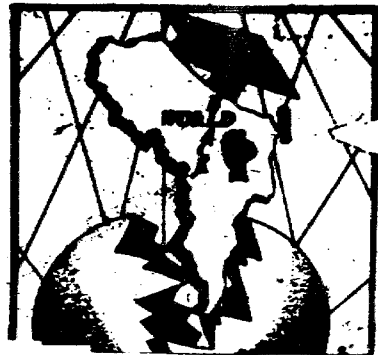


Blackworld

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Professor Dube Speaks on Haile Selassie I

Ras Marvin: I am speaking with Professor Ernest Dube, a professor with the African Studies Program at the State University of New York at Stony Brook. Professor Dube, I would like to thank you for your time and I want you to know I respect your knowledge as an African historian and see you as a vital force for the African community. As one of your past students of AFS 225, the African Revolutions, I learned a great deal on the recent history of Africa from pre-colonialism to now, the time of neo-colonialism. Being born and living most of your life in South Africa, and now in America, you are giving us first hand experiences and knowledge of the South African and Namibian situation from the perspective of the African National Congress. This is just one example of your vitality, as your knowledge on Africa makes you an important leader for African people today. I would like to ask you about Emperor Haile Selassie I, King of kings of Ethiopia, but before we begin, can you give a short background on your past and what has brought you to Stony Brook today?

Professor Dube: I came here as a graduate student at Cornell University and I started there — I had no knowledge then of staying here as long as I had, but here am I.

Ras Marvin: You are originally from South Africa?

Dube: Yes, that's right.

R.M.: I came to understand that your grandfather was the first president of the African National Congress

Dube: Not my grandfather, my uncle.

R.M.: That was in 1910?

Dube: 1912. The founding of the A.N.C. was January 8, 1912 and the man you are talking about, my uncle, his name is John L. Dube.

R.M.: You grew up in South Africa, on the African continent, how do you feel Haile Selassie I is important for African people to know about?

Dube: Yes! Emperor Selassie I is a very important figure in the African world for a number of reasons. One, Emperor Selassie I was the only man to my awareness in Africa who was able to bring back self respect in the eyes of the Africans.



Continued on page 9

'We Are Dube'

Inside:

Peter Tosh
Dread Corner
A Professor's Struggle
Faculty Profiles

On Black History

Reprinted from The Philosophical Forum [Volume XVIII, No. 2-3, Winter-Spring, 1986-1987]

RACISM: ARE THERE ONE OR TWO CATEGORIES OF VICTIMS?

By Fred Dube

My thesis is that there are, in addition to its obvious and primary victims, less obvious secondary victims of racism, the people we ordinarily think of as victimizers. The thesis, I want to emphasize, is based on personal observation on three continents: Africa, Europe, and North America as well as on the literature of racism.

Further, I will use anecdotal evidence to support my assertion that there are two, and not one, victims of racism. I am aware that I may be opening myself to criticism for providing a rationalization for racism, but I personally do not believe that that is what is intended by this paper, nor will the discussion lead to rationalization. My hope is that this paper will lead to a reassessment of the usual forms of investigation which have not as yet produced a new idea in the study of racism.

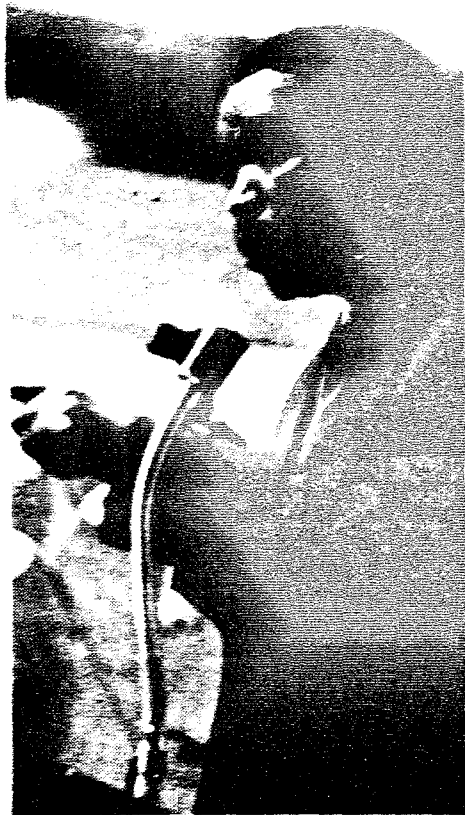
My evidence, anecdotal and other, suggests that racially-based prejudice, unlike prejudices based on other human differences (i.e., ethnicity) tends to deny acculturation and is more stubbornly persistent. This, despite the fact that there is no scientifically acceptable, or "objective" definition of "race" as a natural, or biological category. "Race" is simply a social category.

In my article in the Harvard Educational Review, I defined racism as a "psychological phenomenon rooted in the belief that there is a causal relationship between certain inherited physical traits and certain aspects of personality and intellect. Combined with this is the notion that some 'races' are inherently superior to others. At times the notion of superiority takes the form of superior virtue, which ultimately is believed to be a biologically-inherited trait common only to the virtuous races. By psychological in this definition I intended to suggest that "race" as a natural category is a myth, a myth which is nonetheless powerful enough to give rise to what we call racism, notwithstanding its mythical origins.

Given the mythical character of "race," the very least we can say of racist victimizers is that they are taken in by their own myth, they are, at the very least, intellectual victims. The Afrikaner child is in fact the victim, privileged as he may be in other respects, of systematic indoctrination, and the correlative inhibition of critical or independent thinking. But let me turn from these general remarks to my anecdotal report.

It may be difficult for people who have never been at the mercy of racist to believe that there can be human beings who could find fun in seeing another human being in pain. What we are used to seeing on our television screens is a militaristically stern face of a Nazi official and not a relaxed, seemingly ordinary person who seems to think beating up a "non-white", particularly a political one, is his sacred duty.

When we arrived on Robben Island there were sixteen of us, chained to each other at both feet and arms in two rows of eight people. When the boat from Cape Town harbor reached Robben Island harbor, we were met by a Chief Warden, the highest official among the warders, who, even before we touched



ground, began to assault us with a stick. That assault was a signal to all the other warders, about ten of them, to follow suit with obvious pleasure written all over their faces. Fastened to each other as we were, we were not able to defend ourselves or even to parry the blows.

There was no explanation as to why we were being assaulted nor did we know the meaning of all this. We were all without prior prison experience; this was for all of us our first. Waiting for us was an open truck. In the driver's seat was an African wearing prison gear. He waved at us, pointing at the truck to which we then jerkily ran and climbed up while still under the torrid assault. Only when we were all on the truck, bleeding with bumps on our heads and weals over our shoulders, did the assault stop. There had been no command, even though in prison that is the language, command as to what we were expected to do. All we had heard from the Chief Warden, who is distinguished from all the others by the stripes on his shoulders and a dignity stick he carries, was "haak". As to what "haak" meant, we did not even have a clue.

Our driver as it turned out was an "A" grade, the highest grading you can get in prison based on good conduct. It goes with such privileges as being allowed to read a newspaper, owning a musical instrument, getting a lighter job, and receiving and writing a letter once a month. As our driver drove us to the main reception office, we could see our assailants clustered and laughing, probably about how they beat us up.

At the office we were taken out of our chains, registered, and given our new passes (cards) and prison numbers which were, for the duration of our stay, our names. After we were all registered we left the office. We were not told what we were then expected to do except that now we could leave. We were not told where to go, but simply pointed to a corridor where two rows of warders with sticks were lined up. As soon as those in front came to the two rows of warders they were assaulted again. There was no retreat because from behind, as from nowhere, there were other warders assaulting us. There was an open yard surrounded by build-

ings to which we ran with warders at our backs assaulting us all the way. Confused as we were, another prisoner pointed at a building; these contained showers and we were all naked as they were beating us. They only stopped once we reached the showers.

