

WORLD PRESS

Published bi-weekly by students at SUNY Stony Brook

A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK Week of February 22, 1988 Vol. XVII No. 2



# POETRY CENTER FEATURES SONIA SANCHEZ



Sonia Sanchez recites her poetry

by Cynthia Robinson

On the evening of February 8, 1988, the Poetry Center hosted Ms. Sonia Sanchez, who has been praised as one of the most important figures in Afro-American literature. The reading was attended by approximately sixty faculty members and students who were very receptive to Ms. Sanchez' emotion filled, sometimes musical readings.

During the course of the evening, a variety of poems were read, each accentuating the poignant style of Ms. Sanchez' talent. Many of the pieces that were read, seemed to be written from personal experiences. "A poem for my brother (reflections on his death from AIDS: June 8, 1981)", was especially moving. The poem, dedicated to the memory of Ms. Sanchez' brother, told of the pain, suffering and loneliness that accompanies the death of a loved one. Although the subject matter of the poem was a distressing one, the elements of hope and perseverance dominated the piece.

"towhomitmayconcern" tells of the struggle to overcome a sometimes invisible but ever-present enemy. In the piece, Sonia Sanchez warns her opponent that rather than yielding under pressure, she will "grind you down leave greasy spots all over yo/ soul til you bone dry.

man." The intense feelings of strength, energy and power are prevalent throughout the poem.

"Norma," epitomizes some elements of the lives of many black women. A childhood friend of Ms. Sanchez, Norma was the genius of the class. Always taking the time to help other students, and many times assuming the responsibilities of the teacher. Many of the students were receptive to her understanding and kindness. Through the course of the story, Norma's strength is diminished and subsequently, she is defeated and in light of her character during her early years, is forced to assume an uncharacteristic lifestyle.

It is because of this type of writing, of stories that tell of a people's fire and perseverance, of ferocity and hope that have won Sonia Sanchez the praises of other prominent writers including Amiri Baraka and Margaret Walker. All in attendance on the night of February 8, were treated to the poignant, honest, authenticity of Sonia Sanchez. To date, Ms. Sanchez has authored thirteen books. Her latest, *Under A Soprano Sky*, is a collection of poems and prose. Currently, Sonia Sanchez is a professor of English at Temple University in Philadelphia.

## Song No. 2

- (1) *i say, all you young girls waiting to live  
i say, all of you young girls taking yo pill  
i say, all you sisters tired of standing still  
i say, all you sisters thinking you won't, but you will.  
don't let them kill you with their stare  
don't let them closet you with no air  
don't let them feed you sex piece-meal  
don't let them offer you any old deal.  
i say, step back sisters, we're rising from the dead  
i say, step back johnnies, we're dancing on our heads  
i say, step back man, no mo hanging by a thread  
i say, step back world, can't let it all go unsaid.*
- (2) *i say, all of you young girls molested at ten  
i say, all you young girls giving it up again & again  
i say, all you sisters hanging out in every den  
i say, all you sisters needing your own oxygen.  
don't let them trap you with their coke  
don't let them treat you like one fat joke.  
don't let them bleed you till you broke  
don't let them blind you in masculine smoke.  
i say, step back sisters, we're rising from the dead  
i say, step back johnnies, we're dancing on our heads  
i say, step back man, no mo hanging by a thread.  
i say, step back world, can't let it go unsaid.*

*(Under a Soprano Sky (1987) African  
World Press-Sonia Sanchez)*

# DUBE RETURNS TO S.B.

On February 15th the Stony Brook college chapter of the National Association for the Advancement of Colored People sponsored the Bernice Johnson Dance Company and a talk by Professor Ernest Dube and his lawyer Lennox Hines.

The show started about 8:45 p.m., a little late due to the stormy weather outside which delayed the arrival of the dancers. The dancers came out first. No one expected the magnitude of the company. There were about 40 excellent dancers with dances ranging from ballet, African tribal dances, and tap dancing. Their costumes were specifically coordinated with each dance. They were, to put it modestly, tremendous. They also included a real congo drum troupe dressed in African garb. The entire company was bid farewell to with roaring applause and a standing ovation.

After the dance company came the lawyer of Professor Dube, protected by armed security, Lennox Hines, who set the scene for Dube's talk. Professor Dube discussed his case (as stated in previous issues). He also gave a definition of racism, as quoted, "is the notion that some people...are inferior to other people." He gave us the date of 1775 as to when rasciology began. He gave us an example of racist ignorance. A study was done at John Hopkins University in which it was found that blacks have a low tolerance to milk while whites do not. Some people take this as determining the black is inferior to the white race. As Dube says, it turns out to be only a temporary low tolerance to milk, which anyone can succumb to if in the correct conditions.

Professor Dube has had to move from his house in Uniondale because of death threats to him and his family and vandalism. His wife was prosecuted by doctors in a hospital. He said that perhaps the administration thought that, after his denial of tenure, he would quietly disappear. Not so at all. Professor Dube needs the support of the students of Stony Brook and requests our presence at the hearings on his case. The hearings will start in April in Hauppauge. A bus traveling to and from the trial each day will be available for students. More information will be circulated or call Sheldon (6-3866), Cathy (6-5278) or Jeff (6-4436).

The Union Auditorium was almost filled, even though it was pouring outside. The event turned out better than most expected. It was taped by the AFS department. Considering this the first major event for the NAACP on campus it was an expressionable one thanks to the planning and of the second Vice President Patrick Jenkins. The NAACP would like to thank everyone who participated in the success of February 15th, including Luck Draper if it were not for him, there would have been no sound system. The next NAACP general meeting will be held on Tuesday, March 8th, Union Rm. 213.

C...Sheldon Bassarath



## UNITI UPDATE

The main purpose of the UNITI Cultural Center (United Nationalities in Transcending Ideologies) is to promote and maintain the educational, spiritual and cultural growth of the Third World communities here at Stony Brook through lectures, cultural shows, speakers, art exhibits and exhibitions of all forms.

Unfortunately for us, the Cultural Center in the past could not totally provide these services to the community for a variety of reasons. To list but a few: 1. The cultural center was officially moved from its "home" in stage XII Cafeteria approximately two years ago, and has had, no fixed place since, until recently, in Roth Cafeteria. 2. During this transition period of the UNITI Cultural Center the total support of the community was non-existent—but for a few traces here and there. 3. Because of the structure of the UNITI Cultural Center, the need for a place to call "home" was of the utmost importance, we the Executive Board dedicated all our energies toward this venture.

The UNITI Cultural Center, now located in Roth Cafeteria was made possible after continuous meetings with the community, with administrators (Dr. Preston, Mr. Adams, Mr. Matthew, President Marburger) and with various faculty and staff (Prof. Baraka, Lucia Rusty, Carmen Vasquez). The UNITI Cultural Center's by-laws requires that the minority community have elections once a year in the Cultural Center. The purpose is to elect non-affiliated members of the minority community to fill the offices of the Executive Board. These elected officers will then request a member from each recognized minority organization to be a member of the Board of Directors of the UNITI Cultural Center, thereby creating a bond between minority students and their different beliefs and culture.

On Tuesday, February 9th, the minority community (not all) held elections for the purpose of electing officers for the next academic year.

Those elected are non-affiliated members of the minority community. They are as follows:

President: Orin Roberts. . . . . 246-4320  
 Vice President: Vicki Knight. . . . . 246-7873  
 Treasurer: Agnes Addo. . . . . 246-6305  
 Secretary: Felicia Howard. . . . .  
 P.R.O.: Herve Phillips. . . . .

At present the Executive Board is made up of:

President: Orin Roberts. . . . . 246-4320  
 Vice President: Vicki Knight. . . . . 246-7873  
 Treasurer: Sika. . . . . 246-7375  
 Secretary: Lillian. . . . . 246-5754

These officers are presently having executive level meetings and will have its first Board of Directors and General Body meeting in the first week of March. Posters and fliers will be posted and all organizations will be asked to send a member to be on the Board of Directors (preferably a Sophomore or a Junior).

The projected date for the opening of the entire Cultural Center is March 1st.

President: (UNITI) Orin Roberts.

In unity we stand, in divisions we fall  
 In honesty we progress and in ignorance we  
 eliminate ourselves.

- The Brothers of -

**Phi**

**Beta**

**SAY**

**Sigma**

**me**

**Step Exhibition**  
 by **Φ B Σ A**

**Give me Body**

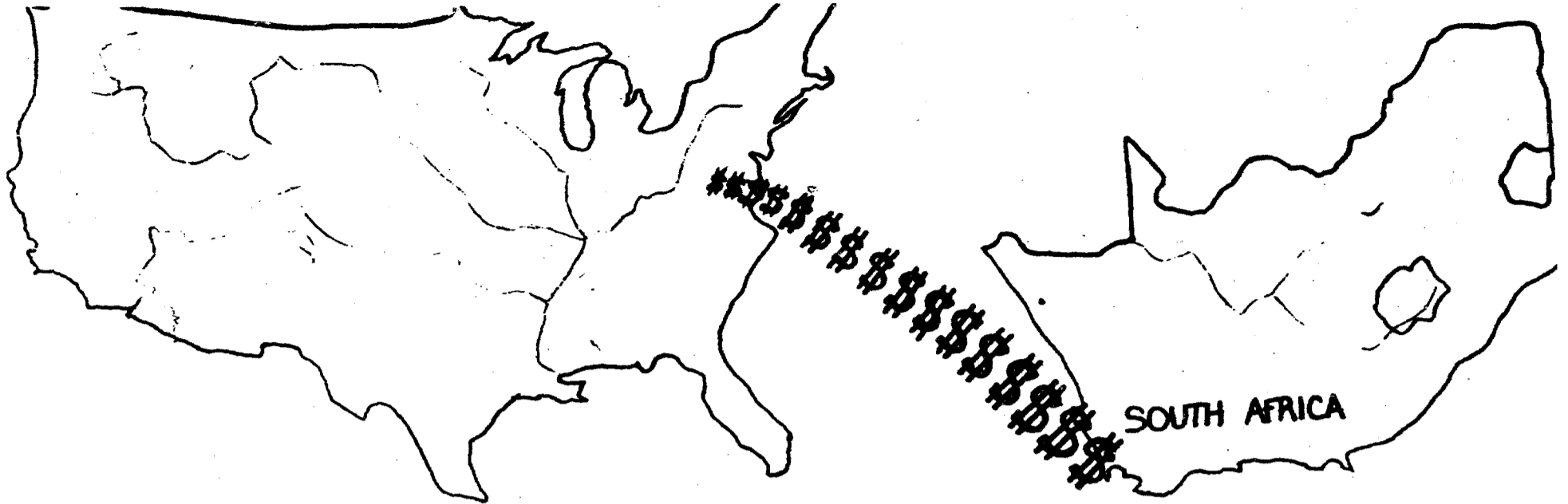
The Ultimate House Party

**Fri. Feb. 26th, 1988**  
**SUNY Stony Brook**  
**Tabler Cafe**  
**10pm - Until ?**

**\$2.00 on Campus**  
**\$5.00 off Campus**  
**\$1.00 OFF**  
**w/green ribbon**

# South Africa

Continued from previous *Blackworld*



## TRANSNATIONAL CAPITAL IN SOUTH AFRICA

South Africa has a long history of transnational capital and corporate involvement, indeed going back to the discovery of gold in the 1880's and the British colonial period. As early as 1892, the British-owned mining companies elaborated a number of methods for an organized cheap labour supply and these proposals formed much of the basis for the land and labour laws (discussed above) which ensued. In this respect, the South African Native Affairs Commission of 1903/05, in which the major mining companies were strongly represented, building on these methods, produced a blueprint for much of the apartheid system as is presently practised. Given the indecisive outcome of the Anglo-Boer War, South African politics came increasingly to be concerned with the kind of compromise that could, on the one hand, transfer British capital in the mining industry and in the then incipient manufacturing industry. These compromises were formalized in the Act of Union of 1910. There followed large scale inflows of foreign (mainly British) capital with a number of British companies settling up production and distribution facilities in South Africa. British investments increased from about 350 million by 1910. These inflows of foreign capital were then running at a rate considerably higher than the rate of indigenously generated capital. From then on to 1939, British capital was dominant in the economy and the British control of the mining industry was almost complete. With mining the dominant economic activity in that period the evolution of the apartheid system, based on the 1903/05 blueprint, accordingly entrenched white political and economic domination and the cheap black labour system to meet the requirements of that industry.

It was mainly in the post-war period that foreign capital and manufacturing companies made a major thrust into South Africa's secondary industries, setting up branch and subsidiary production facilities and employing African labour on a rising scale in factory production and distribution. The coming to power in 1948 of the Nationalist Government, ostensibly with one of its objectives being to increase domestic control and capital ownership in the economy, proved to be no deterrent to the continued expansion of transnational corporate involvement and

investment in the economy. Foreign capital averaging 50-60 million a year, flowed into South Africa—a rate triple that of the pre-war years. Here both experience and history had shown that for the foreign investor the South African system of production, given its rich natural resources, provided three critical advantages not found elsewhere for a high rate of return on capital. These were and remain: first, the absence of what is generally called "labour supply problems"; secondly, the cheapness of the price of labour made possible by the apartheid laws and the restriction on African trade unionism; and thirdly, the political system of white domination and privilege and a regime willing to enforce its rule through its machinery of organized repression.

