.

The Black Power Movement attempted to secure power for Black Americans in six specific areas which were:

1. The growth of black political power.
2. The building of black economic power.
3. The improvement of the self-image of black people.
4. The development of black leadership.
5. The attainment of federal law enforcement.
6. The mobilization of black consumer power.

By Camille Nelson

Philippines

Under international pressure to resign and amidst near-civil war conditions in his country, President Ferdinand Marcos fled the Philippines on Feb. 25. He was flown by an American Air Force plane to Guam and later to Hawaii. Mr. Marcos was forced to give up power when his Defense Minister Juan Ponce Enrile and his Deputy Chief of Staff Lieutenant General Fidel Ramos occupied the Defense Ministry building with government troops and denounced Marcos' recent election victory as fraudulent. The men called on all government soldiers to support them and pledged their allegiance to opposition candidate Corazon Aquino.

As soon as Mr. Marcos left the country, the U.S. government recognized Mrs. Aquino as the President of the Philippines. Initially, when Mrs. Aquino protested the widespread corruption and blatant voting fraud used by Marcos forces to ensure her defeat, Pres. Reagan nullified her claim by suggesting that both sides had cheated. When the pro-Marcos National Assembly validated Mr. Marcos' victory on February 15, Mrs. Aquino called for a nationwide non-violent campaign to bring an end to the 20-year Marcos regime. The overwhelming support she enjoys from the Filipino people was evident when her loyalists surrounded the Ministry of Defense forming a human barrier to protect the revolting forces inside from the tanks of pro-Marcos forces outside.

In light of the determined posture taken by Aquino, the Defense Ministers and the vast majority of the Filipino people, the Reagan administration "adjusted" their policy towards Marcos by acknowledging Mrs. Aquino's allegations of voting fraud and finally publicly pressuring Mr. Marcos to resign. Mr. Marcos decided to give up when he realized that he would have to fight a bloody battle with his own people in full view of the international community. For some inexplicable reason, the Reagan administration is being congratulated and is willingly accepting credit for the peaceful resolution of the situation. Forgotten is Pres. Reagan's previous statement that Mr. Marcos must be supported because the only alternative to his dictatorship is

a Communist takeover. A Filipino opposition leader exiled after Marcos declared martial law in 1972 said "The U.S. saved Filipinos the trouble of having to shed more blood, and we should give credit." But in view of Marcos' long record of human rights abuse and government corruption, he added, "We could also ask — what took so long?"

Haiti

The new government of Haiti was bitterly criticized for allowing a former Duvalier official to seek asylum from Brazil on February 25. The official, Colonel Albert Pierre, ran the Bureau of Inquiries, a secret police organization that was known for its brutality towards civilian and political opposition figures. The Haitian people initially had little trust in the ruling five-member junta because most worked for Duvalier during his reign of terror. This move to allow a known human rights abuser to flee unpunished has eroded what little trust once existed. The one junta member who has some credibility with some Haitians, Gerard Gourgue, the former head of the Haitian League for Human Rights, claimed that he had no part in the decision and that he heard about it on the radio.

On February 26, the U.S. government announced that it was granting \$26 million in aid to Haiti that had been previously withheld because of Duvalier's outrageous record of human rights abuses. In keeping with one of the stipulations of the grant, the Haitian government announced that it would bring human rights abusers to justice. However, the case of Col. Pierre was not clarified. Meanwhile, ousted former President Jean Claude Duvalier is still seeking permanent asylum except that no country will take him. He is still in the French hotel he was flown to after he gave up power on Feb. 7, 1986. The French government insists that he cannot stay permanently and that they only granted temporary asylum at the prodding of the U.S. government. French leader Mitterand even demanded that the U.S. relieve France of the entire Duvalier traveling party, which includes his family and close associates. No agreement has yet been reached.

Viewpoints . . . Nothing But The Truth

By Yvon Magny

Recently, we have all heard or witnessed, in some way or another, the departure of "Baby Doc," the retarded puppet who tried desperately to maintain his U.S. backed dictatorship and claimed to be "as strong as a monkey's tail." We also know that the Mess still remains, that the people are struggling and that eventually, a total and radical revolution will occur... However, speaking of an ex-dictatorship without mentioning his capitalistic and evilish achievements, is similarly speaking of ROMBO without citing his "Constructive Engagement Policy" towards South-Africa!

Consequently, one of the most critical phenomena that took place under the Duvalier's dictatorship during the late 1970s and the early 1980s, was unmistakably the Refugee Syndrome.

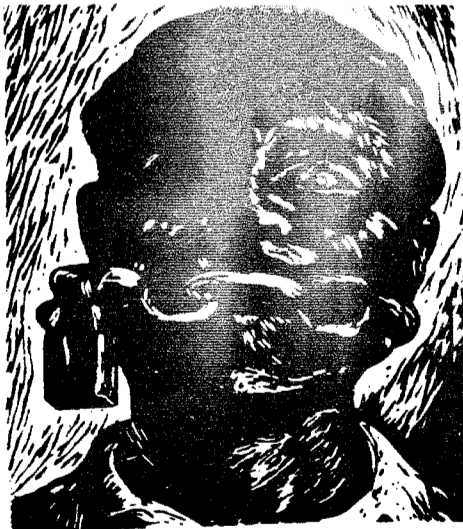
Thus, since Haiti* is the most exploited, the most sucked off country of the Western Hemisphere, it has been argued that those unfortunate human beings were fleeing the country by the thousands simple because of hunger and that there was nothing wrong with Baby Doc's "Little System."

In fact, the many factors that provoked the syndrome were purely political and either occurred in the North-Western or the Southern region of Haiti.