After showering, which was not even showering but just dipping, we heard that same "haak" and out of the showers we came and this time found the "A" grade criminals, for they were only "A" grade prisoners, who then handed out prison clothes. That was our baptism at Robben Island. From there we were assigned to different cells, which were to be our homes until changed by an order of Chief Warden. We thought our ordeals were over. We were mistaken because they had just begun. Of all the sadists we had met, the worst were the two Kleinhans brothers, Pete and Hans. I thought I could never forget, let alone forgive, these two. As a prisoner, worst of all a political prisoner, you always had to be near these two. In full view of even their seniors and for no reason at all, they would assault us in a manner for which the Society for Prevention of Cruelty to Animals would press criminal charges. There was no such society to protect us. The Kleinhans brothers were the worst of the lot but not the only sadists.

Why do I say that these sadists were also victims? To understand this consider also another anecdote. On Robben Island, I met a warden who seemed to have some education, probably a junior high school education, which was rare among them. These were incidentally all "white" warders for no "non-whites" were warders on this island. Prior to being a guard over us, he had been working in the general office and he used to see me coming to pick up my correspondence lectures from the University of South Africa, the only correspondence university in South Africa. As the warders used to pick prisoners they wanted to supervise, he picked me among others to work under him. As we were working he came to me and said in Afrikaans, "Kaffirs will always be stupid no matter how educated they may be." I then asked him why he thought that to be the case. He then said, "Look at you. You are in this shit." What made you think you could fight the government?" He was surprised when in turn I said to him, "You know what? We are in this shit together." In reply he said, "I am not a prisoner, you are." I said, "That makes it even worse for you; because while in the same shit with me you do not even know." As the conversation between us continued, a criminal prisoner who was carrying his coffee flask whispered to me that the Warden had a weekend off but that he was not going to Cape Town. I then turned the discussion over and asked him whether he was going to the mainland on the coming weekend. He said no and then I asked him why. His answer was that he had not asked for a pass which he needs to leave the Island. I then said "you a free man need somebody's permission for where you spend your day off, the same way I need permission from you to go to the toilet?" He had difficulty with that one.

This was a very cold April day. It was about 11:30 in the morning and we had left the prison for work at 8:00 a.m. I then turned the discussion to his coffee. I asked him to take a sip of his coffee which he did, but he just gulped it down as though he was drinking cold water. I then asked him whether his coffee was not hot since he drank it as if he were

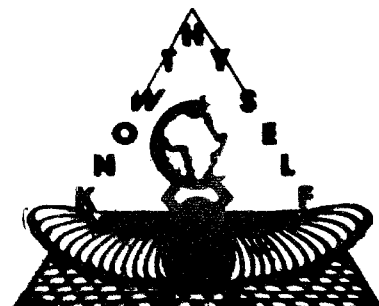
drinking cold water. He then said, "Don't be silly. I have been out here since morning, this coffee cannot be still hot." I then said to him, "I know, but still you are a free man not a prisoner who should be drinking cold coffee." From that day onward, he used to make sure that I was in his working gang and we drifted our discussions to South African politics. My point to him was to say that he and others like him were being used by politicians. They were not being told the truth about us and our abilities nor about what opportunities there are for them as "whites". As it turned out, he grew up in an orphanage. Because he was bright he skipped some grades but, when he turned seventeen, he was told he could no longer be supported by the State. He therefore had three options: join the army, join the police force, or become a prison warden. I then said to him he had far wider choices as a white than those three choices.

One day he came to me and told me that he had been looking at the newspaper advertisements, a thing he had never done before and saw an attractive opening that could lead him towards gaining his high school diploma. He then asked me if I could help him to draft an application. I did. Three months later he came to tell me that he got the job that I had helped him write the application for and he had already given notice to leave the Island.

CONCLUSION

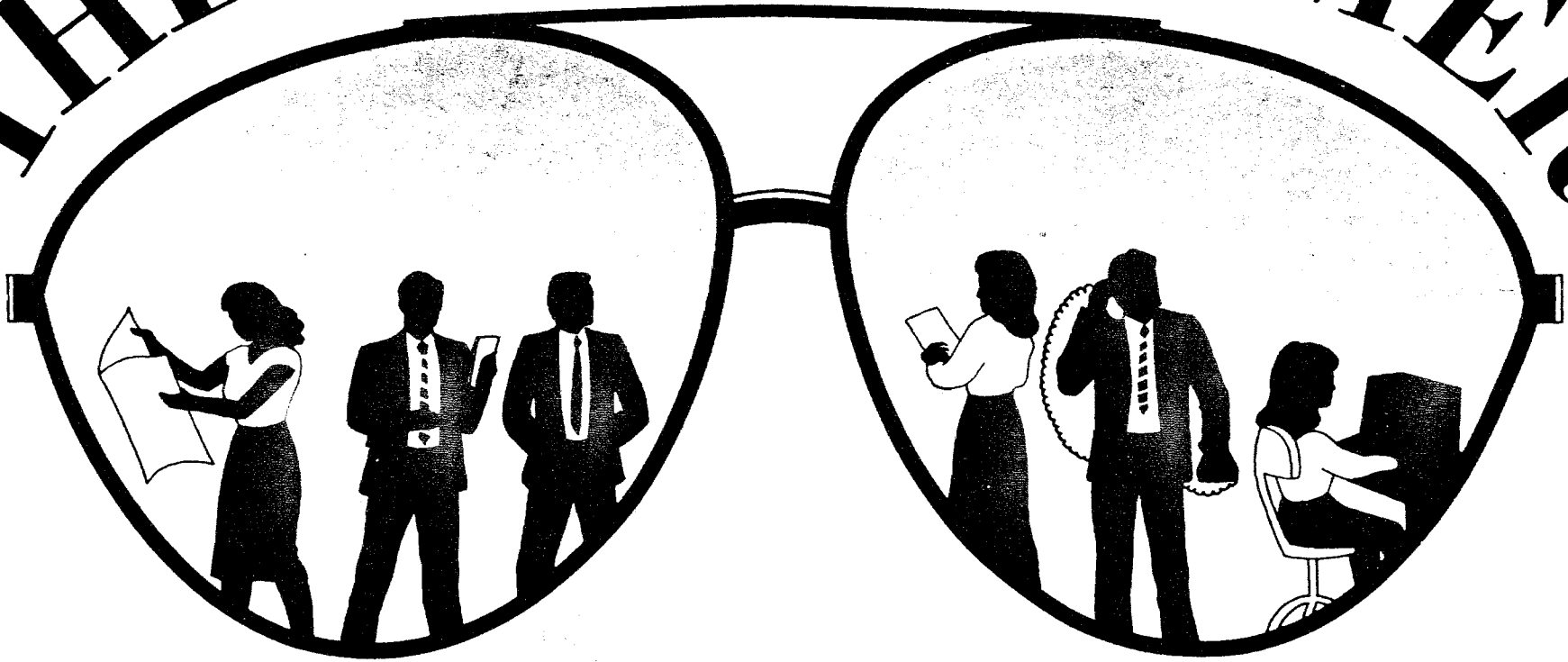
These are just two examples of the many that could be cited. The question then is, are these sadists and those contemptuous of African people solely responsible for their sadism and contempt of Africans? My answer would be yes and no. The reason is that their parents or elders around them, their churches and schools, and their general society were, from their childhood, feeding them with information that made them believe, without questioning, that they are God-ordained to be superior to "non-whites". Their society made them believe that even questioning this superiority was a sin against God and thus they could not do this without a feeling of guilt. Even then, they had no reason to question either their elders or, worse, their messengers of God, their priests. Never having been taught to think on their own on matters of "race" superiority/inferiority, they simply accept what is given to them. Independent thinking among them is discouraged. Any defender of "blacks" is considered not only to be a "kaffir boetie" (nigger lover) but is also considered to be a traitor to the Volk (people).

Without this immense negative weight opposing those who might become independent in thought and action, it ought not to be difficult to understand that, where many South African racists are concerned, one is not dealing with independent actors but virtually with automatons.



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The Peter Tosh Story

Reprinted from The Revolutionary Worker

Revolutionary musician Peter Tosh is dead at age 42, murdered in Kingston, Jamaica on Friday, September 11.

People who knew and loved Peter and his music are stunned, in mourning. Many are very angry.

"Peter is coming from the creation of reggae, one of the last real links to the basic source of our music, one of the originators, a truly revolutionary musician" — a reggae snopowner on Utica Avenue, Brooklyn.