Foreign capital alone now accounts for about one-third of the growth of the country's gross domestic product. It has come to provide the necessary funds for the setting up of production facilities in some of the most critical growth areas of the economy since 1952. For the decade and a half up to 1976, South Africa's GDP rose by an annual rate of 6 per cent. It has been estimated that foreign investment brings with it not only the financial resources but also an appropriate technology, and this must be reckoned to have been central to the post-war expansion of the apartheid economy. A director of Barclays Bank claims that the statistics of foreign investment in South Africa "can be misleading in that they do not reflect the true extent to which we have to rely on foreign investment, in respect of specific projects and key economic sectors." John Sucking of York University estimates, in this respect, that foreign technology accounted for 40 per cent of the growth of South Africa's GDP in the period 1957/72.

To attain a continued growth of the economy, as presently organized, at around 5 1/2 to 6 per cent a year, South African economists estimate that the country would require between some \$1-2 billion a year of new foreign capital. This need may have been temporarily moderated with the recent rise in the price of gold, but the inflow of capital in recent years has continued to grow at a rising rate. The Business Week article cited above provides as examples of this growth two recent notable

cases. Fluor Corporation, which is chief contractor for the State-owned Sasol coal liquefaction complex, has been directing a force of 14,000 contract labourers on a multi-billion rand project likely to last many years. This has enabled Fluor also to enter into a major engineering partnership in South Africa involving some \$300 million of new investments over the next three to four years. The other case concerns the Phelps Dodge Corporation, which with a \$220 million partnership with the Gold Fields of South Africa, is expected to reach annual sales of \$200 million a year from its Black Mountain lead, zinc and silver mine investment.

Today some 400 American companies have subsidiary operations in South Africa, and these include more than 60 of the top 100 companies in Fortune's list of United States corporations. An additional 6,000 United States firms do business in South Africa through agency networks. West Germany and France have at least as many subsidiaries and British companies with operations in that country now number 650. These subsidiaries of the transnationals may be employing about 10 to 15 per cent of the aggregate black labour force (if the gold and coal mines are excluded) and this may imply between 2 to 3 million Africans (workers and their families) are dependent in one way or another on employment with the transnational corporations. Out of a population of roughly 20 million Africans, about one third are confined to the reserves of the 'homelands,' another third in the agricultural sector and the balance in the urban areas. This may suggest that about 25 per cent of the country's black population is now directly and indirectly under the effective control of foreign companies and their associated subsidiaries and agencies. This is one possible measure of the immense role of foreign capital in the South African economy.

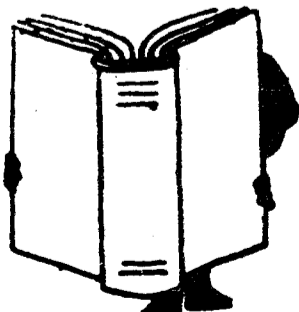
The rate of return on foreign investment in South Africa is among the highest in the world. According to the United States Department of Commerce the average rate of profit on United States capital invested in South Africa was 18 per cent in 1979. By comparison the average rate of profit on United States capital invested in the developed economies was about 13 per cent and that for developing countries around 14 per cent. The book

continued on page 4

## EQUALITY IS AN EQUATION OF STRUGGLE



+



+



=



## The Month Continues



As Black History Month comes to a close Stony Brook will most likely ease into a deep slumber of pathetic ignorance brought on by apathy. We will not worry about the contributions of great black men and women because there won't be any "events" held in the name of such martyrs as Dr. Martin Luther King, Sojourner Truth, Harriet Tubman, George Washington Carver, and Malcolm X. Many of us will never hear another one of Langston Hughes' poetry until next February when it all starts again. Well, that is the worst attitude any person interested in the progression of blacks can adopt.

The majority of the year is embodied by the very same half-truths that Black History Month attempts to rectify. We cannot expect our consciousness to be raised to that level of understanding we so desperately need to reach in the time span of 28 or 29 days. Besides, February is the shortest and, ultimately, the coldest month of the year. It is odd that a month with these two negative traits should be devoted to the recognition of people who have made such significant marks on the American society.

If we force ourselves to acknowledge our great ancestors only during February, then the month has become a fiasco. Black History Month should inspire all people to take pride in their proximity to a people of incredibly rich culture, tenacity, and, above all, History. We should feel compelled to curse all the literature produced by the white racist "scholars" which denies black people the respect, honor, and downright envy which we are due.

At Blackworld we constantly remind ourselves of the hardships endured by our people before us. We never cease to praise our historical roots as our history is so inextricably intertwined with our present existential situation. We correct ourselves when we fall prey to the still-circulating lies about blacks being a backward people with no history to be proud of. We are cognizant of ourselves as men and women who will continue the struggle for equality as so many before us have done so successfully. In short, we consider every day a day of Black History because each day only adds fuel to the fire that is our weapon against racists, a fire that will never be quenched.

## BLACKWORLD "KNOW THYSELF"

Zachary Dowdy  
*Editor-in-Chief*

Dedra Grizzell  
*Production Manager*  
Cynthia Robinson  
*Co-Production Manager*  
Sheldon Bassarath  
*Assistant Editor*

Michelle Williams  
*Business Manager*  
*Staff*

Eugenia Wright  
Lisa Reyes  
Lanice Waithe  
Lisette Cintron  
Rhonda Lynch  
Larry Hughes  
Katherine McCalla  
Andrew Spencer  
James Sawyer  
Naymie Rene  
Eric Donald

*Photographers*  
Bessie Ortega  
Mia Williams  
Sharon Clarke  
Kyle Crayton

*Typesetters*  
Jennifer Flatow  
Marie Hilaire

continued from page 3

value of United States direct capital investments in South Africa amounted to just over \$2 billion in 1979, representing about 35 per cent of all direct foreign investment in the country. There are no up-to-date statistics for the other countries: the South African authorities ceased publishing in 1973 their previously regular surveys of foreign capital in the country, when the total of such capital (direct and indirect) was reckoned to amount to 9,163 million rand. However, over the last five years about \$7.8 billion of fresh capital has flowed into the country and it is likely that the value of total investments (direct and indirect) may now have reached well over \$20 billion of which about 50 per cent may well be accounted for by Britain. The Federal Republic of Germany and France, and other European Economic Community countries, have been particularly active in the past decade in setting up production facilities in the country and acquiring a sizable stake in the apartheid economy.

All this is well indicated by the domination of several of the most important economic sectors by foreign companies. Five transnationals collectively control some 83 per cent of the refining and processing of petroleum products and generate 91 per cent of the petrol service stations. Volkswagen, Ford, General Motors, Datsun and British Leyland hold between some 75 per cent of the market for motor vehicles all of which are assembled in South Africa with an appropriate 66 per cent local production content. Mainframe computer sales are dominated by IBM and the British owned ICL. In mining, ownership is generally managed through locally based finance and investment houses, but even here all the major transnationals such as Exxon, Union Carbide, United States Steel, Phelps Dodge, Del Monte, Rio Tinto Zinc and Newmont Mining, play a substantial if not the predominant role. This list can be extended to heavy industry, engineering and a variety of other economic activities. In all some 2,000 foreign companies now operate in South Africa. This is supported by an extensive network of externally owned banks and insurance companies. All this has evolved not in contradiction but in close partnership with the domestically owned industries and the South African State.

The attractiveness of South Africa as a centre for transnational operations has been attributed above to three key factors. There are two other factors that need to be taken into account. First, the low taxation rates on foreign companies involved in manufacturing activity, coupled with a trade protectionist policy of discrimination against competing imported manufactured products, and the availability of local rand currency at discounted rates of exchange for a variety of investments. And finally there are the devices employed to protect information about foreign company activities in the country in particular, the Business Protection Act of 1978.

Next issue: Oil

## Preparing Yourself For . . .

## LIFE



# LEARN YOUR HISTORY WITH *Blackworld*

# Letters

Mr. Lutas, I must say that your viewpoint, "U.S. Duty in Latin America," in Statesman Feb. 11, though carefully written, was so rife with obfuscations, false dichotomies, and deceptions that I hardly know where to begin.

Besides chortling militaristic absurdities such as "...sending in the Marines may solve the present crisis", you propagandise with that honored right wing tactic of discrediting any government that you dislike by labeling it with that most ominous and blood curdling of -isms; "totalitarianism". The fact that in private you refer to the popularly elected democratic government of Salvador Allende in Chile as an example of "totalitarianism" that has been benevolently "rooted out" by the U.S. reveals the full absurdity of your sloppy sloganeering use of this word. I'm sure that the 50,000 Chilenos who were systematically rounded up slaughtered after the "rooting out of totalitarianism" would have appreciated your analysis!

You claim that this "totalitarianism" is a form of government that is "qualitatively" different from what you call "authoritarianism." However, the only differences that can be seen between what you call "totalitarianism" in Cuba and "authoritarianism" (or even Democracy sic) in El Salvador is that, besides the far greater repression in El Salvador, the people of Cuba are all fed, housed, clothed, treated medically, and educated to a literacy rate far greater than the United States. Much the same could be true for "totalitarian" Nicaragua if the volunteer technicians, doctors, and teachers in the rural areas were not being continuously murdered by your beloved "freedom fighters"!

In addition to the above mentioned deceptions, you propagate in your article an unfortunately popular myth namely the false perception that U.S. intervention in Latin America and elsewhere exists merely as a response to "Soviet expansion". The fact is the United States was intervening, meddling, and invading other countries long before the Soviet Union was even established in 1917. The invasion of Nicaragua by admiral Walker in 1850, the invasion of Cuba in 1902, the invasion of Haiti 1905, Mexico 1911, the Dominican Republic 1915, as well as the invasion Nicaragua which established the brutal Somoza dynasty, were all invasions of sovereign countries. Some of these invasions, as in the case of Cuba and Nicaragua, were followed by long term occupations by U.S. troops. All of this occurred before there existed the alleged "threat of Communism"

that supposedly justifies our present day aggressions. The above mentioned invasions, having nothing whatever to do with Communism, are, muchlike today's interventions, a product of an expansionist foreign policy, not the desire to stop "totalitarian expansion."

If you, Michial Lutas and others like you, were truly sincere about what you called in your viewpoint our "...moral duty because of our past involvement.", if you really wanted to make amends for all the blood baths perpetrated by the United States throughout this century and the last, you would stop backing the murderous rampages of Pinchet, of El Salvador's death squads, of the heirs to Duvalier, and of the Contras.

John Saudino

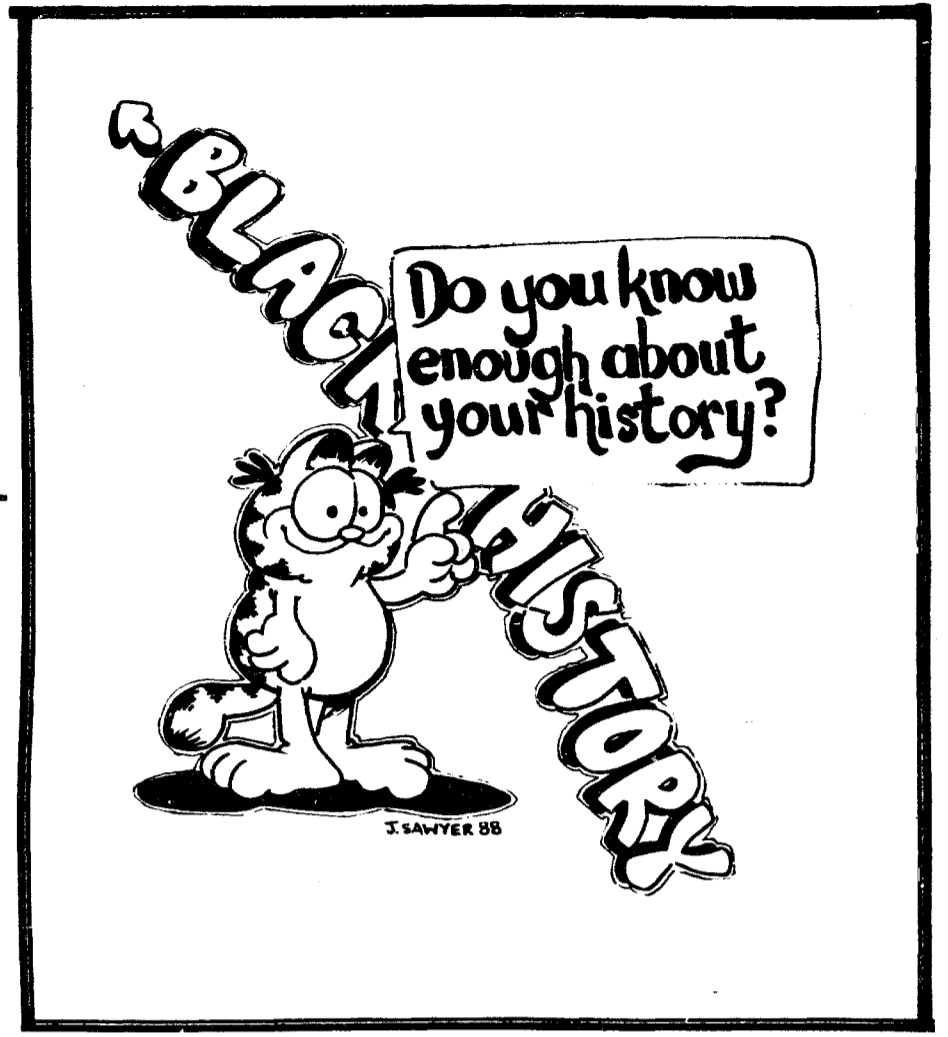
To the Editor:

Last weeks' editorial concerning racism was very much on target. I agree that Lester and his buddies committed a horrible crime and tough sentencing is just. It sends a message to other racists that we, as a society, will not accept the notion that someone can terrorize someone else based upon the color of their skin. Unfortunately one could not say that about other events in New York City. Most notable the racially motivated Goetz case.