*First, it is a known fact that the U.S. has always had strategic interests in Haiti and that they constantly wanted to purchase the Mole (they probably did) to build up a military base which would give them total control of the Carribean. It was also reported by *Radio HAITI INTER, that the U.S. wanted also to use another section of the North-Western territory as a dumping site for the disposal of Radioactive Industrial Wastes. As a result, peasants in this part of the country were intimidated, forced to migrate to nearby cities where they joined the already considerable number of unemployed living in surrounding slums.

The infernal situation resulted also from the fact that peasants were forced to give up their lands to government officials for cheap amounts of money and false promises. A typical and perfect example is an ex-tycoon in the coffee business in HAITI: The father-in-law of the ex-dictator for life. In return, they never created any job for these expropriated peasants. Then left hopeless, thousands of them challenged the ocean

on small boats to seek refuge in Florida (South-East U.S.). With their hearts and minds filled with the "illusion of Freedom and a Better Life." Unfortunately, once they got to the supposedly "Promised land," they were thrown in concentration camp (KROME) where they were humiliated and became "Guinea Pigs." They were injected with estrogen and other drugs. Many died in the camp and others were transferred to the Mid-West territory (U.S.A.) where



they are being severely exploited by big capitalist land owners. They are also being abused on the sugar cane plantations of the Welch Corporation in Florida. Later, all Haitians were singled out as AIDS carriers.

Meanwhile, at the same period, tens of thousands of Cuban refugees entered the U.S. They were the most welcomed. Thus, when comparing the treatment both groups received from the U.S. government, the first questions that come to mind are: Why were they treated so differently? Was the Administration of the "Free World" racially and politically motivated? If so,

what were they trying to prove? Were they covering for a backward and corrupted tyrant or, in the contrary, were they trying to embarrass a socially well-organized regime? These questions have yet to be answered!

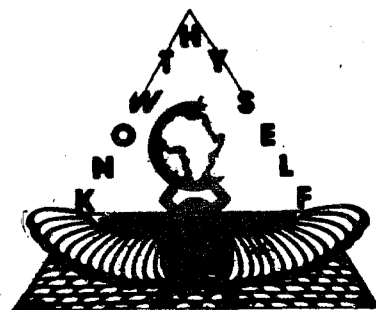
Among the thousands who fled Haiti on small boats, many never got to Florida. They were either intercepted by the Coast Guards and sent back to Baby Doc or they simply got lost in the ocean...

In addition, another phase of the syndrome is that those who chose not to sail away, found themselves in a totally desperate situation: since they did not cooperate with the corrupted regime in order to become a Tonton Macoute, they were drafted illegally and forced to go to the Dominican Republic to be enslaved on sugar cane plantations. (Duvalier and his peers profited largely from this inhuman business.) In the midst of this misfortune, in case these peasants refused to go to the other side, they would be arrested or killed instantly.

This infernal situation is to be considered as one of the results of the conspiracy of the SYSTEM against an innocent and defenseless people.

*Actually, many affiliated U.S. corporations are exploiting the Haitian labor force at the wages (wage is much to say) of \$2.50 to \$3.00 per day and without paying any tax at all.

*RADIO HAITI INTER: A nationally well known radical radio station which overtly criticized the wrong doings and protested the social injustices of the Baby Doc's regime. It was terminated and the staff was banished from the country on Nov. 28, 1980.



By Any Means Necessary: Malcolm X



By Pearl Davidson

Whenever Black History Month is celebrated, we pay tribute to a number of Black leaders who were involved in the struggle for the equality of human rights, and who fought for a better life for African Americans. (I say African Americans because the word "Blacks" dehumanizes our race, and reduces us to someone with black skin. It does not have any connection with people who have a motherland, and originated from a very high form of civilization whose ancestors were kings and queens. Although this reference can sometimes confuse the issue of race, it is sometimes worth it to refer to ourselves as "African Americans," thereby giving us a place of origin, a form of culture, and a history worth talking about. Although all of us are not "American," the reference comes close to home.)

Usually, when tribute is being paid to our militant, brave and courageous leaders, much mention is made of Dr. Martin Luther King Jr., and rightly so. This is because, first of all, he is our king, and his efforts in the struggle for freedom are appreciated throughout the world. Other leaders mentioned are Marcus Garvey, W.E. Du Bois, Harriet Tubman, Rosa Parks, Andrew Young, Jesse Jackson and many others. However, very little is said or remembered about the struggle, accomplishments, efforts and beliefs of Malcom X. I am not attempting to endorse the Muslim religion, and neither to support all of his philosophies. Rather, what he did when he was alive is really worth mentioning, and we should appreciate him for what he was. A leader and a brother.

Many people associate Malcom X with revolutionary terms, ignorance, and most often "hate." Some of us do

this without first even finding out who this man really was, and why he was such an angry person. Until I read *The Autobiography of Malcom X*, I wasn't fully aware of what he was really about. Most often our conceptions about public figures are shaped by what the media tells us, and what we read. As some of us well know, Malcom X was *very* public. It was once said about him, "No man in our time aroused fear and hatred in the white man as did Malcom, because in him the white man sensed an implacable foe who could not be had for any price — a man unreservedly committed to the cause of liberating the black man in American society rather than intergrating the black man into that society."

If the media does not like a certain person, he/she will be given bad publicity. If this person does not qualify for the famous "All American" title, little or no attention is paid to them, regardless of their contributions, or their accomplishments for society. Dr. Martin Luther King, Jr. receives the maximum amount of recognition both by African Americans and the white press because, even though he got killed for it, his non-violent theory for achieving equality made America look good. He even won the Nobel Peace Prize for it. Malcom X on the other hand believed that equality should be achieved "by any means necessary."