"We will remember him for his meaningful lyrics. He made life a little more bearable" — a Jamaican woman calling in to WLIB radio.

The story is shrouded in the official newspaper on the wires and networks, but one thing is clear: the people have yet to be told the real truth. As we go to press, here is what can be pieced together from the "news services" and the word from Jamaica.

Three men on motorcycles drove to Peter's home just outside Kingston. They allegedly demanded money and when it was refused, they ordered everyone on the floor, belly down. Then, execution style, they opened fire, killing Peter and another man, Wilton (Doc) Brown, an herbal healer and friend of Peter's. Five others in the house were also shot in the head, including Mariene Tosh, Peter's wife, who is reportedly in serious but stable condition, and the DJ Free-I (Jeff Dixon), who is said to be brain-dead. Also wounded are Santa Davis, the drummer in Peter's band Word Sound and Power, Yvonne Dixon, Michael Robinson and one other unidentified person — seven in all. The killers apparently left everyone for dead, escaped and, as we went to press, were still at large.

"Anywhere all over the world, anyone who knew Peter Tosh and his music, will tell you this was a plot." There was scarcely a soul calling into the radio shows out in the West Indian neighborhoods who did not have big questions about the official version. The Jamaican police authorities and radio stations who were put on the air by one Jamaican DJ in Long Island Saturday afternoon, held stubbornly to the story that this was a simple "robbery." According to them, nothing more was involved in this — despite no reported evidence of a break-in and nothing apparently robbed. Nor will they comment on why such a "robbery" would end in the attempted execution of seven people.

A common sentiment on the streets in Brooklyn: "Seaga involved inna dis. Me can tell you that. And the CIA." The forces behind this murder, and the motives, are not known yet, but one can be sure that Tosh's home was not randomly selected as a good target for robbery. "Every man on the street know Peter, in the dark everyone know Peter Tosh." The murderers knew this was Peter's home, and they came in on a rather large gathering of Peter's close friends. Peter was killed with one well-aimed bullet to the head. Jamaica is a tight community and word on the street is that many people know who did this. But no one has been caught, no suspects yet announced.

This execution occurs as Jamaica is lurching into "election time," a period traditionally marked by murderous gang warfare, and a time when Prime Minister Seaga's Jamaican Labor Party (JLP) has historically been well-supplied with CIA guns. At this writing, it's not known if, or how, the elec-

tions are related, but without a doubt the authorities and loyal opposition are, at a minimum, taking advantage of the situation for their own ends.

Tosh relentlessly condemned both bourgeois parties, the JLP and Michael Manley's Progressive National Party (PNP), and refused to have dealings with either. Seaga's featured comment on the murder is interesting: "The shooting points to the need for intensifying the drive against the criminal element in our midst." And indeed, he is right now on a campaign to crack down on the youth. Manley, Seaga's out-of-power "socialist" rival who headed up his own murderous regime from 1972-80, chimed in, "This is a blot of shame on all Jamaicans ..." And he urged the security forces to go after the murderers. So, while it is not known exactly who is behind this murder, the upshot of it is that the authorities are rid of a longtime enemy, one musician who refused to cooperate with anything any of them did; and now they are also using his murder as pretense to intensify laying down "heavy manners" on the masses.

Peter Tosh, Revolutionary Musician

Who was this man so loved by many and feared by some? "Tosh is well known for his real-life ferocity against the powers-that-be and any feckless representatives of the authorities (he used to swing a machete in the face of reporters he didn't like, just for fun). But fundamentally what makes him so threatening to some people, and immensely inspiring and entertaining to others, is his music and performance. When he takes the stage you come face to face with the 'arrogant' oppressed who make no apologies to the oppressor: 'I'm a steppin' razor, better watch your step/I'm dangerous, dangerous'" (RW, August 3, 1984).

"You have paid your dues and you've got nothing to lose. And that is always my views, you've got to fight on"

"Fight On"
Peter Tosh

He was one of the Wailers, an originator of reggae music. Now of the original Wailers only Bunny Wailer survives. The inspirational Bob Marley died of cancer in 1981 (under another set of suspicious circumstances).

Pablo Moses, reggae musician, said of Peter on Sunday, "He fought for the sufferers of the world. I love Peter Tosh. I really loved him This really pisses me off. They try to kill off all the Rastafarians... People will see that they don't want no musicians singing about the struggle, about world peace. They prefer you sing about girls and things Peter talked for his rights. That's what he was trying to tell the Jamaican people — that you can't sit back and let them do these things to you for your whole life I grieve for him. We must keep up the struggle like Peter would expect us to do. We must come out strong."

Peter Tosh will be remembered for this fierce optimism — this love of the masses and hatred for the "shitstem," as he called it, in Jamaica, the U.S., South Africa, and around the world. He was fearless against the authorities, even after being beaten numerous times by the cops, spending months in jail, he would get up in their face and from the stage lambast the entire Jamaican ruling class, even as they sat in the front rows of the concert. And he had no patience for those who would have the masses sit on their hands, waiting for some heavenly reward:

"If you know what life is worth
You will look for yours on earth
And now we see the light
We're gonna stand up for our rights"

"Get Up, Stand Up"
Peter Tosh and Bob Marley



In the past few months Peter was hitting his stride once again, a new album had just come out, and he was making plans for a major appearance in Madison Square Garden in the fall. On the album he takes on the whole world situation, the cover art picturing Tosh standing astride U.S. and Soviet missiles, with the title song passionately calling for "No More Nuclear War."

Tosh was never one to keep his fight for the sufferers limited to the musical sphere. Last June he sent a message of support to the Refuse and Resist! Founding Conference. Two weeks ago, in making his endorsement of the Biko Lives! Festival in South Bronx, he told the organizers that he supported the Festival because it was about the struggle, "and that's what I've dedicated my life to." He was hoping to come. There will be a commemoration to him at the Festival.

"I'm a man of the past
Living and walking into the future
Steppin in the future..."

"Mystic Man"
Peter Tosh

The spirit of Peter Tosh will walk into the future, the people of the planet will see to that. We have work to do to bury this shitstem, and we will do it.

Holdup Victim Dies

A popular disc jockey shot with reggae star Peter Tosh in a holdup at the singer's home died in Jamaica, West Indies, yesterday, bringing the death toll in the incident to three, hospital sources said.

Jeff Dixon, 42, known as "Free-I Tafari," died at Kingston's University Hospital, where he had been on a life support machine with two bullets in his head since the Friday night shootings, the sources said.

Also killed in the holdup were Tosh, 42, and Wilton (Doc) Brown, a maker of health potions from plants.



Viewpoints

Blacks in the Military

By Felisha Howard

Be all that you can be; the few, the proud, the Marines; Aim high, Air Force, Navy, it's not just a job, it's an adventure. How many times have you heard these ads? Well, it's recruiting season and I'd like to throw my two cents in about making a decision concerning the Armed Forces.

There is a mental responsibility I feel every black person in the world owes to himself, and that is to respect others and in return be respected. For the most part, the American society doesn't give a hot damn about any of us (blacks & minorities). For the most part, they only want to use us (a trend that has been active for the last 300-plus years). And that's why they'll throw out a few pretty pennies so that you can throw your life away defending their butts. You may well think that you are using them to reach your goals, but don't be fooled, you're not using, you're losing.

Before I'd make this decision there are many factors I would consider. What has America done for you lately (if you're black not too much). Think in terms of the cities that we live in, our schools, the jobs and housing. Think of what America represents (globally). Take all of these into context before you fight for the man. The minute you put on that uniform you represent America.

Of the fifty states, there are 26 major cities in which Blacks reside. We are only 20% of the American population. We truly are a minority, and the other 80% I personally don't care about. Let them defend their own asses. I say this in reaction to what's on the rise: The White Aryan Republic, the Klan (and did you notice those bastards don't wear masks anymore? If you don't watch them you'll be a victim.). Violence against Blacks is at an unbelievable high. And there is nothing being done about it. Bernie Goetz is getting off scot-free, those boys in Howard Beach will do the same. Forsyth County is nothing new. Eleanor Bumpers, Michael Griffith, Michael Stewart, Edmund Perry (God rest their souls) and the list goes on. You'd fight to protect a country that doesn't protect you and yours? How could you?