These incidents remind people that all is not well in the good ol' U.S. of A. We live in a racist, generally segregated society. Our society breeds people like John and Tom Metzger and their Aryan Supremist violent ideology. Their army of Skinheads commit racially motivated crimes against society, against all human beings. (I must pause, however, and not that not all "skinheads" are supporters of Neo-Nazism and just happen to belong to the hardcore punk scene, hence the shaved head.) We must look past the sensationalist radicals who get on the Morton Downey Jr. show and look at the racist acts committed by the police force, politicians, advertising agencies, movie makers, educators, real estate agencies and so forth. This is the racism we should fear more, the subtle, deceitful kind. We, as thinking beings, should step back and look at our own racist society and resolve to work together and change it. Agreed, changes don't occur overnight and people like the Metzgers may never change, but it is time for us to say "NO MORE"!

Thank you,

Nadine Palumbo



Dear Sir

I was deeply saddened by the reference article. My sadness is due to the fact that a publication such as Blackworld, which addresses the interests of people who have suffered so much injustice and unfairness, would allow itself to be an instrument for the infliction of injustice upon others!

Ms. Mejia's article was full of inaccuracies and half-truths, clearly gained by only taking time to learn one side of a story which certainly has two! You have vilified two people, both of whom have a proven track record of helping to promote racial justice and equity,

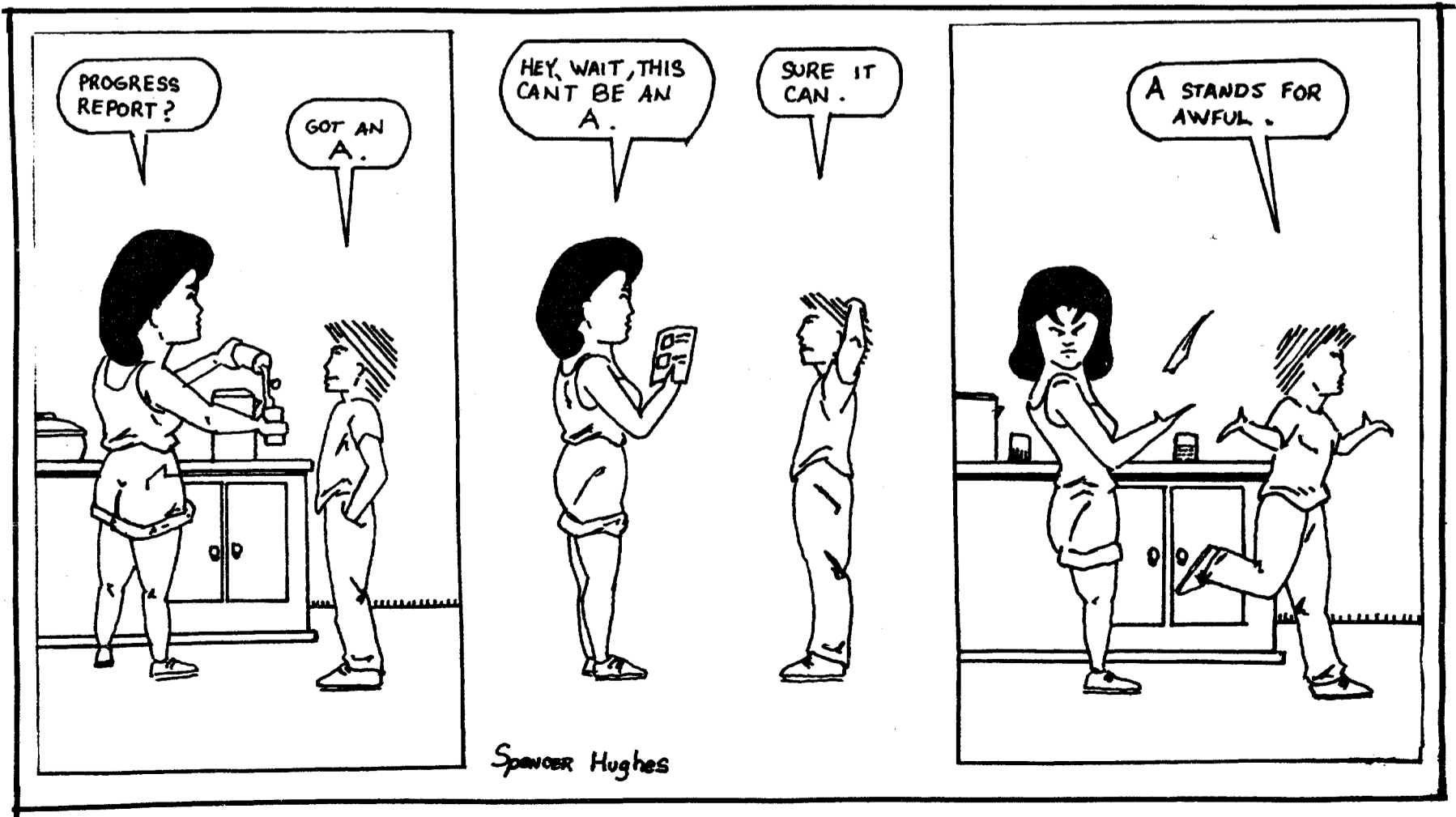
without giving them any chance to defend themselves. In this way, your article was not only unjust, but also cowardly, beneath your dignity and I hope below your usual standards of journalism.

I have considered both sides of the matter presented in Ms. Mejia's article; it is clear to me that she has reached (and presented) a viewpoint which is not in keeping with the facts.

Blackworld editor: you have been had!

Sincerely,

Edmund J. McTernan, MPH, Ed.D.  
Dean, School of Allied Health Professions

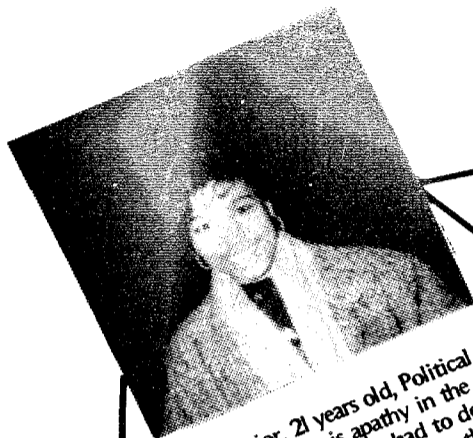


Spencer Hughes

# Our Opinions

by Mia Williams & Kyle Crayton

**Q.** Do you feel there is apathy in Stony Brook's minority community?



April Ali - Junior, 21 years old, Political Science major: "I feel there is apathy in the minority community. A recent issue had to do with the Cultural Center. I feel that something as important as that was overlooked. We needed 50 people for a board election meeting and we could barely get 50 people to come out. I think that is an example of the apathy in our community."



Nicole Moffett - Junior, 20 years old, Bio Chemistry major: "I think the Black community and groups on campus do a lot of activities. We seem to work together pretty good."



Avril Williams - Senior, 21 years old, Liberal Arts major: "There is a lot of division amongst Blacks on campus, due to different organizations, different political views and different views on religion, on society."



James Sawyer - Junior, 20 years old, Liberal Arts major: "Yes. We need more unity and less isolation between the students with unity there is strength and with strength derives results and everyone loves results."



Assad Lazarus - Freshman, 18 years old, Engineering major: "I feel that the Black people on campus do not work together like they should. A lot of people talk and say different things of how we need to stick together and work together to overcome all the problems we're facing right now. But, I don't see anyone really being dedicated or devoted or really giving themselves to a cause and trying to promote Blacks and minorities on this campus."



Bedel Saget - Senior, 21 years old, Liberal Arts/AFS major: "Yes, I do feel there is apathy in the minority community. One reason is because the different organizations really don't get together to really try and accomplish anything. The reason I feel is because a lot of the organizations don't understand what the other organizations are about and this causes apathy. I think if they try and realize how much good will come out of us working together more people will try to eliminate this."



Fatima DeCarvalho - Sophomore, 19 years old, Psychology Major: "There are definitely little cliques in the Stony Brook community. I find that the minority community usually unites when there is a cause or when there is a problem. But, that should not always happen because we have to be united now, especially on a campus where the majority is white."



Michele "Lucky" Draper - Sophomore, 22 years old, Pre-Med: "Yes. I feel there is apathy in the community because there is never any togetherness. You can tell just from the way people react when they meet up with each other. Like no one says hello to anyone and when they do, they look at them like "Why are you talking to me?" That shows apathy, there's no friendship among the people so there can't be any togetherness so I think that's the first step".



Frances Bates - Sophomore, 20 years old, English major: "I feel that people here at Stony Brook are not helping each other as a whole. It seems people have an attitude like, 'It's all about me.' It's not like they're sticking together to support everyone like they should. There is not enough community organization and people working together to support each other."

# Personal Items



To Boo-Boo:  
It has been a terrific first year, and I bet the years to come will even be better.  
Love Always, Snoo-Snoo

To the Melly Mel Posse:  
I'm still a part.  
Ramel

Cynthia:  
Don't be mad at me. I meant no harm.  
Your friend always, Luis

To Tosc. 313:  
I'll always love y'all!  
Ex-suite mother

To my Melody Sisters:  
Our bond is strong enough to surpass even the greatest obstacles. Remember the "K.M.A." chapter will prevail!  
Love, Jovanna

To Eric:  
Good luck on line. I will be waiting for you when it is all over. Remember to take care of all your MIM brothers.  
Love always, Kathy

To Renee:  
Happy Birthday and Congratulations on your new R.A. position in Douglas!  
Love, your old roommate, Kathie

To Foot:  
You are a very special person. Thanks for all of your advice especially the "Big" decision.  
Love, Panama Canal

To our boys:  
Stay on the path, walk tall, come back strong!  
Your Crescent - Sweetheart

To the Zeta Flames  
We can make it if we try  
Keep up the ENTHUSIASM  
Flame Callous

To Renee:  
Good luck this semester. I hope our friendship lasts forever.  
Love your roommate Tania

To a very special person:  
I want us to keep our friendship strong. I will always be here for you. You are the love of my life.  
Anonymous in love

To: Pearl  
Friends since umm-umm-85' nah 86', nah 87'. nah 88' Damm, I can't remember. Has it been that long?

P.S. Let's continue to grow.  
Love Always, Naymie

To Scott Walker:  
Congratulations!! Keep up the good work.  
Love, your friend Tania

To Mia:  
We have to thank every bit of sand and rock for the strong foundation we have built over the year and I hope our love stands.....  
FOREVER! "I love you"  
Love James

M-M-Moana,  
Happy you know what. LOVE YOU.  
Shell

Fraternities, Sororities or others committed to community service:  
March of Dimes Walkamerica of Suffolk County will be held on Sunday, April 24th. This a great community service event!!! Sign up today.  
Contact - Jovanna at 246-6864 or call V.I.T.A.L at 632-6812

To Denise:  
I guess, I said the right thing to the wrong girl.

To the Notes:  
Be proud of what you are striving for. The essence of today's woman is determination. Always turn to April Fool's and Snoopy in time of need.  
Love, Oseye Malika

To Apple Head:  
I still love you.  
Love Woobie

"Cool C" in Hand 315A:  
Looking Good !! Keep on pumping those irons!  
Guess Who?

To the Pledge Line of Phi-Iota-Alpha:  
Be as hard as a rock, mentally.  
Carlos.

RA. P.J.:  
Where have you been keeping yourself. Someone who knows you is longing to see you.  
Waiting!

To: Mike  
A cute Malik!  
Peace!  
I forgive you, cause  
like my  
Mike , and  
miss your  
kiss , but  
'll live with or without you  
bye,  
boo-boo  
so c-u-t-e!

Happy 2nd Anniversary 2-26-88  
Ms. Miserable. Keep studying hard for your MCAT's.  
Love your Boobie!