We cannot let the media be the sole source of information to educate us on our people. We have to find out about them ourselves. Just before his death, Malcom X



said "When I am dead — I say it from the things I know, I do not expect to live long enough to read this book in its finished form—I want you to just watch and see if I'm not right in what I say: that the white man, in his press, is going to identify me with 'hate.' He will make use of me dead, as he has made use of me alive, as a convenient symbol of hatred — and that will help him to escape facing the truth that all I have been doing is holding up a mirror to reflect, to show, the history of unspeakable crimes that his race committed against my race."

Malcom X, formerly named Malcom Little, was born in Omaha, Nebraska. Throughout his life, he was constantly plagued with struggle in one form or the other. While he lived, he acquired names such as "Detroit Red," "the angriest black man in America," Malcom X, "Omowale," a name from the Yoruban language that he got while he was in Africa that means "the son who has come home," and finally El Hajj Malik El Shabazz. He was willing to expose corruption on every level. This included, of course, what he faced in the Muslim religion. The fact that he was killed by members of the faith he believed in (and he knew who these people were before he was killed) shows that he was very willing to sacrifice for the cause.

When he first became a Muslim, Malcom had great admiration for Elijah Muhammed. As time went on, however, he became aware that this man preached on thing and lived another. This really bothered Malcom, and he began to defect from some of the teachings of Elijah Muhammed. For someone who had never been to college, he still received a well rounded education.

This was what he learned in the streets, and what he read while he was in jail, and when he was released. He was converted into the Muslim religion while he was in prison, and was ordained as a minister after he was released.

While Malcom X lived in Boston, Detroit and Harlem, he learned how to survive on the streets. He went from one extreme to the next. From being a dishwasher while in eighth grade, to a shoeshiner in Boston, he became a pimp, a gambler, a dope peddler, a wanted man by his enemies the police, to finally a leader and a public speaker. He spoke before the Harvard Law School Forum, visited the holy city of Mecca (the holiest city in Islam), Arabia, Egypt, Ghana, Nigeria, Paris, Beirut and a few other countries. His tour of African oriented states and countries was very educational on how the rest of the world saw America. Even though this was not the basis for his trips, he states "Even with my background, I was astonished at the degree to which the major single image of America seemed to be discrimination. It was there in the Holy Land, and later in Africa, that I formed a conviction which I have had ever since — that a topmost requisite for any Negro leader in America ought to be extensive traveling in the non-white lands of this earth and the travel should include many conferences with the ranking men of those lands."

Many of his teachings changed as he returned from his travels, and saw the world in a different light. He was told that "The term 'Afro-American' had greater meaning and dignity." He met the widow of Richard Wright and his two daughters. Malcom did not only receive support from Africans in the African American's struggle for freedom. He received support from the Chinese and the Indians who consider themselves our sisters and brothers.

In conclusion, it is important that we, in celebration of Black History Month, become aware of those who were directly killed or died in the struggle for freedom. It is also important that we educate ourselves on what our history *really* was, and not to be completely brainwashed by what the white media would rather miseducate us with. No words can reiterate this better like this last quote. "When you tell this black man in American who he is, where he came from, what he had when he was there, he'll look to it and ask himself 'Well, what happened to it, who took it away from us and how did they do it?' Why, brothers, you'll have some action just like that. When you let the black man in America know... that knowledge in itself will usher in your action program. And it will be by any means necessary."



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1986 NATIONAL WEEKS OF ANTI-APARTHEID ACTION

TO Friday March 21 Anniversary of the 1960 Sharpeville Massacre
Sunday April 6 Anniversary of Execution of Solomon Mahlangu, African National Congress Freedom Fighter
Friday April 4 National Divestment Protest Day in Commemoration of Martin Luther King

—In the face of the escalating struggle in South Africa and Namibia, the apartheid regime has killed over 1000 protesters during the last year and arrested 15,000.

—Despite the upsurge of protest in this country, the Reagan Administration remains firmly wedded to its policy of constructive engagement with South Africa, and is pushing for direct CIA ties to UNITA, South Africa's surrogates in Angola.

—The current crisis underscores the urgent need to strengthen nationwide coordinated anti-apartheid efforts which have helped lead to divestment actions at 30 campuses, 4 states, and 10 cities since the April 1985 Weeks of Action.

—The 1986 Spring Weeks of Action will be organized locally on a nationwide basis, and are designed to heighten the impact of our decentralized action.



BELOW ARE ORGANIZING SUGGESTIONS FOR COMMUNITY AND STUDENT GROUPS:

- Friday March 21: Commemorations of the 1960 Sharpeville Massacre during which police killed 69 unarmed people protesting South African pass laws.
- Monday March 24: Anti-Apartheid activists join with Central American solidary groups in marking the anniversary of the assassination of El Salvador's Archbishop Romero.
- Saturday March 29: Groups hold programs to raise material aid for South African and Namibian refugees, for example through Runs for Freedom or benefit dances.
- Friday April 4: **National Divestment Protest Day** on the anniversary of Martin Luther King's death will stress link between apartheid and racism in the United States.
 - 1) Hold protest rallies direct actions for divestment.
 - 2) Observe minute of silence at 1 PM Eastern Time
 - 3) Distribute black armbands to commemorate victims of racism at home and abroad.
- Sunday April 6: Anniversary of execution of Solomon Mahlangu of the ANC.
 - Groups work with religious organizations to hold solidarity services for victims of apartheid
 - Distribute petitions for the release of political prisoners

Day of Local Lobbying: in state and municipal legislatures during the weeks of Action for divestment legislation. A list of pending bills and legislative schedules will be available from the American Committee on Africa.