You may say, "Well, I'm an American and I deserve the same rights and equal protection of the law, it's in the Constitution!" I say wake up! You see how much protection and what rights those victims were served.

America offers little to nothing to the Blacks that live here. You may say that it's up to the Blacks to get for themselves. The Blacks are denied every chance to work within the system. Look at the condition of housing, jobs, and the educational systems. They have no say in the housing that they live in, the public schools that their children attend, the wages, and conditions of the jobs they will work in. It's pretty much like having your hands tied behind you back. Especially when you think that these three elements are the basis for survival in this fast-moving society.

The educational system in America for the most part is a tracking system (scholarship, median, remedial, and special education). I hope I don't have to tell you where the most blacks are to be found (the bottom three rungs of the ladder). In a tracking system your abilities are assessed, and early in the game it determines where you'll stay. Usually you

Note: Submitted Viewpoints do not necessarily reflect those of the Blackworld staff

Continued on page 5



Well, we're all here after a full month of classes. Boy, that summer was short. As a new student you have probably familiarized yourself with the campus and left no stones unturned. Good job! You have attended almost all your classes and taken exams or quizzes in them. The library corridors and vaults have been frequented by you and your new acquaintances. Oh, how you stared in awe at the vast collection of books and the little yellow squares on the carpet! Gee! You have read many signs about parties and lectures, clubs and intramural teams. And headlines you have spotted on various publications made you believe you

have come in contact with all the periodicals at Stony Brook.

Well, surprise! We are Blackworld, a student publication devoted to the minority community in that we deliver news pertaining to the interest of all people of color. This is a rather large group because when people of color are considered on a global scale, we become a majority by a substantial margin. Blackworld intends to inform that colorful majority of local, national and international issues concerning them. We feel we are an important asset to the university community insofar as the issues discussed in Blackworld are not normally addressed in other forms of media. We collectively incorporate the ancient precept, "know thyself," in our philosophy. When you read Blackworld you learn of your history, present state, and future. You learn of your community's personalities through extensive interviews and reportage.

This year we will harbor feature articles such as Faculty Profiles, International Update, Black History, and The Wright Counsel, among others. We invite your comments and opinions on any aspects of Blackworld or any current issue. We also invite all interested parties to join our esoteric organization to enhance the level of understanding and general well-being of all people of the university, thereby bettering the quality of life for the larger human community of the world.

Submit all Viewpoints, Letters to the Editor, Advice Requests, etc. to Central Hall Room 031 (slip under the door), or the Blackworld mailbox in the Polity office or the Africana Studies Program office on the second floor of the Social & Behavioral Sciences building.

BLACKWORLD

"KNOW THYSELF"

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Black Patriots

Continued from page 4

don't go up but you can go down. The Board of Ed in New York City was under fire this summer. It seems that the tracking system and zoning laws were sophisticated ways of separating the whites from the minorities. It's no wonder that Nathan Quinones (the chancellor) will retire in January. I found out in high school, they had ceiling grades. No matter how good you did in a class you could only get an 88, (you had to be in scholarship to get anything higher), so you were held down in that one position. It's all one big racket. The zoning laws were made so that the schools would be integrated, but it's strange in 1985 the government had to enforce this law in Yonkers. If you are brave enough to attend an all-white high school you *may* receive a halfway decent education. But for those of us who live on the other side of the line, we'll attend the oldest, rundown, under-staffed schools (having the least energetic teachers). And they tell you to "Aim high—Air Force."

The Armed Forces are nice but for the most part they are fantasy (up until the point where it's do or die). You don't pay rent, or utilities, you don't have to buy food or clothes, it's so nice, right?? WRONG! Especially when you get out and find out what life is really about. Finding a job "ain't no joke." If you're black you don't even crack a smile, especially if you don't have a degree or some sort of training (and if you do, it's not a guarantee of anything). It seems as if nothing ever changes: blacks still are the last hired, first fired. Some say affirmative action will change this...I'll believe it when I see it. And what took so long?? There are many opponents to it. Tough titty! It's a shame to have to legally force businesses to hire minorities, but that's the world we live in.

Speaking of living, the housing issue is another sad song. No one wants to live near Blacks: "they bring down the property value." Blacks are in a no-win situation: you can't live in a white neighborhood (safely) and you can't live in a black one either. What can you do? Move to the suburbs, right? Wrong! Over 1200 courageous blacks were burned out, stoned out, raced and chased out of the comfort of the suburbs. In this land of the free, 200 years old, you may end up being the few, the proud, the dead!

If life in America isn't discouraging enough, to affect your decision, consider if you may, American's foreign policy. Imperialism, Nuclear, Racism; we don't need any of these. And you'd consider putting your black face on the front line for this country?

El Salvador, Nicaragua, The Phillipines, Iran, Iraq, Libya and Africa. All these countries exist as separate entities, and have a right to exist just as America has. They shouldn't have to be spheres of influence. They can do what they want to; why must America be the world's guard dog...A country that should practice what it preaches—Democracy. Everything cannot be the same, there is always left and right, north and south. Why can't America accept this? These countries can be communist, fascist, socialist, whatever the hell they want to do.

The only reason America should have to intervene would be if they were going to try and change America. I think it is very unrealistic of America to think that it can practice these bullying tactics and expect to live long.

The big threat that America always throws on defenseless countries (Grenada) is its military muscle. The last thing that this world needs is an out and out war. The nuclear weaponry this country is building up will probably be the end of this world as we know it. The race that America and Russia are running has no winners; we all stand to lose. What kills me is that since there is no winner—why keep running the race? Why spend so much money for weapons you can not use? Especially when there are many problems in which there is a financial cure. They're usually ignored: the homeless, AIDS, Unemployment, Hunger. These problems do not vanish in the air, they just become bigger. You'd think that a mother (America) would feed her own children, before wasting. The foreign policy is out of whack. Democracy seems a lot like dog eat dog.

Too many times, I've heard politicians, preachers and other solicitors drum up speeches defending those freedom fighters in Central America. The only true freedom fighters I know of are the brothers in Chad, Namibia, South Africa, well, actually all of Africa. These people are less than slaves in their countries and have been fighting for well over a century. Because of economics and racism, America does nothing. What good are sanctions, in comparison to the muscle force in the air raid on Libya (Northern Africa). America has too much money invested in the African governments and if they try to change things they may stand to lose more than they could ever gain. America has never answered the call for help from the black nation. Why did America ignore Ethiopia and South Africa? It's a country that values the dollar more than lives. It values world position more than humanity. How could you join them in their sad wars, when you'll lose whether America wins or not?

If America's position does not discourage you, ask yourself: could you fight your brother? That is all that Grenada and Libya were about; blacks fighting blacks. They try to fill our heads with this 'Rah! Rah! kick-ass' American propoganda, but don't be fooled. You're fighting *your* brother. After a 400-year separation, I say it's time to love your brother, even if it means throwing away guns and flags to do so. When there is fighting between brothers, the last thing I want to see is a coon show. America knows that in the Black man's struggle, unity is the key, and we've been separated long enough. I move that we work and struggle together against the propoganda and racism to free ourselves. In many of the cities, you find a majority of the brothers behind a cloud (drugs, poverty, pity). Once we educate ourselves, we can work together and change this and truly free ourselves. I only ask that you not set yourself in a position of split loyalty. Think about it.



POETRY

"SUPER FINE APOSTLE"

Preacher man.
The Bible in your hand.
Spit-polished. You shine.
Bearing witness to the divine.
Spirituality. Your claim to fame.
Why are you hiding behind God's name.
Holy. Holy. Holy. Devoted to Jah.
Why don't you tell people who you really are.
Feigning imperfection for your mistakes,
while branding me "weak woman" for mine.
This spirituality you possess -
Are you sure it's Divine?
Seeming to be and being
Not one and the same.
Show me your works, and I'll show you who you are.
Can your actions substantiate your claim?
I might have sins greater than yours, preacher man
but do I set myself on high?
Do I wear a cloak stamped IRREPREHENSIBLE?
No.
But you do...
Why?
The next time I attempt to reach higher ground,
I only pray that this much will be true:
That the hand that reaches down to draw me up
Does not belong to you.