To You Know Who:  
I hope I didn't make you and the Spoiler feel uncomfortable the other night.  
Sincerely, You Know Who

Kurtis in Hand:  
I'll be watching you.  
Look Out!

To Ramel & E-mel:  
The Melly Mel brothers will live again, but even stronger this semester!  
Peace-out Jamel

To the notes:  
Be strong & don't let anyone or anything deter you from your goal. Keep in mind that nothing worth having comes easy. Remember that I am here fore you.  
Love your D.C.

WANTED:  
A committee to help organize the March of Dimes Walkathon of Suffolk County. Assistance with Bulk mailing. Help with this Big Community Service Event.  
Contact: V.I.T.A.L. at 632-6812

To Carlos and Mandy:  
You are the kind of friends a person could never outgrow.  
Love????

To James,  
What more can I say? I LOVE YOU!!!!

To The Bro's of Malik Sigma Psi:  
Hard work bears Prosperity.  
Dad

To B.D.B. Bros.:  
The foundation is only as strong as we make it, so let's make it solid! Alright Pat and Terrence.  
Cool-out Jay!

To My Girls:  
Dear Lynn and Lovely Dalie,  
Ya'll better stay sweet  
Ya hear cause I ain't gonna' buy  
Ya'll no more candies!  
Love,  
Naymie

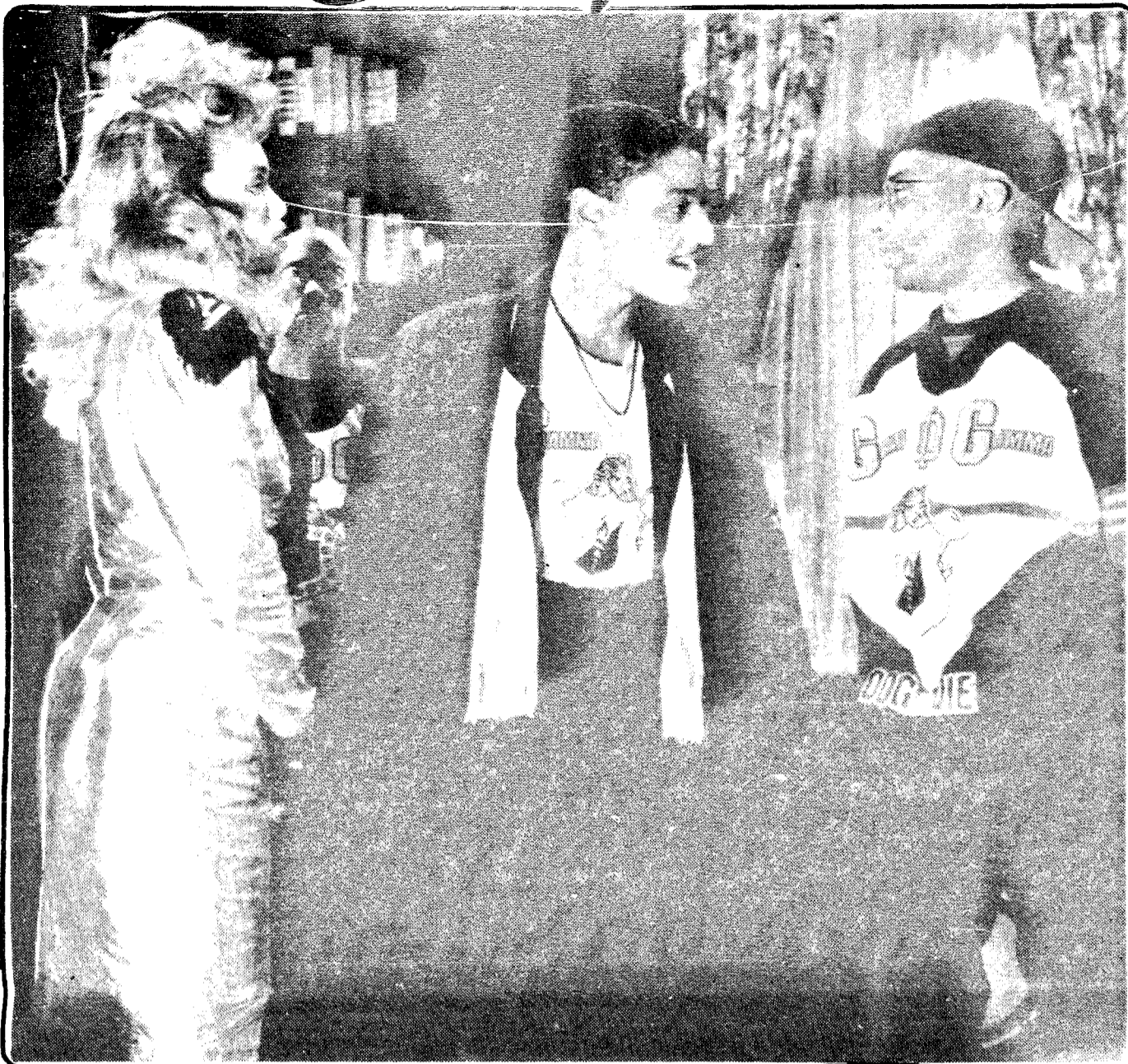
To C.S.O.:  
Good luck this semester.  
Love, Tania

To Curtis:  
I haven't been avoiding you  
I've just been talking care of business. I'll see you soon.  
Sincerely, Naymie

To my Note Sisters,  
KEEP STRONG!!  
Love Note Nicola

*We now print personals again!! Say hello to friends across campus.  
Submit your statements to Blackworld in Central Hall room 031*

# Ebony Arts!



## SCHOOL DAZE

by Michael I. Williams

Film maker Spike Lee follows his celebrated She's Gotta Have It with Columbia Picture's School Daze, a contemporary musical comedy that explores the romance and relationships, rituals and rivalries; it's about rites of passage and coming of age during the course of one unforgettable homecoming weekend at fictional Mission College in the South.

This Forty Acres And A Mule Filmworks Production of a Spike Lee Joint, stars Larry Fishburne, Giancarlo Esposito, Tisha Campbell, Kyme and Brandford Marsalis with a cameo appearance by Ossie Davis and a musical performance by Phyllis Hyman.

Lee explores the insidious themes of black racial divisions with savory humor, and inventiveness. He utilizes a creative array of movement and musical styles that demonstrates the need for all people to wake up to injustices we still face in today's world.

Many may find the movie unsettling because of its depiction of race and class. Suffolk Community college student Michelle Williams said, "I like the movie very much. A lot of people didn't have nice things to say about it because I feel they didn't understand what message Spike Lee was trying to get across." Stony Brook student Felisha Howard felt the movie was "very provocative, and necessary." It seems that people in our community are walking around with the misconception that there are not many problems in the black community...Neo-colonialism (imperialism through like or similar agents; Black Back Stabbers) is a factor which is rarely discussed. It seems as if any means to get over is accepted." Lee says, "I think it's going to bother a whole lot of black people. Not that they don't know that it's true. It's the fact that it's being exposed for the world to see that will bother them. But I hope they will see this film and come to the realization that there are too many things that keep us divided."

I enjoyed School Daze and commend Spike Lee on his aggressive involvement in the Media Arts, and hope you enjoy the movie and "wake up" if you're still sleeping.

## DOUBLE DAZE

by Sheldon Bassarath

Last weekend I saw writer, producer, director, actor, Spike Lee's new film School Daze. This is the long awaited film of the talented man from Brooklyn since the successful She's Gotta Have It. Many critics have given this film a much lower review than it deserves. They complain of the confused plot twists and say there is no real significance to the "wannabes" and the "jigaboos". The titles represent the wanna be "white" (with long straight hair and colored contacts) and the dark skinned girls. If the critics looked deep enough into the movie they would find a profound meaning. Besides this, it is also very funny and entertaining.

The movie also concentrates on a senior black student (Dap), who is rallying for the divestment of the University from apartheid stricken South Africa. He is hindered by the school officials, and a rival fraternity called the Gammas. But, it does not make sense to give away the entire story. The movie ends with the prophetic words, "Please...Wake Up." If that is not enough to stir up something deep inside the minorities, then I do not know what is. Everyone has his or her own opinion, but Spike Lee's message is clear in this movie; "We need unity to survive." I give this movie a high power rating of four fists and hope that all who are concerned with our plight go see it.



## CATS (NOW AND FOREVER)

If anyone wants to see CATS, first let me tell you their is usually a one to two months waiting list. Wait! Don't get discouraged it is all worth it. The show is three hours long, but so was The Color Purple. The forty-five dollar fee for orchestra seats is worth it.

In this performance I was in the second row, orchestra center seats, an excellent spot. The whole theater was adorned with props. They were about two times a humans size because the cats are to be imaged as we naturally see them. I thought the props size was rather clever and did help. The actors ran and jumped all over the stage and climbed up balconies, singing and playing.

The music was uplifting. It made me forget what went on outside. Within a half an hour I was involved in the musical. The actors ap-

proached members of the audience and played with their hair curiously. As much as I would like to describe the significance of the play, I do not want to give the entire plot away.

If I have the opportunity I will see it again. I would advise others to see it as it takes you away from the problems going on in our world. It allows one to escape to another world, a world of fantasy. It is now playing at the Winter Garden Theater on 50th St. and Broadway.

## SARAFINA!

The past Friday I was honored with an invitation to see Sarafina. Their costumes were what one would consider Catholic school attire. Their hair was either corn braids or short afros. The props helped in creating an illusion of being in South Africa.



Leleti Khumalo as Sarafina.

This show is proof that beauty, love and hope can exist in the most terrifying circumstances. This musical is about and performed joyously by black South African school children. It is a celebration of their marvelous spirit of survival, despite the Afrikaner government, deranged laws, tear gas, machine

guns, tortures, and death-squads assassinations. You won't find a happier event on the New York stage. Currently it is playing at the Cort Theater, 138 West 48th St., (212) 239-6200.

by Bessie Ortega



# Bennett Speaks on Black History

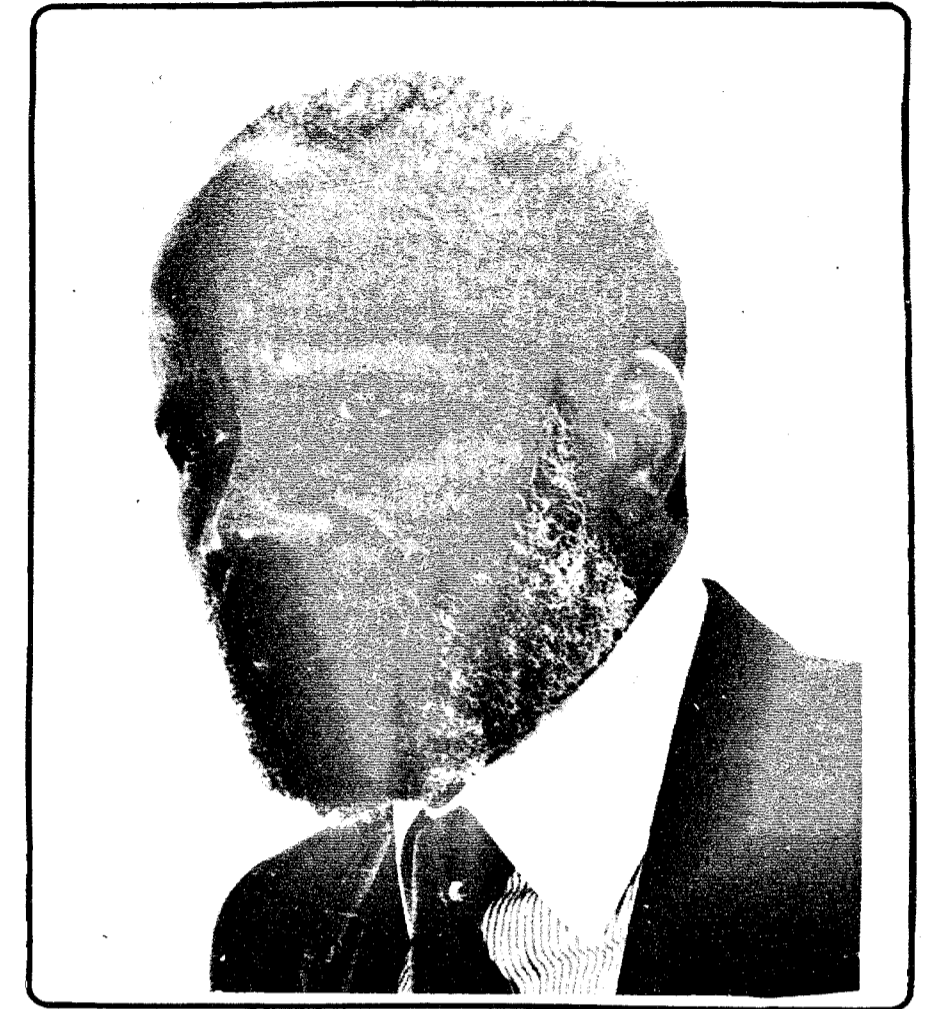
by Eric E. Donald

Lerone Bennett, executive editor of *Ebony* magazine, graduate of Morehouse College, member of Phi Beta Kappa and Kappa Alpha Psi fraternity, holder of numerous other distinctions, honors, and awards spoke last Tuesday night on February 16th, before the University community as the third speaker of the University Distinguished Lecture Series. He was introduced by Stony Brook's Associate Professor of Theatre Arts, Glenda Dickerson, who is herself quite distinguished. Professor Dickerson has directed over 50 Broadway and off Broadway productions, whose actors have consisted of movie greats like Cicely Tyson, Philip Michael Thomas, Debbie Allen and a great many others. She is also the founding director of the Owen Dodson Theatre, a new concept dedicated to creating a living library of prose, poetry and book-work in order to document the black experience in America. Just as the appetizer is essential to the main course, Glenda Dickerson's contribution to the annals of black history, like Lerone Bennett's, should not, and will not go unrecognized.