We call on all community, student, religious, trade union, third world, womens, peace, anti-intervention, gay and lesbian organizations to endorse the mobilization and to support the Weeks of Action by:

- 1) Raising the mobilization at Fall & Winter conferences, and during February Black History month
- 2) Reproducing this leaflet and mailing it to your networks and membership as soon as possible

TO ENDORSE THE WEEKS OF ACTION AND TO RECEIVE AN ORGANIZING PACKET CONTACT:
American Committee on Africa • 196 Broadway, NYC 10038 • 212-962-1210

The mobilization has already been backed by a November 1-3, 1985 National Student Conference on South Africa and Namibia, attended by 500 students from over 30 states. It is critical that we strengthen the growing campus-community alliance so visible during the October 11 National Protest Day.

Stony Brook

DESTINY JOURNAL CONTRIBUTIONS FORM
(ON CAMPUS)

NAME: _____

AFFILIATION: _____

PHONE: _____

TYPE OF CONTRIBUTION

\$3.00

BOOSTER (NAMES ONLY)

PERSONALS (INCLUDES MESSAGE 15 words @ \$2.50 any additional word 10¢)

ADS	(FULL PAGE)	\$125.00
	1/2	90.00
	1/4	50.00
	1/8	35.00

**MESSAGE: _____

(TEAR OFF)

TO: _____
DATE: _____
FOR: _____
AMOUNT: _____

RECEIVED FROM _____

\$ _____

Club Sponsoring an Event? Let Us Know. Call Camille 6-7383.

Congratulations HSO on Adding Your Voice to the University

—We REALLY Need Writers and Photographers

Call Me Sir... no more

Just tell me Charlie
Who do you think I am?
Or what do you think I am?
With your smile quite sarcastic
And your look the most fictional
While stepping on my toes
And relaxing on my back...
You kindly do call me "Sir"
When we come face to face.
Too bad Charlie!
For I know it's your tactical
And sophisticated manner to condition Me
To simply call Me a "nigger" ...
Just tell me
Who do you think I am?
Or what do you think I am?
I am tired of your euphemistic mannerism
'Cause it's British, it's French, it's Spanish
It's from South-Africa
It is made in America.
Yes, it's everything that hates Me
It's everything that oppresses Me
And discriminates against Me.
It's ironic — it bothers Me, Charlie!
So Call ME SIR ... no more.

Yron Magny

To Be Black in South Africa

If I'm black in South Africa, I have no citizenship rights.
I cannot vote, own land or stay where I want.
I cannot choose whom to work for and where to work.
I cannot live with my family in the urban areas.

If I am black in South Africa I am a declared criminal.
I must carry a pass at all times, or be jailed.
I must stay "yes, boss" and obey all whites, or be jailed.
I must stay away from streets at dusk or be jailed.

If I'm black in South Africa, I'm not a South African.
I must belong to one or either of the tribes they've manufactured.
I must owe allegiance to a thing called Bantusan I've never seen.
I must belong to a puppet chief even if my parents never saw him.
If I'm black in South Africa, I must agree to be a subhuman.
Every white person, young or old, insane or savage, is my boss
Every white person, illiterate, dirty, ugly, or criminal, is my boss.
Every white man, wicked or good, obese or thin, is my boss.

If I'm black in South Africa, I must not demand human rights.
Every gathering of more than ten blacks is a crime.
Every attempt to improve our social, economic, and educational lot is communism.
Every association with religious, liberal, or progressive outsiders is sabotage.

If I'm black in South Africa, I'm a constant threat to whites.
Therefore whites fear forces of darkness they can't understand.
They fear for the future of their born and unborn.
They hold me accountable for any past or present troubles.

If I'm black in South Africa, I'm a threat to white privilege.
So they band together to make life more miserable for me.
They band together to formulate most inhuman laws against me.
They band together to reduce what's left of me to ashes.

If I'm black in South Africa, my plight is immeasurable.
Nights I can't sleep for fear of being raided at any hour.
Daytime I can't walk about for fear of being declared a vagrant.
At most times I can't do anything because of an empty stomach.

If I'm black in South Africa, I have no real name.
At their pleasure white people call me anything.
Young and old call me: Boy, Kaffier, Stupid, Donkey — anything.
They call me Communist, thief, agitator, trouble-maker.

If I'm black in South Africa, I should know what to do.
Eradicate, demolish, annihilate the injustices to my people.
Destroy racism, civilize the savages, teach manners to the crude.
Have whites learn some humanism; purge them of greed and ignorance.

If I'm black in South Africa, I should inspire and agitate.
From roof tops, from city to city, village to village,
I must rally my people to believe the time is now.
Together we must dedicate our lives and our futures

TO FREEDOM FOR ALL IN MY NATIVE LAND.
Bojana



CHILDREN OF NAMIBIA

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

Raymond M. Dillon

Ode to My African Brother

To know that the baby I bear
would turn away from me
and worship stone.
The stone with blond hair
and blue eyes that called
me nigger 20 seconds ago.
Did my sweat wash away
my beauty and did it wash
away the years of culture
that I lived, that he lived

And my belly gripes
seeing my baby stoned
for being as African as the night
and just as velvet
The velvet of my hands
my eyes and hair
Hadn't my tears in palm
touched this little baby
and comfort and taught him
the Reason.

Sauda

How Long?
How long will the Third World Man struggle?
How long will the Third World Man cry?
How long will we be exploited?
How long will our little die?