Amen.

by Brenda Catlin Weston

Vietnam War

Vietnam War, mi never gone.
Vietnam War, mi never gone.
Mek me tell you what did a gawn
Shot a fire from dust till dawn
a whole heep of Soldier dead and gone
Shot a fire from North to South
a whole heep of Black man kill out
Shot a fire from East to West
a whole heep of Vietnamese put to rest.
But in World War One
that was strickly Bratation
In a World War Two
it was under Segregation
But if it is World War Three
that is Judgement on the Land
Vietnam Draft was Computer Rotation
Where most of the combat soldiers were African
One year service in a Vietnam
California Ports Ships sailed off from
Three days sail across the Pacific Ocean
When they reached Vietnam
the war was going on
Them fire M-16, them fire M-1
Them draw AK-47, them spray Chemical Weapon
I said Vietnam War, mi never gone
Vietnam War, mi never gone.
that is the only war America never Won
Prisoners of War got execution
Some got filed under missing in action
Some lost control of their body function
The monument stands in D.C. Washington
Throw down your arms and come Ethiopian
Don't you see, Selassie I has come
Let me tell you that
Vietnam War, mi never gone.

by Ras Marvin

"MAYBE"

I paint my mamma's nails
because she don't.
Compliment her on every corner
'cause daddy won't.
I pick her up
after he knocks her down.
And pray that I'll always be around
to undo his evil with good.
I ask her, I say "Momma, why?"
She answers, "He do the best he know how.
The man do try."
I don't see that for the life of me.
Is a no good man better than no man at all?
For my momma, maybe.

by Brenda Catlin Weston

"LOOKING VILE"

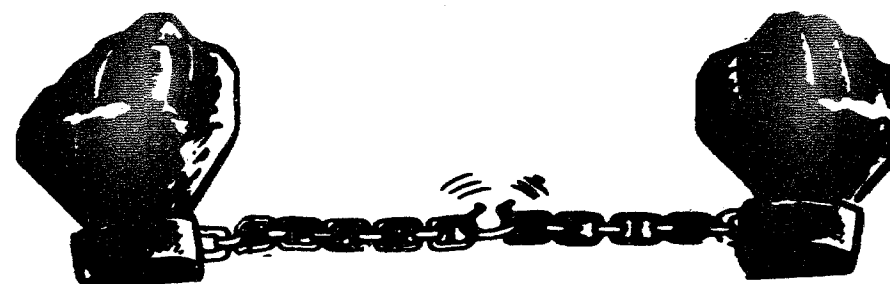
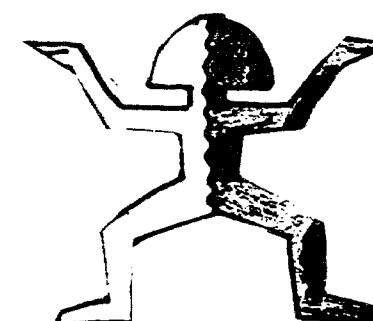
Look at you woman,
looking older than your years.
Cracking up your body,
tearing apart your home.
Haven't you any self-respect,
hopes or fears?
Are the clear cubes of deadliness
waiting inside that vile
the only motivation
making your life worthwhile?
What about the babies you chose to bare?
Do you imagine they can be happy any old where?
You, as strung out as you may be,
are their haven out of the rain - sanctuary.
Look at yourself, woman.
Look. Look. And look again.
BUT THIS TIME SEE!

by Brenda Weston

"FOR YOUNG EYES ONLY"

Kids are kids
and that is that.
"Can you play?"
is where they're at.
They don't have time to get into
the Black and White of me and you.
Soft, wooly hair and sky-blue eyes
are an element of surprise
that once discovered get shoved aside
in favor of a see-saw ride.
So while they're young
let them be.
Their world is perfect,
filled with color,
yet color-free.

by Brenda Catlin Weston



Keep Your Head To The Sky

Keep your eyes feasting on God
Keep your ears listening to God's words
Keep your nose smelling his coming
Keep your tongue tasting his salvation
Keep that flame burning in your heart
Keep that faith showering you with confidence
Keep the love growing strong
Keep your hands clean
Keep your thoughts pure
Keep your head to the sky
Keep your arms at your side
and walk with dignity and pride

by Naymie Rene



RASTAFARI LIVES!

1934.—Leonard Howell arrested for selling photographs of Selassie as passports to Ethiopia

DREAD CORNER

DREAD CORNER consists of:

RAS MIKE- Dreaditor
RAS MARVIN-Irator

1930.—Haile Selassie I crowned Emperor of Ethiopia.

"A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princess, and upon her wise men.

A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed."

-Jeremiah 50: 35,36



1935.—Italy invades Ethiopia. Jamaican press reports on Nyabingi warriors of E. Africa.

DREADITORIAL

Greetings once again in the glorious name of the Most High. known to I & I as his Imperial Majesty Emperor Haile Selassie I JAH RASTAFARI

I & I would like to welcome new and returning students of all backgrounds, as I & I forward in the 3rd year of Dread Corner, educating our readers as to the ideals and cultural philosophies of the Rastafari.

In order to first familiarize you, the reader, as to who is a Rasta, and in order to dispel the stereotypes that Babylon has brought upon I & I, Ras Marvin is presenting a foreground on I & I, culture, based on the most common question asked about Rastafari.

Also sight up the revealing outview with Professor Ernest Dube by Ras Marvin, who reason on His Imperial Majesty Selassie I as Emperor of Ethiopia. Prof. Dube is an African historian, formerly of the African Studies Program, who was wrongly denied tenure last semester.

This issue of Dread Corner is livicated to I Idren Peter Tosh, who was brutally executed on September 11, 1987 in his home in Kingston, Jamaica by the "evil forces" he so prophetically spoke of. Next issue will examine the on-going conspiracy to eliminate Rastafari and the cultural awareness it creates. For now, suffice it to say that one cannot kill truth, and for I & I, Rastafari is the ultimate truth, and this truth shall set I & I free from this Babylon captivity.

Until such time, JAH Guidance Itinually, RASTAFARI LIVE!!

Ras Mike
Dreaditor

ROOTS

WRITE THE DREAD

Greetings in the name of the most High Jah Rastafari. I & I have a new feature to Dread Corner this semester. It is called "Write the Dread". In this feature, you the reader will be able to ask questions on Rastafari, Reggae Music, or anything of your interest. Your question and answer will be published in upcoming Dread Corner issues. If you are interested, all you have to do is leave your question in the "Write the Dread" envelope at WUSB Radio Station, Second floor of the Stony Brook Union, on the Bulletin board. Or, mail your question to:
Dread Corner
WUSB FM
Student Union Bldg.
SUNY at Stony Brook
S.B., NY 11794

Irie--Ras Marvin

Questions often asked about Rastafari:

1) Who is RasTafari?

RasTafari was coronated His Imperial Majesty Emperor Haile Selassie I, King of Kings, Lord of Lords conquering Lion of the Tribe of Judah. He was emperor of Ethiopia from 1930 to 1974 He is the root of King David and the line of Solomon.

2) What is Rastafari?

Rastafari is a philosophy in which the



Garvey
In the 20's:
Garvey's Black Star
Steam Lines brought
us to Africa.

adherents give praise unto Jah Rastafari Selassie I. It is a culture in which Ethiopia (Africa) is its foundation. It is Love, Happiness, and joy through mental liberation from the ways of Babylon and the unrighteous.

3) Why do Rastafarians sing praises unto King Selassie I?

Selassie is our King. He is the one Marcus Garvey talked about when he said, "there shall be a king crowned in Africa that will save African people from the oppression faced in the world. Psalms Chap. 5 vs. 1 & 2: Give ear to my words, O lord, consider my meditation. Hearken unto the voice of my cry my king, and my God: for unto thee will I pray.

4) Why do Rastafarians wear dreadlocks

The wearing of the dreadlocks is the vow of the Nazarite. Numbers Chap. 6 vs. 5; All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. Others who had dreadlocks were Samson, Solomon, Jesus Christ, Bob Marley...

5) Who is Jah?