The main course was truly the complement of such an appetizer, Lerone Bennett's lecture in short, charged all Americans with being guilty of not understanding fully the impact that blacks and whites have had on one another's culture throughout history. He passed on the message that black history month is a "holy month," and is useless if we allow March 1st to come without taking an inward look at ourselves, along with those around us here at Stony Brook. He stressed that in order to find some answers, we must return "back to a black and white future," and all Americans are involved in this dilemma whether they choose to realize it or not. The present day situations involving both black and white racism warrants our use of the history of both of our pasts in order to shape and insure a better future. Pertaining to black identity, he expressed how black history month is a form of white history month in that, if blacks had no part in white history the way white history implies, then white americans are not truly who they think they are. He stated, "On the level of history and culture all Americans are black or at least part black. Every single American has at some level been influenced by black music, black rhythm and black aspirations." He exposed the existence of a "Black experience" which, probably to the surprise of many non-blacks, proved not to be a "Ghetto experience." Lerone Bennett stated in no uncertain terms that, "The black experience is not a ghetto experience. It is a mainstream experience." It is an experience that is firmly rooted in the history of the making, molding and sharpening of present day America. He stressed that it is impossible to understand the Constitution, the Compromise of 1787, Colonial New York, George Washington or the Civil war without recognizing and understanding the black's inextricable contribution to history during that time. He recognized the fact that racism was different now than during the 60's yet he also stated that, "The war that was fought in the 60's against racism is coming out of the woodwork again in our educational and social institutions."

He advises us all to expose and educate those blacks and whites who are harboring this ungodly racist tendency and to help them to re-evaluate their principles. For those who feel that blacks are nothing and came from nothing, he offered this bit of enlightenment: "Any people who could undergo such dismemberment and endure and survive must obviously be more than the sum of their individual parts." He advises you to open your eyes!

Lerone Bennett emphasized the abiding responsibility of people to learn about themselves and their people. Along with that goes the same responsibility of the various universities to offer courses and instructors who are competent enough to teach about the history of a people. In answer to the question "Why?", which you may ask, he states, "Because we blacks and whites are co-inheritants



of the same historical fate, and are condemned to walk together and face our black, white, brown, and red destiny which has yet to come." He reminds us all of a struggle that still exists and in conclusion he stated, "Everything has changed yet nothing has changed, because racism is alive and well and walking the streets of America."

## Community Roundtable Discussion

by Katherine McCalla

On Thursday February 18, there was a community roundtable discussion held for both faculty and minority students. The meeting was led by Amiri Baraka—chairman of the AFS Program. Professor Baraka, after everyone had introduced themselves, opened up the discussion to students in the hopes that the students would air their views on the problems they encountered here at Stony Brook. To start off the session Baraka asked, "What are some concrete things that can be done to improve life on campus for minority students?" Wayne Blair, president of C.S.O. felt that there was a problem of "apathy" among students and faculty. One student, also a member of C.S.O., felt that the students lacked cultural awareness. This student felt the problem began in high school where teachers were not culturally aware. Another student felt Stony Brook's faculty members were not playing their part as advisors. He felt that faculty, while having conflicts among themselves, were unable to aid students with problems. One student said she found it difficult to motivate students because all they care about is "parties, clothes and jewelry..." Students tend to become content in their "own little world," she said.

Since the beginning of this Spring semester 1,200 surveys were sent to all minority students; only 35 of these were returned. This showed the lack of participation on behalf of the students.

The general consensus at the meeting was that minority organizations are a plus for students but the disunity some of these organizations brought about is a minus. James Noble, once R.H.D. for Hendrix for four years, now presently involved in the A.I.M. Program, said students complain that fraternity and sororities are the cause of disunity on this campus. In response to this statement, one student said the fraternity and sorority leaders need to get involved in community services. Wayne Blair complained that Polity refused, year after year, to increase the budget of minority organizations and put more money into Fall Fest which lost over \$60,000. this academic year.

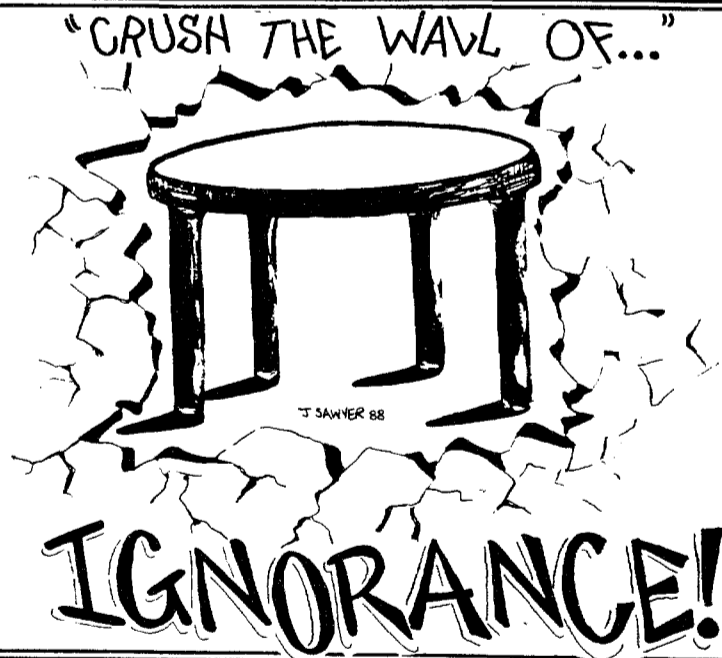
The faculty at the meeting then suggested that the discussion be devoted to finding solutions to some of these problems. However, many more problems were aired. One student from Zeta Phi Beta sorority complained that fraternities and sororities are often asked to make financial donations but, in turn, are blamed for the disunity on this campus. At this point Professor Baraka suggested that the students needed to find a common goal and solve the disunity problems among the organizations. Another faculty member said minority students need to be involved in Polity and should get into the "main stream" of things. The faculty members feel though students volunteer to help, they never follow through.

The Vice President of C.S.O. brought back the topic of disunity saying there is "no disunity, only cultural differences,"

and that the only time students get together is when there is a major problem. One student felt the Cultural Center is the answer to disunity; it is the place where all the organizations can get together. A faculty member said minorities have a "negative self-view" and some groups try to be "single-minded and controlling." He went on to say that "school does not exist only for the students but also for the faculty." One faculty member felt that no matter what, there would always be differences among Blacks and Hispanics. Another faculty member felt there should be a revitalization of minority staff meetings.

Wayne Blair said the Cultural Center has encouraged all minority organizations to place a member on the board of the Cultural Center. One student, a freshman, spoke out and complained that there are "not enough [social incentives] to attract freshmen." She felt new students are encouraged to concentrate on academics. Another student said that clubs fail because of lack of support. He went on to say that organizations need to address each other officially and make suggestions. This same student mentioned *Blackworld* as an example of how suggestions can induce improvement, referring to the February 8, 1988 issue.

Professor Baraka feels faculty need to be "supportive" but students need to "take charge." He feels that though organi-

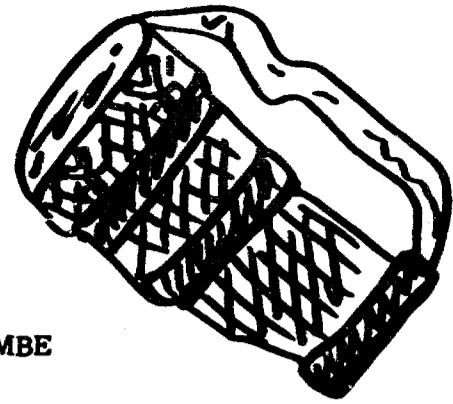


zations need to be "diverse" they should cooperate with each other. Another faculty member agreed with Baraka saying that students need to take the initiative in all events.

One student complained saying there is "no history" of minorities on the campus. Statesman is on microfilm in the library but Statesman's articles show no evidence that there were minorities on this campus. One faculty member informed us that *Blackworld* is now being saved on microfilm.

Towards the end of the meeting Wayne Blair said now that the Cultural Center has been re-opened, minority organizations will be able to come together again in one place like they did three to four years ago before the Center closed. One student felt that Polity is a cause of disunity among minorities because they have organizations competing for money. He said "Polity is antagonistic to minorities." Another student said he tried to see the Polity Constitution but was given the "run around" and told there was "no copy on hand." One student stated that "Polity is run by friends and suite mates and friends and more people need to get involved."

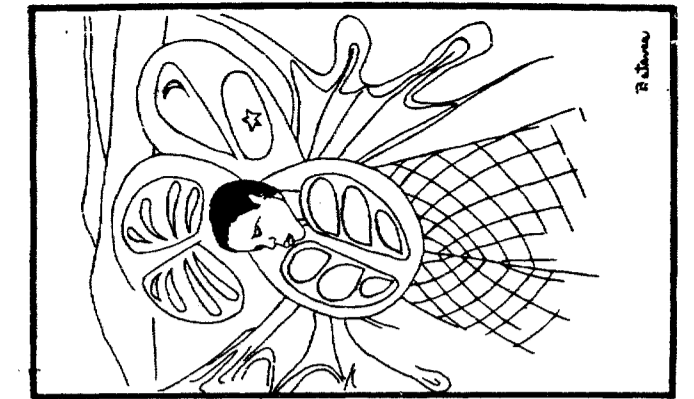
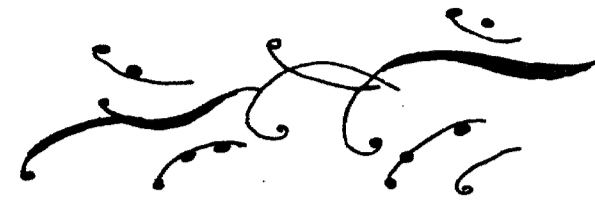
At the close of the meeting Baraka said that there should be a directory of all the minority organizations so that they can remain in contact and find a common goal.



CANDUMBE

we chase dragons at noon  
 machete the paths where  
 their footprints lie  
 studying the outlines  
 analyzing the contours  
 anticipating the projected destiny  
 and estimated point of contact  
 we sniff out their tracks  
 hungry for their secrets of power  
 to merge greatness of being with  
 the spirit of the people  
 we drink their blood of dreams  
 digest the magic  
 shit out the waste  
 absorb the nourishment

Sandra Maria Esteves



B. Esteves

MY LAND

Beauty, warmth, love.  
 My land.  
 Gold, diamonds, riches.  
 My land.  
 Cream, cocoa, and ebony bodies.  
 My land.  
 Disease, famine, death.  
 My land.  
 Cries, tears, pain.  
 My land.  
 White waters kill, in...  
 My land.

by Salimah Aminah McCallum



Esteves

My eyes caress your clothed body,  
 pretending that you're naked.  
 My eyes slide down your long brown limbs,  
 feeling your strength.  
 My eyes picture your body close to mine,  
 in a passionate embrace.  
 My eyes watch impatiently,  
 as your lips slowly touch mine.  
 My eyes delve inward,  
 searching for your untouchable soul.  
 My eyes seek earnestly,  
 finding complete unhappiness.  
 My eyes burn fiercely,  
 feeling your frustration, pain, and degradation.  
 My eyes reach out to you,  
 for your pain is understood.  
 My eyes see a light,  
 our dream of freedom is inevitable.

by Salimah Aminah McCallum

IMÁGINES NUEVOS

*píntame imágenes nuevos  
 que tocan música en papel  
 ojos en boca  
 oídos en queyo  
 el movimiento es palante  
 la línea es claridad  
 la forma sale de adentro  
 y los colores se sienten solamente  
 mezclado de tierra  
 amor  
 clavos y sangre  
 la madera viene de la muerte  
 y el corazón es simplemente pura sol*