The rich keep getting richer
And the poor, poorer
How long will this last!
Look at the years that've past

How long, shall the majority of my people go hungry
Because the rich countries just exploit me
How long will they take advantage of us?
Using our resources just to get surplus
Not caring about us or our needs
Not feeding the hungry bellies that bleeds

We have been taking it for a long time
To you we have sent out our cry
Yet my people still go hungry
Still my people just die
Jamaica, Puerto Rico and South Africa are all examples
Of how they have left Third World people in shambles.
—by Rolan Noel

UNITY



VOICES OF NAMIBIA Raymond R. Dillon

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

BLACK HISTORY

Black History, this is I-n-I Black History
Black History, this is I-n-I Black History
The first man on the Earth was African
From Eve and Adam is where Black History began
Moses led our ancestors out of the Egyptian land.
In the days of old, we had many Kingdoms —
Extended families provide protection and kept
we strong
Each generation increased our population
Then came to Africa the visit of the European
So we came in chains across the Atlantic Ocean
For over four hundred years pure tribulation
Sixteen hours a day slaving on their plantation
Then we fought and burned down cities for our
liberation
But still today we are faced with discrimination
That's why I say
Black History, this is I-n-I Black History
Black History, this is I-n-I Black History
Langston Hughes, Poet and Author was born on
February first
And on the 23rd is the birth of W.E.B. DuBois
And guess who was born on the 6th of February
It is our Super Star Bob Marley
Then when I-n-I think back to slavery
We remember Frederick Douglas born Feb-
ruary 14th, 1817
Then when it comes to the holidays
You know we all have to celebrate Martin Luther
King birthday
Today I-n-I is making Black History.
Like Ronald McNair the Astronaut who went into
history
And we cannot forget Louis and Rev. Jesse
In our hearts and minds we know South Africa
must be free.
Carolyn Brown teaches us Black History
Ernest Dube teaches us Black History
Bill McAdoo teaches us Black History
Les Owens teaches us Black History
Kunhikanna teaches us Black History
Dr. Bagley teaches us Black History
You have to know your Black History
Because when you check it out
It is our PROUD HISTORY

by Ras Marvin

BLACKWORLD

PRESENTS
A PARTY TO CELEBRATE THE
GOOD OL' DAYS, WHEN SENIORS WERE
FRESHMEN AND FRESHMEN WERE FRESHMEN ...

GET IT??

MARCH 7
ROTH CAFE
10 - ? 50¢ W/ID \$1.00 W/O ID
REFRESHMENTS SERVED

BACK TO THE DAYS

It's shockout time again
WHEN THE
Huntington Caribbean
AMERICAN CLUB

Presents
SHOCK OF THE CENTURY
86

To be held at
The American Legion Hall
ON MARCH 15, 1986 DIXON AVE (Dugout)
FEATURING THE ROUGHEST SOUNDS ON
The Island

CULTURAL ROOTS Hi Fi

Come Cry out in your THOUSANDS
As the STATION CREW
Rock your body in Pain

Adm \$6 TIME 9:00pm
Security Rambo Rough Style
ALONG with THE Island Posse Refreshment ON SALE.

the ladies of Delta Sigma Theta Sorority
present

spring line

ROUND-UP!
PARTY

featuring the pledges of:

DELTA
AKA
ZOB
KAV
QV
OBL
ABA
EOP
MEY

from:

CUNY
CW POST
WESTBURY
ST. JOHN'S
ALBANY
NEW PALTZ
ADELPHI
HOFSTRA
LIU

SUNY Stony Brook

March 15, 1986 \$2 off campus \$4 off campus
Union Ballroom *165010

9p.m. - ?

*featuring: A tribute to our terrific gents!

COME OUT AND HELP PLEDGE THEM RIGHT!

Directions:
Rt 19 to exit 62 (Nicholls Rd.)
Nicholls Rd. approx. 6 miles (North)
to Campus ENTRANCE. Follow signs
to Union Bldg.

*pledge lives FREE

Fashion Sense Fashion Nonsense

On Saturday Feb. 22, The Black Historians held their annual dinner-dance. On the program was a very distinguished speaker, Dr. Gerald W. Deas, who provided inspiration or where we've been and where we are going. With this in mind, Blackworld is pleased to display an analysis of one of Mr Deas' works.

Definition: Fel-on. One who has committed a crime such as, a murder, rape, arson or burglary, for which a punishment greater than that for a misdemeanor is provided...

PEACE BLACK BROTHER...

**THE RACE OF LIFE IS HARD AND LONG
AND YOUR SNEAKERS HAVE TO BE TIGHT.
LIFE'S ROAD IS BUMPY AND HARD
YOU'RE GONNA HAVE TO WIN THIS FIGHT.**

**THERE IS NO WAY IN THE WORLD THAT
YOUR FELON SNEAKERS CAN FILL THE BILL,
BECAUSE THOSE SNEAKERS ARE USUALLY WORN
BY THE BLACK BROTHERS WHO LOST THEIR WILL.**

**WHEN OUR UNFORTUNATE BLACK BROTHERS GO TO JAIL,
THE LAW-MAN TIES UP THEIR FEET.
HE MAKES THEM WEAR FELON SNEAKERS,
WITH LACES THAT CANNOT MEET.**

**THOSE FELON SNEAKERS SLIP UP AND DOWN
WHEN THE BLACK BROTHERS TRY TO RUN.
NOBODY HAS TO WORRY ABOUT THEM
NOT EVEN THE LAW MAN WITH HIS GUN.**

**NOW, TO ALL MY YOUNG BLACK BROTHERS,
IF YOU REALLY WANT TO WIN THE RACE,
TIGHTEN UP ON YOUR LACES.
SO, YOU CAN KEEP UP WITH THE PACE.**

**SO TIGHTEN UP ON YOUR SNEAKERS.
PUT A GOAL IN YOUR MIND.
PUT YOUR NOSE TO THAT GRINDSTONE,
AND SUCCESS IN LIFE, YOU WILL FIND.**

FELON SNEAKERS
By Gerald W. Deas, M.D.

by Mia Williams

The above poem by Gerald W. Deas, M.D. has made an interesting point. I never knew that the stylish "fat laces" had any meaning behind them and I am sure that many of the young people wearing the style did not know there was any significance in it.