Jah is God, Jah is the creator of heaven and earth and everything within and without. Psalms Chap.68 vs.4; Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

The difference between the Rastafari doctrine and that of the Romans Christology is that the Romans showed the people that Christ was dead and worshipped him in the sky, but the principle of I an I is to show to you that I Jah is alive, incarnate with man/woman within your mind, your body and your structure becoming one.

Dube Speaks

Continued from page 1

during the war against, the attempt, by Italy to colonize Ethiopia. Prior to that, Africa, in spite of the many wars that are mainly known in history, were those between the British, which at that time was the most powerful nation on earth, and the Zulus — the battle of Isandlwana, where the British army was totally demolished by the Zulus. Thereafter, the history of Africans and their struggle against colonialism sort of died until it was resurrected by the valiant fighting back by the Ethiopians under the leadership of Haile Selassie I. But apart from that, Selassie I also became a very important leader in that he was the only recognized African leader at the time of de-colonialization when African leaders who were just coming out of colonialism were fighting against each other and forming different groupings. He was the only one who did not participate in the factionalism and he was therefore the only person who could bring them together, and without him probably we would not have the O.A.U.

R.M.: What is the O.A.U.?

Dube: The O.A.U. is the Organization of African Unity — it's based on the ideology of Pan-Africanism, a wish of the African people, to come together in order to fight the end of colonialism, racism, and the prejudice against the African people.

R.M.: You mean to say that after Africa was divided up after the Berlin Conference, the O.A.U. was the first coming together of all of Africa?

Dube: There has never been the coming together of the Africans before then.

R.M.: So how was Haile Selassie I important?

Dube: He was important in that when, for instance, there was a division amongst the independent African States in the late 50s, early 60s into two groupings, the Monrovia group and the Casablanca group. He was able to bring all these groups together, and if you look at his statement which he made when he called all these groups together, you would find that he was a mediator, showing both sides in actual fact what seemed to be unbridgeable differences were in fact superficial. Each group had to compromise here and there in order to face up to the task of the great African states getting together and fighting together as a single unit.

R.M.: You mentioned Monrovia and Casablanca. Who made up these two groups?

Dube: First of all, before you even look at who belonged where, is to look at what were the causes of the fision, the causes of the fision were that one group, which was later labeled radical, had taken the concept of Pan-Africanism to the other extreme, the bringing together of the African States, that were then free, into a single United African State. The other group, considered to be moderate, was a group that felt bringing Africans together in that way lacked a correct analysis of the groupings. What they saw as being the important thing is yes, Africans must come together, yes, they must work together, but it's unrealistic to think of that while they have different language, different cultures, and so on. To say they can be brought together and made into one single unit was unrealistic. But, behind that, in fact, there was a feeling amongst others that the whole thing of bringing the Africans together into a single state was a way by which Dr.

Kuame Nkrume wanted to dominate the other African States, and they were totally opposed to that. Now you ask who belonged where. Most of the people who belonged to this so called radical group were, for instance, Ghana, Guinea-Conakry, Morocco, Tunisia, and Egypt. At that time those were the main five states, and on the so-called moderate side was Liberia, Nigeria and most of the former french states.

R.M.: You mentioned about how Haile Selassie I was important in being the mediator for the Monrovia and Casablanca people. Now, do you urge African students here, and Africans all over to read and know of the messages Haile Selassie I brought about in his speeches?

Dube: I think in order to be able to understand not only Haile Selassie I but to understand the African politics, it is important to look at what the various leaders were saying, even if you disagree with them, but you must know exactly what they were saying and what their contribution was. Because you would find that even if you disagree with them, here and there, they were important, they left their mark.

A Professional Struggle

FROM SOUTH AFRICA TO STONY BROOK.....

Professor Ernest Dube—a Black native of South Africa who was imprisoned on Robben Island exiled for his protests against apartheid—for 10 years an outstanding professor of Africana Studies and Psychology at the State University of New York/Stony Brook, has been slandered and persecuted, denied the tenure overwhelmingly recommended by his department, by two faculty committees and by two successive university review committees and finally deprived of his job on the basis of the false accusation of anti-Semitism.

In a series of events reminiscent of education and justice in apartheid South Africa and Mc Carthyism in the U.S., Dr. Dube became the target of a well-orchestrated campaign based on misinformation:

- † In 1977, Professor Dube began to teach at SUNY/STONY BROOK. One of his courses was on the Politics of Race. Dr. Dube raised the most controversial of issues, urged the students to avoid stereotyped thinking and encouraged them to develop their own opinions based on their research.
- † In 1983, a visiting Israeli professor who had never met Dr. Dube nor audited his class, charged that Dr. Dube was anti-Semitic. His allegation was based on his response to the fact that Dr. Dube had included an option to discuss Zionism and racism as one of the twelve topics for a paper.
- † The Faculty Senate at Stony Brook investigated the allegations. A Jewish student testified on behalf of five Jewish students in Dr. Dube's class that the charge was unfounded. By a vote of 54 to 14, the Faculty Senate concluded that Dr. Dube's teaching was consistent with the responsibility to be sensitive to differing viewpoints on controversial issues.
- † Without meeting Dr. Dube or investigating in depth, the local and then the national Anti-Defamation League launched an international campaign to remove Professor Dube. The campaign reached into the office of Governor Cuomo who denounced Dube. The Jewish Defense Organization descended on the campus, distributed Dube's home address and phone number and threatened to "teach a lesson in 'Jewish justice' to Dr. Dube if he remained at Stony Brook. Dr. Dube's wife and children received threatening phone calls.
- † In 1985, two faculty committees at Stony Brook recommended that Dr. Dube be given tenure. President John Marburger, under intense pressure and threatened with a cutoff of State funds and private contributions, refused to accept the faculty's recommendations. Dr. Dube appealed.
- + A review committee of three faculty members— one appointed by the President, one by Dube, and the third selected by the first two — was convened. It unanimously recommended tenure.
- † President Marburger and SUNY Chancellor Clifton Wharton refused to accept their recommendations and formed an unprecedented second review committee. The second review committee unanimously recommended tenure.
- † Chancellor Wharton once again refused to accept the recommendations of the faculty and terminated Dr. Dube.

On February 24, 1987, the New York Times in an editorial entitled "Academic-Not-So-Freedom at SUNY" concluded that the denial of tenure to Dr. Dube dealt a blow to academic freedom, a concept meant to encompass even the most bitter differences of opinion.

Neither freedom of speech nor academic freedom are rights in South Africa. In the U.S., freedom of speech is a right.

In this bicentennial year of the Constitution, we, the undersigned, from universities, communities and organizations across the country urge that immediate tenure be granted to Professor Dube. The denial of his rights and the rights of his students threatens and limits rights of us all.

Write to: Jerome Komisar, Acting Chancellor, SUNY State University Plaza, Albany NY 12246. and to Gov. Cuomo, Albany NY 12246.



Faculty Profiles

INTERVIEW: Professor William McAdoo

B: Where did you attend high school?

M: I attended high school in Detroit, Michigan; Aztec High School.

B: What type of area did you live in?

M: I lived in the inner-city of Detroit; it was an intensely occupied urban area (factory area).

B: When did you come to New York?

M: I came to New York in the early 1960's and I did get a Bachelors Degree in City College.

B: When you were in high school did you always know that you would graduate to a higher level, and go beyond what is considered the black "norm"?

M: Yes, from a very early age, even though I came from a poor family, I was enthused with the idea one should go as high as they could go in the education area.

B: After graduating from City College, what was your first job?

M: I worked prior to graduating, I raised a family and I graduated from City College through night school. I worked at Harper and Roe publishers, a book publisher, in the production department. My job was manufacturing books.

B: What led you to Stony Brook?

M: Well, I have always been interested in history, history of the Third World, as well as the United States and Europe. I always wanted to teach history. When I got my doctors degree from the University of Michigan, or rather, I went back recently in the mid '70s and did my work toward my doctors degree, and I finally got my doctors degree after coming to Stony Brook. I had come to Stony Brook in 1978 and I worked here, and I got my doctors degree in 1983.