*dibújame unas curas  
 brujos de lapis y papeles  
 adonde puedes encontrar los visiones  
 de mi desarroyo  
 reflexiones que hablan historias y romances  
 de Don Pedro en su Pueblo Libre*

a fever madness that stops at everywhere  
 to discover its brightest self  
 that midnight black ocean conga  
 in orange circle palm spotted mountain lush  
 liberate the land across the width  
 of your canvasses

keep the living candles  
 and offerings of corn  
 prepare the feast

Sandra María Esteves

We Are

Life springs from within my mind;  
 Showing me the new sign,  
 of future battles.  
 Indeed I am part of the New Force  
 which swells like a river, to  
 overcome those that oppose us.  
 For We are what comes of tomorrow.

by Sheldon Bassarath

I pray to the rain  
 give me back my rituals  
 give back truth  
 return the remnants of my identity  
 bathe me in self-discovered knowledge  
 identify the heroes who have existed suppressed  
 invoke their spirits with power  
 Don Pedro Albizu Campos  
 Emeterio Betances  
 Luisa Capetillo  
 Julia de Burgos  
 Julio Rodan  
 Martín Tito Perez  
 identify these warriors of no compromise  
 their sacrifice a blood pact  
 filling our cups  
 recreate the circle of the Ayreto  
 reunite the family in a universal joining

Rekindle the folklore  
 candles of wisdom with  
 never ending flames  
 speak to me of rain

Sandra Maria Esteves



Esteves



Poem Of Strength

Our African People  
 Fought Battles Of Many Kind  
 They Freed The Chains  
 From Our Hands  
 So Now It Is Time For Us  
 To Freed The Chains  
 From Our Minds.  
 They Always Tried To Prove  
 They Were Better  
 If We Are To Succeed  
 We Must Somehow

WORK TOGETHER!

by James Sawyer



Esteves

# RASTAFARI WAY OF LIFE

# DREAD CORNER

DREAD CORNER consists of:

RAS MIKE-Dreaditor  
RAS MARVIN-Irator

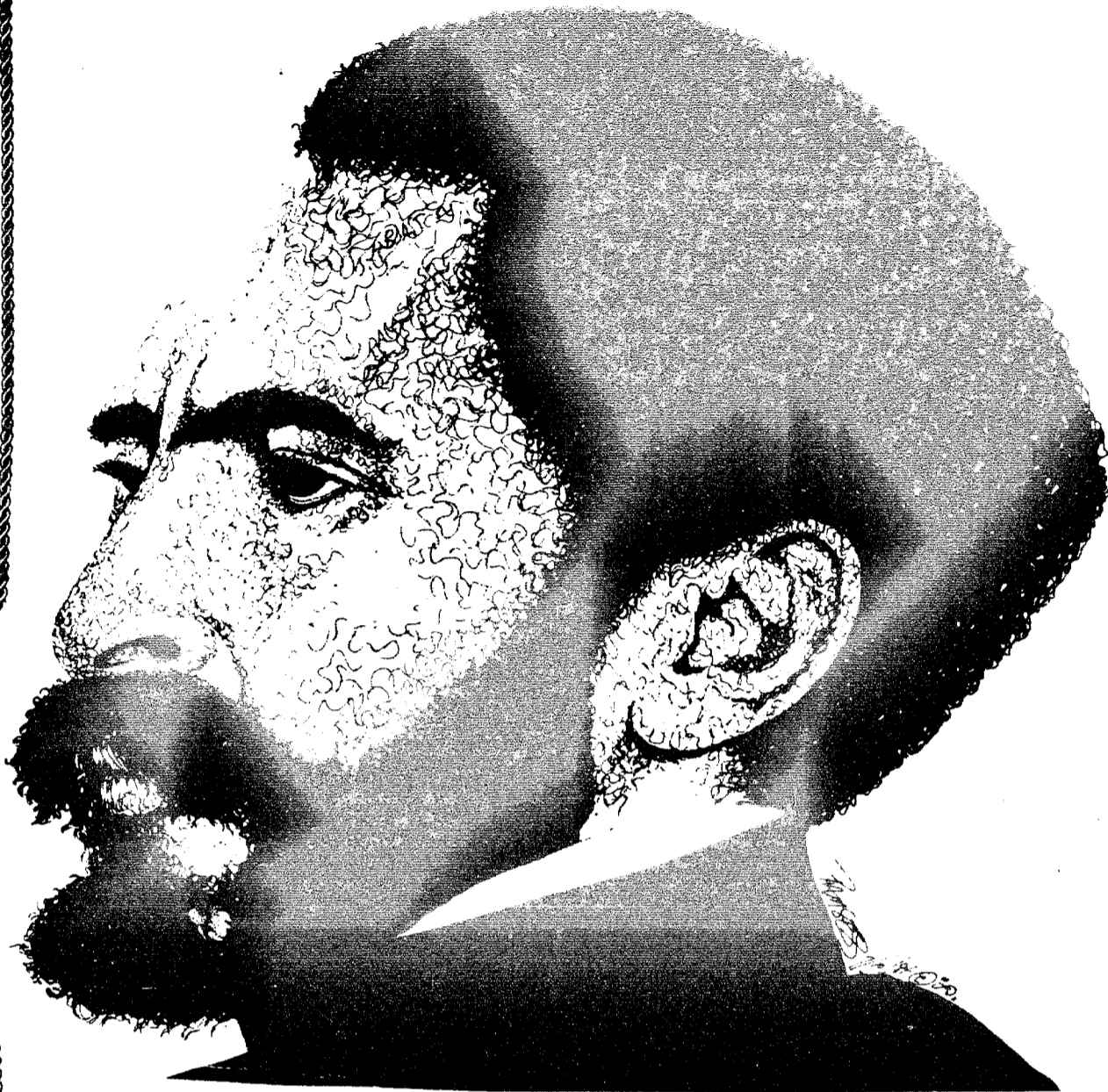
DREADITORIAL

by Ras Mike, Dreaditor

Greetings in the name of the most High God JAH RASTAFARI! I&I proudly present you with another I-mester of DREAD CORNER, bringing you Rastafari culture in the printed word. As always, I&I I-courage our readers to correspond with the DREAD CORNER staff, as knowledge is the key to overstanding I&I way of life. All letters can be sent to the address at the bottom of the page, and may be printed in this column.

The 4th annual BOB MARLEY DAY here at SUNY Stony Brook was a great success, and a valuable I-tribution to the very essence of what Bob's works portrayed, RASTA CULTURE! A two day event this year held on Feb. 5th, and his birthdate Feb. 6th, I-lights included a panel discussion of Rastafari (the 3rd one held for this event), cultural poetry readings, and a multi-concert featuring reggae bands HOUSE OF ASSEMBLY, CATCH A FIRE, INITY, and the REGGAEMATICS! It should be noted that Philadelphia's HOUSE OF ASSEMBLY traveled all this way for their first N.Y. appearance ever, and Stony Brook gave them a great welcome seldom issued to a band performing on campus.

The growing attendance of this tribute to JAH Bob clearly indicates that his music is alive, reaching the minds and hearts of progressive people, so that one day we may all "get together, and feel alright" in "One Love, & One Heart!" Until next issue, JAH guide I-tinually, Rastafari Live!



THE LION OF JUDAH

*Why do the heathen rage, and the people imagine such a vain thing?  
Psalm 2:1*

Colgate University, Rastafari, and Black History Month

by Ras Marvin

Greetings in the name of Jesus Christ who revealth himself in the personality of His Imperial Majesty (H.I.M.) Emperor Haile Selassie King of Kings, Lord of Lords Conquering Lion of the Tribe of Judah. You may wonder what Colgate University, Rastafari, and Black History Month have in common? On Wednesday February 17, 1988, Ras Marvin and Ras Mike was invited by the West Indian Student Association (WISA) of Colgate University, in Hamilton New York, to speak of the "Reality of Rastafari" a Black History Month event.

Due to circumstances, Ras Mike couldn't attend and I-mon Ras Marvin asked JAH for guidance and then forwarded to Colgate University. The journey took four and a half hours to reach, through the ice cold mountain areas of New York, in a "rough neck" Pontiac rent-a-car. I was greeted by Sister Donna, the President of WISA, and Sister Diane a member of the club. The venue was the Culture Center, a beautiful two story building with the first floor having an elaborate library of African History books and literature, a pair of nicely kept bathrooms in much better shape than those at Stony Brook, and another area. The second floor contained a lobby area with pictures of Black heroes and a display table (I couldn't come empty handed, so especially for this event I gathered as much literature on Rastafari and made about twenty copies of each before I left Stony Brook). I handed the

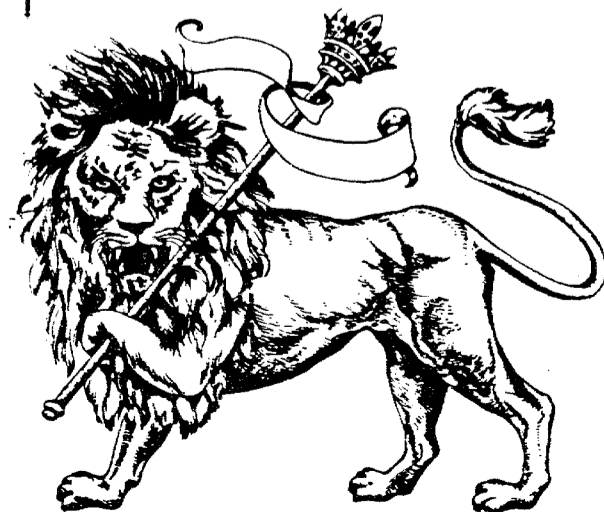
literature to Sister Donna to layout on the display table. Also, on the second floor was the meeting room where I heard the voice of a member of WISA making some announcements. The event was scheduled for 7 p.m., but do to "Caribbean Time" it never started until 7:50pm, fifteen minutes after I arrived at the University.

After being introduced by Sister Diane, I began to speak on the "Reality of Rastafari". I started off talking on what Rastafari is and what it is not. The audience (approximately 75 people) filled the meeting room of the Culture Center. Its make-up was about sixty percent black and forty percent white, and a video camera. The Black population was about seventy percent female and thirty percent male. Most of them were from one of the Islands in the Caribbean with a few Americans. The White population was almost all American with about an even amount of men and women. The talk went on as I covered the history of RASTAFARI from before Solomon and Queen Makeda of Sheba (the Nazarites) to RASTAFARI's coronation as King of Kings Lord of Lords Conquering Lion of the Tribe of Judah in 1930 in Ethiopia and onto the present. I spoke for an hour and then entertained a discussion session of questions for the next half-an-hour. Questions ranged from Why do Rasta's wear Dreadlocks? to Why are some Rastamen together with White women? For the latter I explained that there are alot of Black Women, because of their parent's and society's perpetual false negative stereotypes of Rastafarians, who alienate the Rastaman. There are only a few Black women that realize that the struggle of the true Rastaman is the liberation of Africa, and to achieve those things Marcus Garvey spoke of. Therefore you

find some Rastaman with White Woman be because of alienation from the sisters. More important is that every man is their own person and does what he chooses to do. It's important for the Black woman who support our struggles to let I-n-I know of their support.

After the talk there was an open reception with some nice sisters and brothers. I had some Ackee and Saltfish with dumplings to eat. I visited the Black Student Dormitories which had pictures of black leaders. One that caught my eye immediately was of Haile Selassie I and his speech "Until the philosophy that holds one race superior and another inferior. . . " After a three hours sleep I-mon flashed back to Stony Brook under Selassie I's wing (protection).

SELAH



# RASTA

# Ethiopia



EZEKIEL 34, 29-31

29. *And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more.*

30. *Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.*

31. *And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.*



THE REPLY OF H.I.M. EMPEROR HAILE SELASSIE I TO JAMAICA HON. DONALD SANGSTER AT NATIONAL STADIUM, APRIL 21, 1966

**Y**our Excellency the Governor General, the Acting Prime Minister. I wish to say how touched I am at the reception accorded me by the people and Government of Jamaica.

I know of the love which the Jamaican people entertain for the people of Ethiopia and the welcome which you have given me this day is evidence of it.

I know that the Jamaican people were very sympathetic when Ethiopia was occupied during the fascist regime. During that time Jamaicans as well as others who had African blood supported the Ethiopian Liberation Movement.

And now that we are free we must therefore assume the responsibility to work for the greater unity of all peoples of African origin.

I have always known very much about Jamaica, and have for a long time wanted to visit Jamaica. I am happy that God has spared me and that I have had the opportunity to do so on this occasion, and to see Jamaicans as an independent people. I consider this visit the fulfillment of a longstanding desire.

You all have come from many tribes; you have encountered many difficulties. But you have always had confidence. It is my hope that with that confidence you are going to continue to overcome your difficulties and march towards prosperity and progress and unity.

I know that you share the African people's sentiments. The Jamaican and Ethiopian people are blood brothers and have had relationships going back a very long time.

We rejoice in the progress that you have achieved. The Ethiopian people hope that the Jamaican people will enjoy continued progress and prosperity.

I wish to take this opportunity again to express my gratitude to the people of Jamaica for the grand reception they have accorded me.

MAY GOD BLESS YOU



## fari tale

JAHSUN UPRISING

THE SONG OF OSIRIS

"My child, hidden in the sands of past history are the imprints of the holy feet which once trod ancient Egypt.