I think what Dr. Deas is trying to say in this poem is that sometimes what we accept and know as fashionable did not always start out to be that way. As in the case of the "Felon Sneakers" it originated from jail and then made its appearance on the streets. I believe Dr. Deas' purpose of writing this poem is to let us know that wearing the latest fashions, while it might appear to be "fresh," is not going to help us get very far in life.

Now that I have read this poem this makes me wonder, what other "fresh" styles have hidden meanings behind them? In truth I never understood the surface meaning of some of the fads that many young people have. Exactly what does it mean to have a leather "Goose Country" down jacket, or "Fila" sneakers, or "Big Bamboo" earrings? Do not get me wrong because I myself own a large "nameplate" and my best friend has "Big Bamboo" earrings and is planning to get "nameplate" earrings next. But what I do not understand is, why do we feel we must have all of these things? Either we work very hard to get it or we pester our parents to get it for us. Then we go to a "jam" or walk down the street where we run the great risk of getting robbed.

About three weeks ago I went to U.S.A. rollerrink (some may know it as Sparkle's) in Queens. I never saw so many leather jackets and sheepskins in one place! While I was there a girl had one of her earrings pulled out of her ear. What I could not understand is, why the girl was laden down with gold to go to a skating rink? Do not think I am trying to criticize anyone for the things that they wish to wear, but when we buy these products do we really know how they came to be or what they mean? One fact that I know for sure that I did not know before is that most of our gold and diamonds come from South Africa. Each and every time we purchase the gold rope chain and earrings we put money into the pockets of White South Africans and none into the pockets of our Black South African brothers who mined the gold and diamonds all day under practically slave conditions.

There are many things I do not understand that came to be, but when I find that something has come about through the degradation and misfortune of a people (in this case our own Black people), I for one will think very seriously before supporting it. Will you?

Duarte: Hero of The Dominican Republic

By Andres Arango

The Dominican community in the United States and especially in New York has grown so much that there are very few activities within the Hispanic community in which Dominicans are not present. Amongst Hispanics, Dominicans are second in number only to Puerto Ricans.

Dominicans celebrated their one hundred and forty-two years of independence on February 27th. The founding fathers of the Dominican Republic were Juan Pablo Duarte, Francisco del Rosario Sanchez and Ramon Matias Mella. Of these men the most honored no doubt Juan Pablo Duarte.

Because Duarte was an idealist who was willing to fight to make his ideas work, he is honored more than any other founding father. Sanchez and Mella were followers and friends of Duare. They represented him when he was too busy in his search for people to help him in his quest for liberty.

Duarte created "La Trinitaria" a secret society which was the center of the independence movement. Duare was very religious and he demonstrated it in the way he ran the organization. Duare created another secret society called "La Humanitaria" so that the

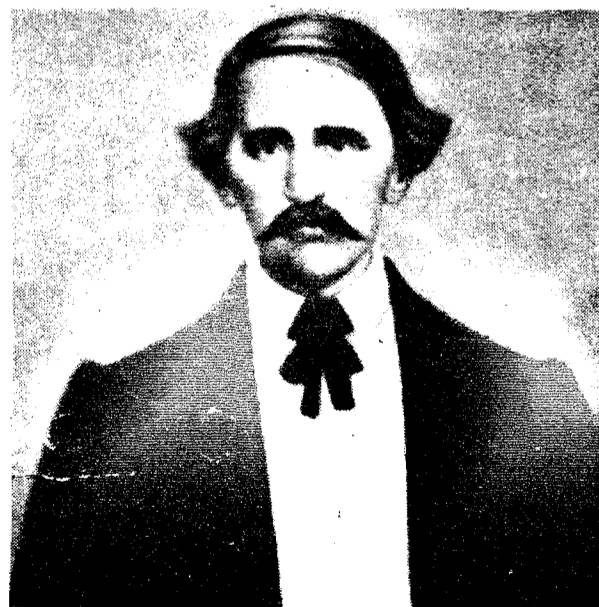
rulers would not be suspicious of his plans. "La Humanitaria" was a group made theatrical performances.

Duarte designed the flag after the French flag; two blues symbolizing liberty; two reds symbolizing the bloodshed and a white cross symbolizing peace.

The seal of the country is based on three words written in the Book of Saint John. Surrounded by a palm leaf and a laurel leaf are the words: God, Country and Liberty. Duarte also thought of the name Dominican Republic for the country.

Duarte was in exile because of a traitor in his own organization "La Trinitaria." He was not present to witness the proclamation of the Dominican Republic. His followers brought him back to his country to see the result of his hard work. When he arrived at the Port of "Santo Domingo de Guzman" an archbishop named him Father of the country.

Later he went into exile again due to the hatred of some of his compatriots. He lived more than twenty years in Venezuela where he was sick and forgotten. Luckily he was not forgotten forever. He is now the most honored man in that country.



Blackworld page 9

- March 14, Due Date for Personals and Boosters***
- Register with Linda Martin, AFS dept., for tickets to graduation

- Take your pictures for the Yearbook
 - March 3, 10-12
 - March 5, 10-12, 3:30-6:30
 - March 7, 10-12
- Union Rm. 223, PLEASE BRING \$5.50

This is your graduation, your help is needed. For additional information please contact Lucia Rusty at 246-3520, Norma Mahoney at 246-4016, Judith Brown or Patricia Gayle at 246-4830, or Ivonne Bailey, H.S.C. representative at 246-4101.