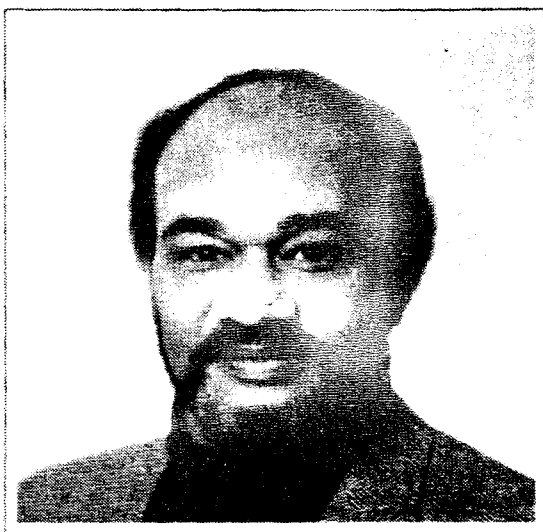
My field is 19th and 20th Century social and institutional history of the United States, urban history, labor history, and Afro-American history.

B: What are the problems you faced coming to Stony Brook?

M: One of the problems that I faced was that in order to teach in any university you must have some prerequisite qualifications. And those of course through having completed your course work toward the PhD and having done everything except the dissertation. So I had to get through the University of Michigan history department, which is basically a white department, and fundamentally a racist history department. I had to do a tremendous amount of research, a tremendous amount of writing, in order to uphold my own point of view and my own position so that they could not deny me my degree.

B: Have you ever had that feeling of racism and discrimination at Stony Brook?

M: We are constantly dealing with the results of institutional



racism here at Stony Brook. We often encounter situations when we talk to students and deal with students, that reflects the kinds of racism which exists here at the university. I personally have encountered it as a member of the Africana Studies Program in many different ways. In ways which not only involve the administration, and that's key, the role of the administration but which involved many of our colleagues on this campus in other programs and departments.

B: Has the Africana Studies Program progressed since you've been here or has it declined?

M: In terms of faculty we have progressed, in terms of the quality of faculty, the addition of faculty and scholarship of the faculty, we have progressed. In terms of our resources we have declined, in terms of administrative support, and support from other units of the university we face a decline.

Dr. Fred Dube who is being fired because he taught his courses according to his conscience is being denied his tenure and this reflects the racism in the institution.

B: What are the problems facing the Africana Studies Program?

M: The problem for the future is with the national attention being given to the Dube issue. There won't be many applicants for positions in the African Studies Program because they hear what's going on, they see that academic freedom is dead here at Stony Brook. That if someone speaks out in their courses as they should and presents controversial ideas so that students will develop the ability to critically evaluate social issues, political issues, that they are subject to outside pressures and outside forces which the university will eventually cave in to and they will lose their jobs.

It makes it hard to expand, the other problem is that they are not allowing us to expand, the fact is that there is some word that they are going to cut two of our positions.

B: What is the next step for the program?

M: The word progress is a very difficult word to deal with at this time because the word survival is more appropriate. I

was a quantitative jump in my way of thinking, and in terms of what I did want to be, as a woman and as someone conscious and concerned about the condition of the most underprivileged segment of the society I came from.

B: What college did you attend when you came to the U.S.?

V: I went to Queens College for 1 year, and then in 1969 I left this country and went to South America, because I was interested in the process that was taking place in Chile. I stayed 2 years there; unfortunately the military year, I left. I went to Montreal to finish my B.A. I had a coup in 1973 forced me to go back to the States. That B.A. also and I came back to the States in 1979.

I went to the University of Quebec in Montreal; I think it was part of my growing process as a woman. Within Haitian families, as a girl, you don't leave your house as a female woman; you usually leave your house by leaving your maternal authority by getting married and entering into another kind of authority, which is your husband.

B: What was your first job upon returning to the U.S.?

V: When I came back from Chile I worked for 1 year, I worked on Wall Street in a big company as a clerk; it was a brokerage company. This was one of my first experiences as a worker, but I don't think I was satisfied, so I decided to go back to school. Montreal offered me a scholarship, so it was easier, and also my mastering of English was weak, so it was easier for me to study in French. I came back to the States in '79 and entered a graduate program for my PhD. at SUNY Binghamton. I spent 3 years there, then after my comprehensive exam I came back to New York City in order to start my research for my thesis. Meanwhile, I was doing odd jobs

think we are under attack, I think there is an effort to dismantle the AFS program. We have number of initiatives (positive) that we have started as a program reaching to the rest of the campus community. The establishment of a graduate certificate program so we as an AFS program can get into graduate teaching. The proposal that was put in for 5 computers so that we can expand our use of the computer in the AFS program. All of these initiatives are being stymied through in administrative mechanisms, and I think this is significant, the question of progress is a very tenuous question at this time. I think the students need to become very much aware of what is happening to African Studies. I think the level of student support will make the difference in whether or not the program survives, along with the visibility of support.

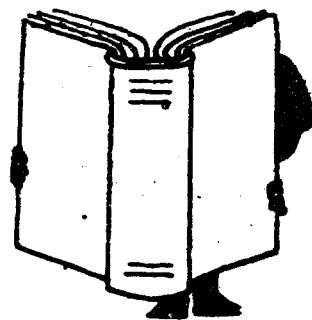
I feel the students this semester learned a very valuable lesson; they learned that not every black face is your friend. We have often been betrayed by tools of those who determine what goes on by those working as tools, the right color face and the right credentials who call themselves doctors. We might ask how they got tenure when Dube didn't.

B: Throughout life, who were your role models?

M: I think I looked up to people who stood for high standards and high values in life. Those dedicated to mankind and to the elimination of war; so my heroes would have to be international.

B: What's in the future for you?

M: As long as I'm here I will continue to build on the programs I have started. I intend to continue innovating, I intend to continue doing my best to be the best educator that I can be, but we all know nothing is forever.



as a substitute teacher in different colleges throughout the city.

B: Do you find it difficult to communicate with the students here?

V: No, sometimes students complain about grades but that's a common pattern. I try to tell them basically that I'm very demanding as a professor and in that sense I really ask my students to be conscious of why they are here and what they are here for and this is a life experience that they won't be able to repeat. They won't have another opportunity to do this in terms of knowing their past so they can have tools to go into the real world with, and be able to face problems and hardships. In that sense, maybe that creates conflicts, because they don't necessarily have that perspective, or it takes them time to see why I'm so demanding.

B: Are you involved in any minority activities?

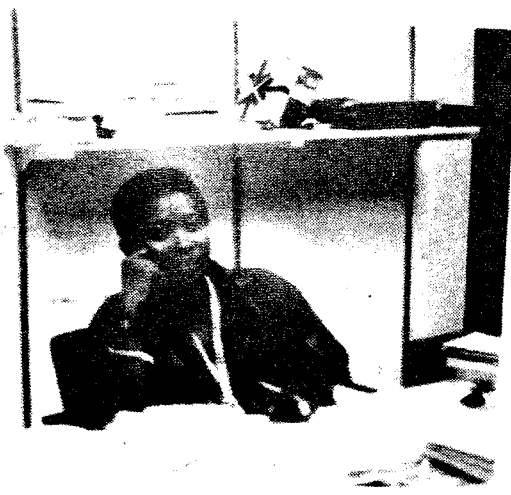
V: I do give some help in things such as *Black World*, and I talk to students if they need references, I also support some activities such as GSO. I also give community support to the recruiting process in the university.

B: What areas do your courses cover?

V: Basically I teach courses on the Black Experience in the United States and the Caribbean. I also have to teach a course on women and gender in the black family.

B: What is the future for you?

V: If the conditions allowed me I would like to stay here and continue my simple contribution to the Africana Studies Program and to the larger community of Stony Brook.



INTERVIEW: Professor Carolle Charles Voltaire

B: Where were you born and raised?

V: I was born in Haiti and that's where I grew up until I was 17, when I migrated to the United States. I went to an all-girls school, meaning that I was socialized as a woman, to have a definite role to play in society. My mother migrated here in the early 1960's and then we came by the end of the 1960's.

It was through that process of settlement in the United States that I became aware not only of my position as a woman, but also of the condition of the majority of the people in Haiti. So when I came to the United States there

The Wright Counsel

By Eugenia Wright



Dear I Need Love:

There seems to be a problem with you and your roommate's communication. As you said you don't know why your roommate is upset therefore you should find out. Don't be passive on this issue. This is something that should be discussed. Explain to her that your having your boyfriend over will not become a habit and that you're willing to compromise with her.