"They are those of My son Osiris, who left the continent of Atlantis to bring wisdom to those dwelling in the land of Khemu.

"My son's benevolence and nobility of character marked him a kingly soul, and earned him the love and reverence of the people.

"His compassionate concern for the spiritual welfare of My children was great, and when he departed from the earth plane, he charged wise hierophants to initiate seekers of Truth into the Sacred Mysteries.

"The nature of their duties was clearly understood by the High Priests of Osiris as is evident from the written record of one adept who states that: "The perfection and the essence of all good lie in the gods, and it is to us priests that the first and ancient power of these gods is entrusted. Knowledge of the gods is accompanied by knowledge of ourselves. I therefore declare that the divine part of man, which was formerly united to the gods by awareness of their existence, entered thereafter into another state and became enslaved by the fetters of necessity and fate. It is necessary to consider how he may be freed from these bonds. No dissolution of them is possible however, than by knowledge of gods. This is the intention of the Egyptians in the priestly merging of the soul with divinity."

"My child, the Adepts taught the people that the One Deity has many aspects, and this was the correct interpretation of the word 'gods', but when error crept in, My children worshipped empty idols. They lost sight of the Ideal which My son Osiris had presented to them, and defiled him instead, together with other images. Their hearts were turned far from Me.

"While the Sun of Wisdom shone on the land of Egypt, the civilization of the Egyptians flourished, but with isolation from their Source the once great Empire declined into obscurity.

"My children did not heed the warning of Hermes the prophet when he said: 'O Egypt! the land which bore the imprint of divinity shall suffer the loss of the presence of the gods. Of thy religion there shall remain no more than mere tales; words set on stone and telling of thy lost plerety. Alas, the day will dawn when the sacred hieroglyphs will become but idols. The symbols of wisdom will be mistaken by the world, for gods, and great Egypt will be accused of having worshipped monsters.'

"Beloved, when invaders swept into the land of Egypt, there remained no vestige of her spiritual glory. Instead what stood as a record of her greatness was a Bible of Stone known as The Great Pyramid.

"Some erroneously believe it to be a tomb, but it is a Temple of Initiation, dedicated to Solar Man - the Immortal Being.

"Light and knowledge are contained therein. The Great Pyramid symbolizes the natural law of the universe in relation to man's life and destiny.

"Its greatness has been recognized throughout centuries, as My Son Jeremiah said: "Thou hast set signs and wonders in the land of Egypt, even unto this day."

"And Isaiah the great prophet saw with clear vision that "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

"Beloved, this Monument is a symbol of Truth, and the Sphinx, guardian of the Silence, is the noble keeper of the Gate which leads to Wisdom. The legacy of spiritual knowledge which My son Osiris bequeathed to the world is not lost. His teachings are engraved upon the walls of the imperishable Great Pyramid, and are also to be found in the Sacred Scriptures of Egypt known to many as the "Book of the Dead."



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

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

# Vision Hispana

## Nuestra cultura es nuestra espada y escudo

EDITORIAL

Saludos, queridos seguidores de VISION HISPANA, en esta edición enfocamos nuestro pensamiento hacia un problema muy serio en nuestra comunidad. El siguiente relato ilustra este problema claramente: Al encontrarme entre el trajín de la gente y los sonidos cacofónicos que se encuentran generalmente en un lugar lleno, alcansé a oír la conversación de dos individuos los cuales a leguas denominaban ser de la sangre hispánica que lleva su servidor. Esa conversación siguió de esta manera: (hablaban en Inglés, la hemos traducido)

A- Hay reunión, de El Spanish Club este jueves, tú vas Jose?

B- ¡Que, queee! Yo no sé nada de eso, ni me importa, de todos modos en esas reuniones los único que hablan es Español, sólo hacen eventos de música, salsa y merengue, siempre están con la hlapladera de la cultura hispana.....

A- ¿Qué tiene eso de malo?

B- ¿Qué tiene eso de malo? me preguntas, esa gente no quiere comprender que estamos en "AMÉRICA", que aquí se habla el inglés, se baila música "Club," y que esa cultura hispana es antiquada y no se compara a la de este gran país.....

una furia tremenda, casi incontrolable, hirbió mi sangre indígene al oír tanta ignorancia, sin pensar: lo dos veces abrí la puerta en la cual recostado estaba y emprendí el camino hacia mi casa. A este punto, se es por entendido cual es el problema y la gravedad de él. Por lo cual no es raro que en camino hacia casa del día mencionado este problema ocupó la mayor parte de mi pensamiento.

En nuestra última edición se resaltó el problema de la poca participación en organizaciones hispanas y la tenue y feroz batalla que un puñado de jóvenes continúa para que estas organizaciones sigan rindiendo el valioso e indispensable servicio a la comunidad. Este problema es causado por mentalidades de individuos tipo José; del diálogo anterior, personas que no conocen su cultura, su historia, y la grandesa de nuestro pasado. Un pasado lleno de grandes imperios y civilizaciones, estropiado por la barbarie e ignorancia de países imperialistas los cuales hasta estos tiempos continúan violando y oprimiendo nuestra gran tierra, usando como máscara ayudas económicas, mateniendo los gobiernos latinoamericanos esclavos a decisiones foreaneas.

Amigos, que residamos en este país no significa olvidar nuestra lengua, nuestra música, nuestras grandes figuras del presente y del pasado. Nuestro Español es una lengua internacionalmente conocida, considerada entre las cinco más importantes de todo el mundo, lengua oficial de más de 20 países y la segunda más practicada en los Estados Unidos. Nuestra música afro-antillana, andina y centroamericana tuvo y continúa ejerciendo gran influencia en el desarrollo musical internacional. Esta ha sido aclamada por toda Europa, en los años 50 la música cubana era la reina indiscutible de los salones de baile en los Estados Unidos. Tiene tanta influencia nuestra música, que en un reciente artículo publicado por el semanario THE VILLAGE VOICE referente al "RAP" me atrajo la atención una nota, la cual explicaba que una de las raíces de la música "RAP" originaba de viejos Manabos por el conocido Perez Prado. Nuestras grandes figuras son tantas que sería absurdo nombrar y describir cada una de estas. Pero, como ya sabemos entre las estrellas siempre hay unas más brillantes que otras, como son los casos de: El Libertador Simón Bolívar-figura clave para la independencia de Colombia, Ecuador, Venezuela y Perú-Gabriel García Márquez-ganador del premio nóbél de la literatura-Salvador Dalí y Picasso-pintores modernistas inigualables en la destreza y genialidad de sus artes-César Chaves-líder laboral, considerado la figura más carismática en el desarrollo y lucha por los deberes hispanos en los Estados Unidos.-Como ustedes pueden ver son muchas y variadas nuestras figuras.

A todos aquellos que perseveran en mantener sus ignorancias sobre nuestra cultura, les recomiendo que el próximo semestre se matriculen en clases de nuestra maravillosa cultura hispanoamericana haber si de esta forma puedan destruir el lavado mental instituido por su adorada sociedad norteamericana.

Rubén Darío poeta nicaraguense, es considerado el innovador de la poesía hispánica. El introdujo una nueva forma de poesía conocida como el modernismo. En este tipo de poesía se ve mucho como el poeta se inspira sobre la naturaleza, como el próximo trozo de poesía nos muestra.

Mes de Rosas. Van mis rimas,  
en Ronda, a la vasta selva  
a recoger miel y aromas  
en las flore entreabiertas.  
Amada, ven. El gran bosque  
es nuestro templo; allí ondea  
y flota un santo perfume  
de amor...

La vida de Rubén Darío fue muy agitada y es muy difícil resumirla en pocas líneas, aunque fue muy corta. Rubén Darío, cuyo nombre real era Félix Rubén García Sarmiento, nació en Metapa (Nicaragua), el 18 de enero de 1867. Por disensiones paternas se educó lejos del hogar, con sus tíos; estudió con los Jesuitas. Aun adolescente, publicó sus primeros versos. Fue Professor en un colegio, en nicaragua periodista, cónsul y como ya sabemos gran poeta. Desgraciadamente, el 14 de octubre de 1914 embarcó hacia Nueva York, contratado para unas conferencias donde enfermó de gravedad. Fue a reponerse a Guatemala Todo Inutil; Viéndose mal, regresó a León, de Nicaragua donde fue operado del hígado. Salió bien de la operación, pero esta Mejoría no duró mucho y murió el día 6 de febrero de 1915 de "cirrosis atrófica." así terminó la vida de este eminente escritor/ poeta latino americano, el cual ha sido uno de las principales contribuyentes a la poesía latino-americana y del resto del mundo.



Rubén Darío. (Foto Kaulak.)

RAMON PIMENTEL

EDITORES: CARLOS MENJIVAR  
LUIS A. GOMEZ

LUCHAR CONTRA LA DECULTURALIZACION

ES NUESTRO DEBER,



José Martí

Nació Martí en la Havana, capital de Cuba, el 28 de Enero del 1853. La Historia de la crítica y de la difusión del conocimiento de la vida de José Martí, de su persona, y de su obra política y literaria, es muy probablemente la más vasta, compleja y creciente de todos los escritores y hombres de acción y de pensamiento de Hispanoamérica. En vida, la difusión del conocimiento de sus ideas, de su personalidad y de su estilo alcanzó a toda Hispanoamérica, gracias al poderoso atractivo de su periodismo, brillante y original, que fue capaz de vencer la indiferencia y el aislamiento, profundizados por la distancia y el ciego localismo, que separó siempre a los pueblos hispanoamericanos.

En 1871 Martí fue deportado a España por publicar sus primeros trabajos a favor de la libertad de Cuba en el pequeño periódico titulado El Diablo Cojuelo y por ser simpatizante a la independencia cubana comenzada en 1868. Allí Martí continuó publicando poemas, ensayos y obras en contra de la opresión española sobre el pueblo cubano y al mismo tiempo comenzó a cursar estudios de letras y derechos en la Universidad Central de Madrid. Toda la escritura de Martí está llena de riqueza y originalidad, de variadas melodías y movimientos expresivos y, en fin, es una escritura de perfección formal en la cual nada hace falta. José Martí, sobre todo, es poeta y en su obra hay muchas clases de poesía, en verso y en prosa. Vemos una poesía sencilla, armoniosa, melodiosa y de amor en sus Versos Sencillos publicado en 1891. Vemos una poesía brillante y nerviosa, de reveldía y protesta en sus Versos Libres publicado en 1882. Aparte de esto Martí redacta y después dirige la revista La América en 1883 y en sus más conocidos ensayos se encuentran Mi RAZA y Nuestra AMÉRICA. Por todo esto y mucho más pertenece a la minoría privilegiada de creadores del Modernismo en su respectivo tiempo.

Mientras que Bolívar soñó y luchó por la gran unificación de todos los estados Sudamericanos; Martí se preocupó más bien por crear una hispanoamérica orgullosa de su cultura y por establecer la idea de que todos los hombres son creados iguales. En su artículo "Mi Raza," Martí implica que sólo hay una raza y esa es la raza humana. El deja en claro que todos somos creados iguales y a la misma vez critica muy severamente al racismo. Se da a entender que todo aquel que se dirige a un color o a un grupo social como una raza se aparta a si mismo de toda otra persona y clase social. La idea principal que establece Martí en su otro artículo titulado "Nuestra América" es de que tenemos que conocer nuestra cultura y nuestra historia antes de conocer a otros grupos. "...que no hay patria que pueda tener el hombre más orgulloso que en nuestras dolorosas repúblicas americanas." Aquí se expone la idea de que tenemos que ser independientes y conocernos a sí mismos para así poder crear una hispanoamérica con una historia y origen propia de la cual todos estemos orgullosos.

Murió heroicamente en la lucha por la independencia de Cuba el 19 de Mayo del 1895 cuando avanzaba sobre filas españolas y con sólo varios compañeros y sin otra arma mas que un revólver. Martí quiso ser y fue siempre, con heroica y operante genialidad, artista, hombre de ideas y de actos, sentidor, pensador y libertador, y ante todo, detestó la falsificación y la mentira, y fue un hombre bueno, cordialísimo, sincero y honrado con una personalidad transparente y sólida y de unidad diamantina. Por lo que hizo, por lo que dijo y por la nobles ideas que tuvo mereció el título consagratorio de Apóstol y su memoria será para siempre eterna mientras exista una hispanoamérica libre y orgullosa de su cultura.