- Group/Organization pictures
 - Saturday, March 8, 12-4pm Fine Arts Plaza
 - \$30.00 per Group/Organization

DREAD CORNER

Pope asks forgiveness for slave trade



DREADITORIAL

DREAD CORNER consists
of:
DREADITOR- Ras Marvin I
IMMANTATOR-Ras Tony I
IRATORS- Ras Joe I
Ras Mike

HAIL RAS TAFARI!

Why should we as African descendants or Black People recognize Haile Selassie I? This is a question that many Black People have and they don't understand why Rastafarians recognize the divinity of His Imperial Majesty Emperor Haile Selassie I — Rastafarians know that the African race doesn't recognize their own king and returned Messiah, Selassie I, and this is the reason for the tribulation we as a race face today.

In other words we have lost sight of our foundation (Africa), our roots and our culture, and our past history. And a people without a past cannot have a future. Even though the word Rastafari comes from Haile Selassie, Rastas have been on earth from the beginning of time. We see from the bible that Moses spake unto the children of Israel saying "All the days of the vow of his separation shall no razor come upon his head: until the days be fulfilled, in which separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." (Numbers, Chap. 6 verse 5).

Sampson, the strongest man to walk on the earth, was a Dreadlocks. Solomon, the son of King David, was also a man of locks. "His head is as the most fine gold, his locks are bushy, and black as a raven." (Songs of Solomon, Chap. 5 verse 11). Even Jesus Christ was a man of locks. We African people don't realize this is the past history of our ancestors and today we walk without our God/Jah. "For I am the Lord thy God/Jah, the Holy One of Israel; thy savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee." (Isaiah, 43:3). The history of the Bible is the history of I-n-I. King David's throne was passed unto his son Solomon. (In the Tenth Century B.C., Makeda, Queen of Saba (Sheba), visits Solomon and conceives a child, Menelik I, who is subsequently anointed King of Ethiopia by Solomon.)

Marcus Garvey said "Look to Africa, when a Black King shall be crowned for the day of deliverance is near." In 1930, Ras Tafari was crowned Emperor Haile Selassie I, King of kings, Lord of lords, Conquering Lion of the Tribe of Judah — This fulfilled the prophecy of Revelation Chap. 5, verse 5. He is the 225th Monarch of the Solomonic line of Ethiopian Emperors. Many people of African descent don't recognize this fact and as a result discard of our own King that inherited the throne of David.

This ignorance has disconnected many of us from our roots and our God of David. "Fear not for I am with thee: I will say to the North, Give up; and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth," (Isaiah, 43 verse 6). I-n-I the African/Ethiopian people. Selah.

RAS MARVIN I,

In order to sight a clearer picture of what Rastafari really contributes to benefit mankind, it is necessary to study the teachings of his Imperial Majesty and to learn about the history of the Incient land of Ithiopia. During Haile Selassie I's appearance in this century, there has been no leader in any country in the world who has compared to the Conquering Lion. Indeed, many people do not know that His Majesty was Time magazine's Man of the Year in 1936 and the first African King to adorn the front cover. His development of Ithiopia from an educated, almost savage and barbaric state, to one of great honor and economic growth has set an example unsurpassed in Africa, and prompted all the world to focus on the wisdom and authority of the King of kings.

It was not until the early 1970s that the unconfirmed rumors were spread, after a new generation of well educated students and military personnel could not be satisfied with their position in society and desired more power. Reports of ignored famine and the hoarding of gold in Swiss bank accounts were a few of the atrocities the power hungry conspirators released to the press, yet every slanderous lie can be disproven today after extensive research and examination by his family and loyal supporters.

Why His Majesty humbly abandoned his throne could only be compared with the manner in which Jesus Christ was abducted and accepted His predicament, and after all, wasn't Jesus more widely recognized only after His crucifixion? Reports of Selassie I being dead were also released in 1975, yet no one had ever seen a body or knows of a burial place. Why? I and I know that Rastafari lives!

Ras Mike

ATTENTION!

If anyone has photos of the 1st or 2nd annual Bob Marely Day here at Stony Brook, your pictures can be displayed in the Bob Marley Museum to be opened May 11th at his home located at 56 Hope Road, Kingston, Jamaica. For more information contact Ras Mike at WUSB, 246-7901.

Yaounde, Cameroun
Aug. 13 (AP)

Pope John Paul II asked Africans today to forgive Christians for the slave trade, saying the inhabitants of "Christian nations" had not always behaved according to the dicates of their faith.

From the late 15th century until the late 19th century, when British warships halted the slave trade, ships from Europe and the United States surpassed manufactured goods for slaves rounded up by local chiefs from Angola to Mauritania.

The Pope's remarks on slavery appeared to be an attempt to dispel any notion that the Roman Catholic Church is a vesitge of European colonialism. The first three nations of the Pope's pilgrimage — Togo, the Ivory Coast, and Cameroun — were part of what was known as the "slave coast."

The Pope said Christians "must always be a force of feeling and compassion, like the good Samaritan in the gospel."

"Unfortunately, in the course of history, men belonging to the Christian nations did not always act that way and we now ask our African brothers who have suffered so much, for example, because of the slave trade, for forgiveness," he said.

The pontiff, halfway through his 12-day African trip, spoke to what the Vatican described as an assembly of 1,500 intellectuals, professors, scientists and business leaders from Cameroun at the national convention center in downtown Yaounde.