Dear Ms. Wright:

I have been going with a guy since freshman year. He is now a Junior and pledged for a frat. Since then his behavior changed. He spends all his time with his brothers and tries to act like them. I'm really desperate, I miss the old man I used to know and care for. Should I give up hope?

Desperate

Dear Desperate:

Seeing that you two have been going together for a couple of years you should try to work things out. Don't give up hope on your relationship. Tell him how you feel, you're upset and need to know where you and he

stand. It takes two to make a relationship work. He needs to put just as much effort and time into you as his frat. Maybe this guy needs to wake up and realize who he is and what really is important to him. If he does then your relationship may have another chance. However, if the problem continues, don't hang around to get hurt any longer, find you another love that is stronger.

Dear Ms. Wright:

I don't know what to do! I'm really confused. This is the first time I ever experienced something like this. For the first time I'm in love. I pass my time watching and thinking about him. The only problem is that he is my roommate. Tell me what should I do about this? I really need your advice!

Trouble in G & H

Dear Trouble in G & H:

My advice for you is to seek professional help. You may find help on or off campus. If you choose on campus you should go to the infirmary. They have counselors there who are willing to help you.

Dear Ms. Wright:

I'm having a real problem with my roommate. I mentioned that I wanted my boyfriend to stay for a night one weekend, and she flipped. I don't know if she's upset out of jealousy or out of anger because I want to have company. It's not like this is a habit with me or it's going to become one. I just want to spend some time with Taylor. What should I do?

**Signed,
I Need Love**

About Newsday

Newsday, the nation's 9th largest newspaper, is based in Melville, Long Island for the Long Island edition and in Manhattan for New York Newsday. It has a circulation of more than 620,000 daily and over 680,000 on Sunday. Most of the readership is in Nassau and Suffolk Counties, Long Island, the 9th largest metropolitan market in the country, with a population of 2.8 million. Rapid growth in New York City has made Newsday the fastest growing newspaper in the country for the second year in a row.

The newspaper has won eight Pulitzer Prizes, including ones for commentary and international reporting in 1985. The newspaper has been chosen as one of America's 10 best newspapers in numerous surveys. It has always been Newsday's policy to seek the best qualified applicants. In keeping with this, Newsday is an Equal Opportunity Employer pursuing a vigorous affirmative action program.

For the Summer Journalism Program, Newsday's affirmative action goals are as follows:

'Forty percent of the internships and 40 percent of the clerical positions should be filled by women. And because summer employment provides Newsday with a unique opportunity to train minority members, 20 percent of the internships and 20 percent of the clerical positions should be filled by minority members.'

WHO? The Newsday Summer Journalism Program is designed for sophomores, juniors and seniors who have a commitment to journalism and who are interested in a newspaper career.

WHAT? More than 30 paid positions are available under this program with about two-thirds as interns (news reporters, sports reporters, copy editors, photographers and artists) and the remainder as editorial aides performing clerical functions for newsroom editors.

WHEN? For 10 weeks, beginning mid-June.

WHERE? At Newsday's headquarters in Melville, Long Island, about 35 miles east of New York City and at the New York Newsday headquarters in Manhattan.

HOW? Further information and applications for those interested in summer internships in reporting, editing and editorial aide positions can be obtained by writing to:

Barbara Sanchez
Editorial Personnel Manager
Internships
Newsday
Long Island, New York 11747

Photographer interns should write to:
Jim Peppler
Intern Coordinator/Photo

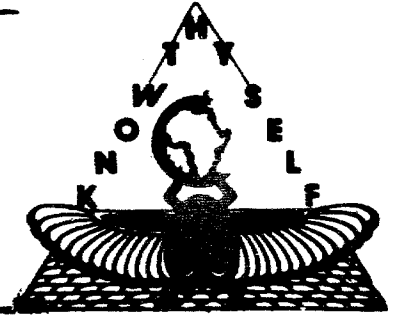
Artist interns should write to:
Warren Weibacher
Art Director

Completed applications (including writing assignments for reports, copy editors and aides) must be postmarked by December 15, 1987

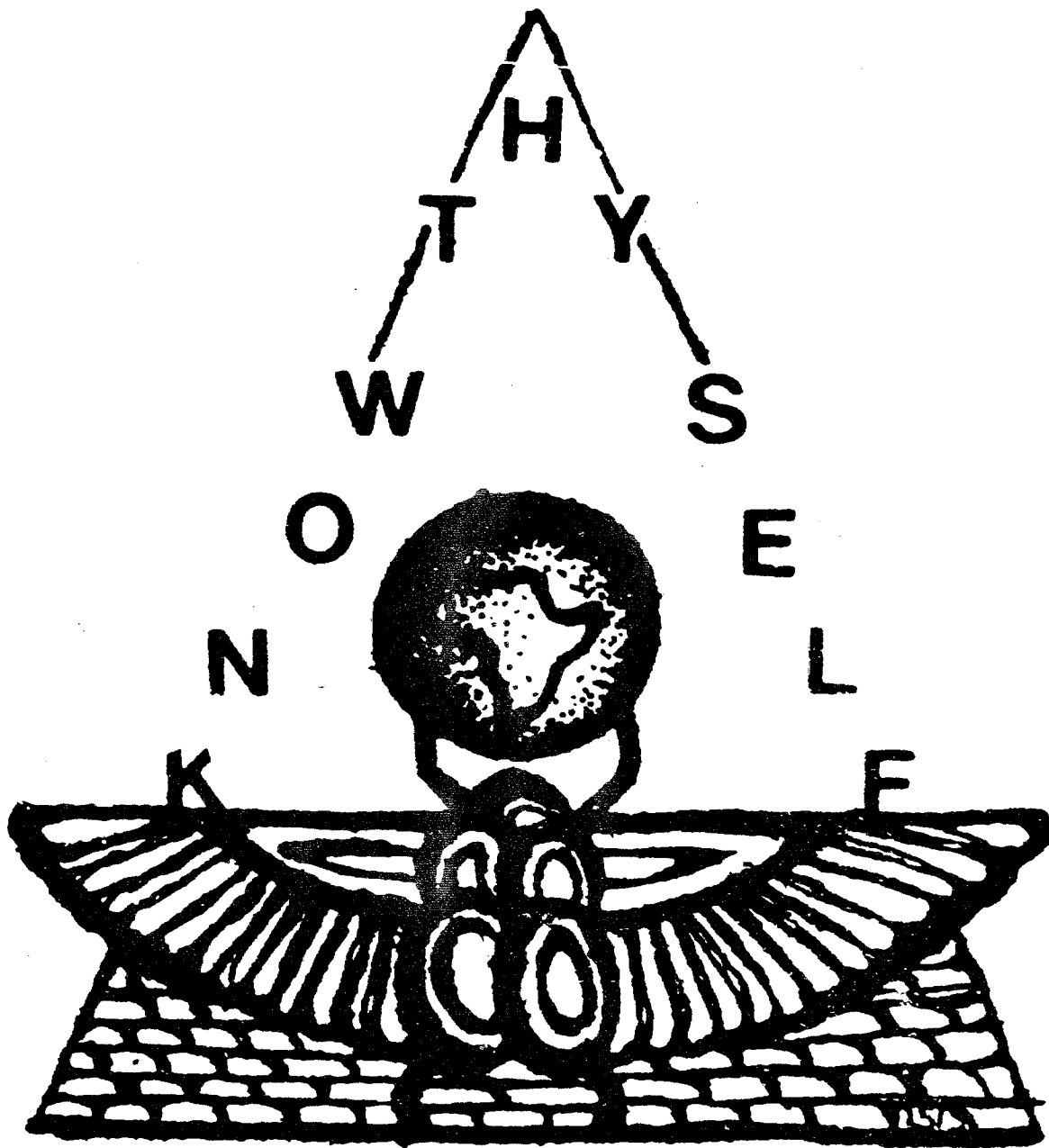
Newsday Summer Journalism Program

1988

BLACK WORLD



A SUNY PUBLICATION - UNIVERSITY AT STONY BROOK



WELCOME!