"The Christians of the past and today are still imperfect, and can make mistakes," the Pope said.

The audience interrupted the Pope's speech with 30 seconds of applause.

Later, a Vatican official said the Pope "has been talking about the unjust situation n South Africa and other human rights problems and he felt that the church should demonstrate solidarity with Africans by offering an apology for all the misdeeds of the Christians in the past.

In his speech to the intellectuals, the Pontiff also said he understood "the cry of certain Africans for an authentic liberation and for just recognition of their dignity, removed from all racism and all the sequels — political, economic and cultural exploitation."

The Roman Catholic Church has been criticized by some Africans who say it forces people to give up traditions. A prime example is the widespread practice of polygamy.

John Pual said he recognized the dilemma of those who want to be "both fully Christian and fully African. It is a difficult debate ... but Christianity must be good news for each people."

It was essentially the same message the Pope had given on this tirp and his two previous journeys to Africa — let African traditions flourish while Christians remain faithful to the laws of the church.

Such African customs as the use of tribal drums and music have been incorporated into the church services. But serious differences persist between Vatican teachings and some African practices such as polygamy, ancestor worship, and faith healing.

—Published in the Jamaica Daily Gleaner on Wednesday, August 14, 1985.

Notice: During the 2nd annual Bob Marley Day celebration on February 6th, the Ifficial banner hung in the Union was stolen. If anyone knows of its whereabouts, please contact the Dread Corner staff as soon as possible. Remember, the spirit of Bob lives in all the hard work put into making this banner, and I and I am sorry for the individual(s) who posses it now, for Jah has you in His sights! Give thanks.



THE WORDS OF HIS IMPERIAL MAJESTY EMPEROR HAILE SELASSIE I OF ETHIOPIA

ACCEPTING FORMALLY 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

RASTAFARI LIVES!



HOLY ZION

HAILE SELASSIE I

(Power of the Trinity)

REIGNETH I-TINDUALLY

*Success shall come out of Egypt,
Ethiopia shall stretch forth her hand unto God. O thou God of Ethiopia, thou God of divine
justice, thy spirit come within our hearts to dwell in
the paths of righteousness. That the hungry be fed, the sick
nursed, the aged protected, and the infant cared for. Teach us
love and loyalty as it is in Zion. Deliver us from the hands of our enemy
that we may prove faithful for the last day, when our enemy has passed and
sunk in the depth of the sea or in the belly of a beast. O give us peace in thy
reign forever and ever. So we hail our God Selassie I, Jehovah God, Rastafari, Almighty God,
Great and terrible God Rastafari. Who sitteth in Zion and reigneth in the hearts of men,
hear and bless us and sanctify us, and cause thy loving face to shine upon us, thy children
that we may be saved. Selah.*

ZION REVELATION CHURCH

NO WICKED MAN CAN ENTER!

SATURDAY:

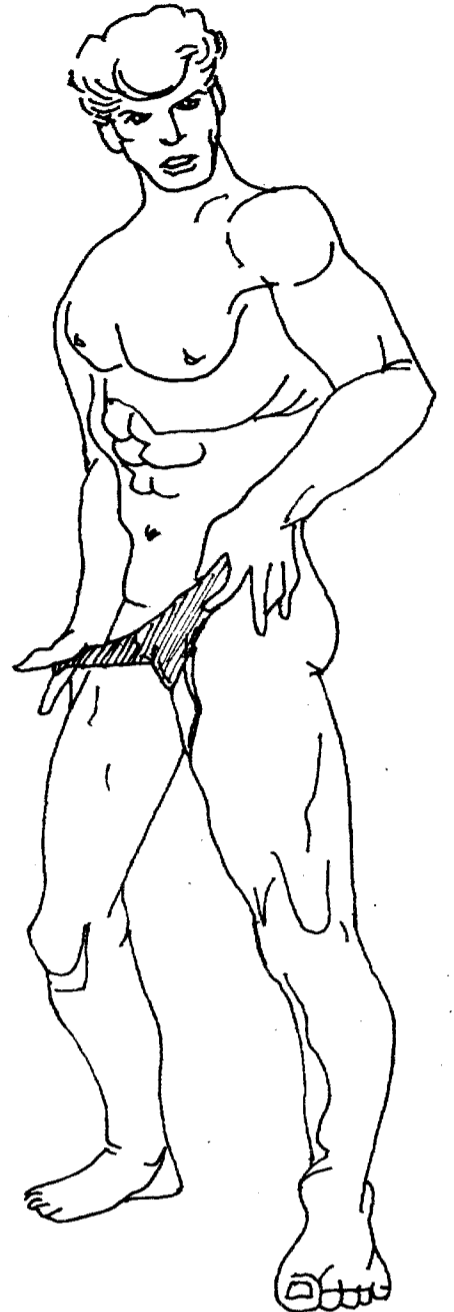
MARCH-8



**ENTER
THE**

**EROTIC
DANCERS**

ZONE



YOU'LL GET IT ALL!!

**FULFILLMENT
GUARANTEED!!!**

- Male & Female Erotic Dancers
- 2 dance floors (club, rap, rockas)
- Drinks w/I.D.

*** Double Proof Required
* DRINKING AGE - 21**

Stony Brook

The Place To Be!!

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.

ACKNOWLEDGEMENTS:

African American Students, Asian Students, Black Historians, Blackworld, Caribbean Students, Chinese American Students, Haitian Students, India Assoc., Latin Am. Students, Spirit of Young Koreans.

PLACE: Union Bi-level Lounge

TIME: 10 pm - Until 4am

COST: \$4.00/S.B.I.D.
\$5.00 w/o