Latin Week

Feb. 29 to March 6

# STONYBROOK STARS COME OUT AT NIGHT

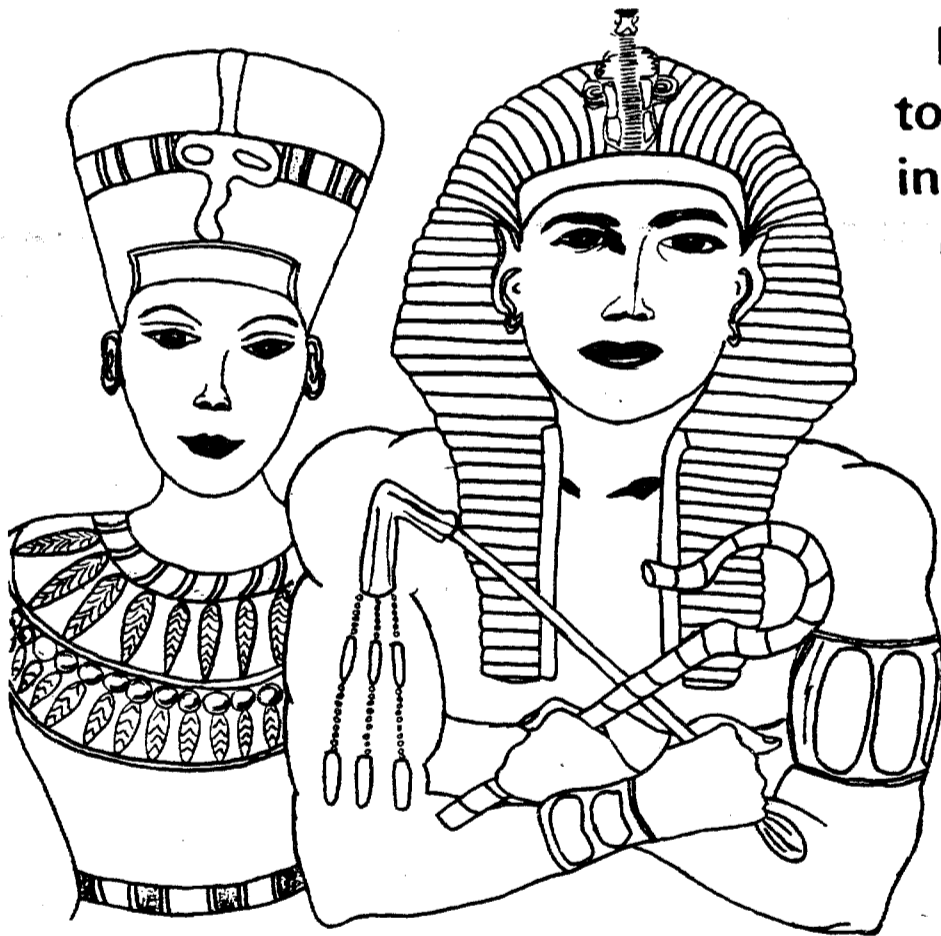
*In honor of Black History Month*

*the brothers of*

## ALPHA PHI ALPHA

*Fraternity, Inc. at Stony Brook  
presents:*

### Third Annual "Lip Sync" Contest



Partial proceeds go toward a scholarship in honor of our Late Brother Dr. Martin Luther King Jr.

*Following the Lip Sync Contest, come  
PARTY ALPHA STYLE  
in the Union Bi-Level*

#### DIRECTIONS:

##### 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.

##### 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.

**Date:** Saturday, February 27<sup>th</sup> Union Auditorium

**Price:** Both events - Lip Sync/Party \$7<sup>00</sup>

Separate events - \$5<sup>00</sup> + \$1<sup>00</sup> off w/ SB ID

**DOORS OPEN AT 5:00 PM // SHOWTIME 6:00 PM**

**\*LIMITED SEATING SO COME EARLY!**

Sketches by Sanford Lee of poetry readings by Amiri Baraka, Sonia Sanchez, jazz performances of Jim Anderson and Herbie Morgan Quartets.



# For Your Information

## Melba Moore

On Friday, February 26th at 7:00 pm, singer/actress Melba Moore will be singing and speaking in the Fine Arts Center Main Theater. Recently the National Council of Negro Women of Suffolk County, represented by Ms. Florence Joyner approached Norma Mahoney (advisor—C.S.O.; counselor—EOP) about Moore coming up to the school. The Caribbean Students Organization will be sponsoring the event. Thanks to the help of Dr. Fred Preston, Mr. Ray Smith (F.A.C.) Carmen Vasquez (Student Activities) and Allan Inkelas, the event is coming off despite short notice and a crunch on time. Mr. Rich Koch of WUSB is to be given credit for the fantastic posters circulating around campus. Public Safety will also be on hand.

The event agenda will include the gospel choirs of Stony Brook and N.Y.T. Dr. Dorothy Height (the national president of the Council of Negro Women). There will be student security along with the Deltas serving as hostesses. The theater of 1100 seats is expected to be filled but only with ticket holders. After the show there will be a VIP reception. To end the night for the students there will be a Phi Beta Sigma, "Give me Body" party in Tabler Cafeteria. Admission is \$2.00 with ID, \$5.00 off campus, \$1.00 off with a green ribbon in honor of Black History Month.

by Sheldon Bassarath

## DIGGERS

A documentary film on the 100,000 black men from the West Indies who built the Panama Canal with their "blood and sweat."

Presented by the Caribbean students Organization on Thursday March 3, 1988 at 7 pm in the Unit-Cultural Center. The producer, Rona Foster and actual diggers will be on hand.

Blackwomen's Weekend Meeting

Every Monday Night  
10 pm Union  
Non-Smokers Lounge

Help plan:  
Fashion show  
Speakout  
Play&Party  
Picnic

To all Minority Organizations:

The Third World Committee has the task of raising funds to publish the minority graduation yearbook, the Destiny Journal. We also sponsor the Third World graduation ceremonies. These tasks are ones I hope your members feel are worthy of your support and generosity. With this we are asking for some form of donation to assure that this year's Journal and graduation dinner are the best they can be. Graduation should help spark the pride in each of us to be ready for success in the future, and with success there is a future.

With your cooperation we can accomplish this. Meetings will be held every Wednesday at 9:00 pm in the Airm Office. Come out and support what pertains to you!! Thank You.

Sincerely yours,  
The Third World Committee

For more info. Contact:  
Pam Fairclough 6-7271  
Michelle Williams 6-4480  
Norma Mahoney 632-7091



**Blackworld Meets!** MONDAYS—  
8:30pm

Zeta Delta Phi Sorority Inc.  
Presents

## Joy Night

A Gospel Concert Featuring:  
Stony Brook's Gospel Choir  
C.W. Post's Gospel Choir  
C.W. Post's "Voices of Salvation"  
SUNY Old Westbury Gospel Choir  
New York Institute of Technology Gospel Choir

Plus... Special Guest Singers

When: Sunday, February 28  
at 6:00 pm

Where: The Union Auditorium  
Admission Free

Come Share the "Joy" of  
Black History Month



**The Caribbean Student Organization  
at the State University of New York at Stony Brook**

in cooperation with

**The National Council of Negro Women (NCNW)  
Celebrates**

# Black Heritage

with

Dr. Dorothy I. Height  
President, National Council of Negro Women

Melba Moore  
National Membership Chairperson

**Featuring**

The Stony Brook Gospel Choir

and

The Gospel Ensemble

New York Institute of Technology

**Friday, February 26, 1988 • 7 pm**

Fine Arts Center Main Stage

SUNY at Stony Brook

**Admission:**

Free tickets will be available to Stony Brook Faculty, Staff and Students at the Polity Box Office, Stony Brook Union Main Lobby beginning February 23. Limit - 2 tickets per Stony Brook member.

Guest Passes/Tickets for non-Stony Brook members will be issued by NCNW Regional Representative

**Directions**

**BY CAR**

Take the Long Island Expressway (Route 495) to Exit 62; follow Nicolls Road (Route 97) north for nine miles.

**BY RAILROAD**

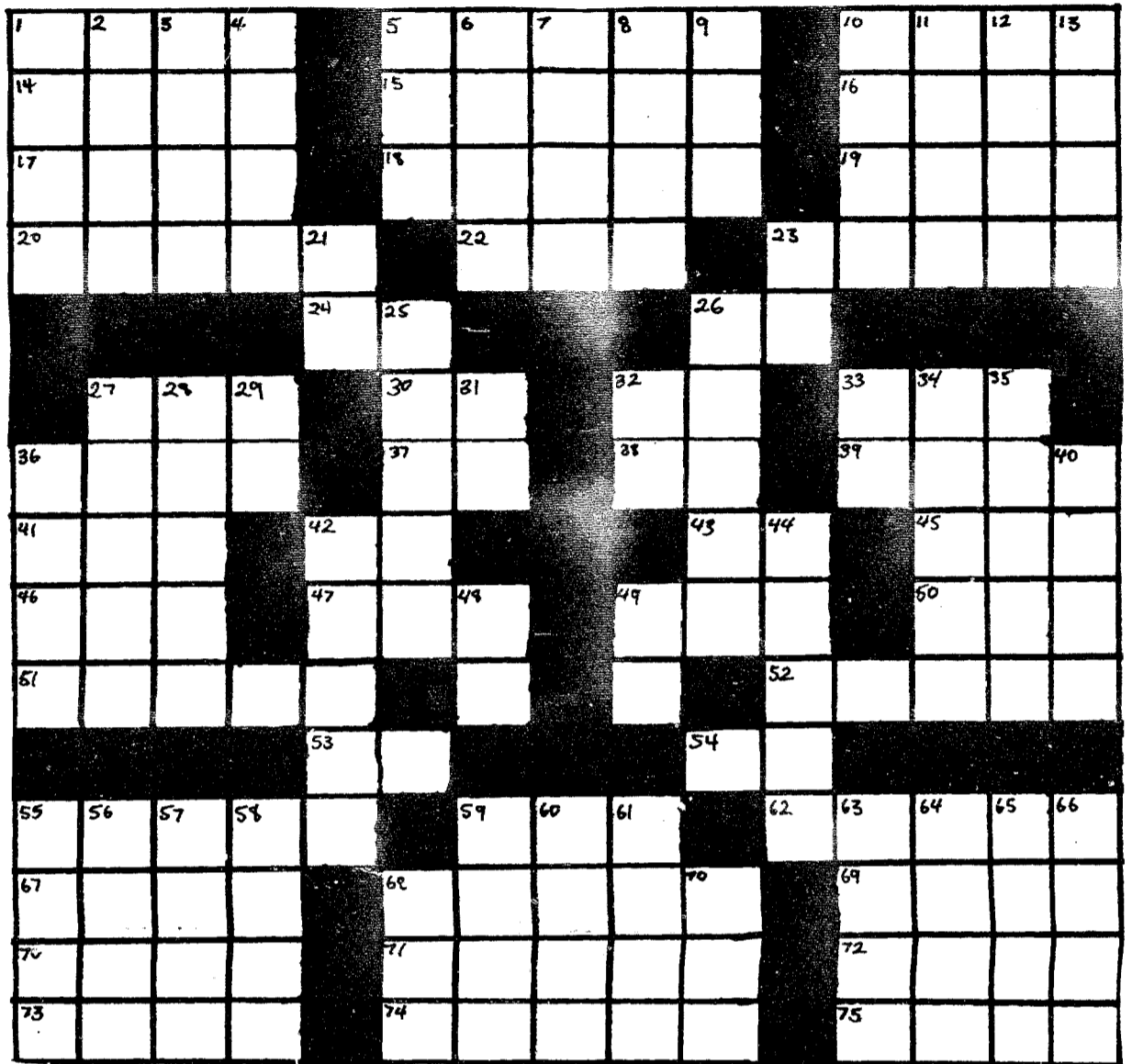
Take the Long Island Rail Road's Port Jefferson line to Stony Brook. Cross tracks for free campus bus.

# Have Fun Learning Black History

## CROSSWORD PUZZLE

ACROSS

1. Congress on Racial Equality
5. ——— Baraka ( poet )
10. A paper size
14. Olive genus
15. Of Rome
16. Oriental maid
17. Famous beach
18. Campus periodical ——— World
19. Peruvian tribe
20. An African Country
22. Genetic Substance
23. ——— Cultural Center ( acronym )
24. Halfback ( abr.)
26. Stony Brook (Init)
27. Everybody's Uncle
30. Egyptian Sun God
32. Zeta Phi Beta ——— Delta Chapter
33. State of Matter
36. Popular Dance
37. Ossie Davis (Init)
38. Hewlett Packard (Init)
39. Eating activity
41. Woman's name
42. James Worthy (Init)
43. Popular SB major (hint: Eng)
45. Revolution
46. Hunting match
47. Apartheid busters
49. This puzzle's maker (Init)
50. First woman
51. Editor of Amsterdam News
52. Below
53. Is (spanish)
54. Doug Williams' position
55. Narrow road
59. West Germany
62. Popular black magazine
67. Dry
68. Reading to others
69. Eurythmics song: "Would — — — to you?"
70. Civil Rights Leader
71. Campus periodical : Black ———
72. One of Columbus' ships
73. Robert ——— (Famous general)
74. Land of pyramids
75. Achiever



DOWN

1. A stopper or bottle top
2. Col. ——— North
3. Used to steer a horse
4. Not difficult
5. Arbitrator (abr)
6. To shape
7. Black supermodel
8. Reproach (Biblical)
9. Writing substance
10. Ache
11. Science magazine
12. Skill
13. Native of Thailand
21. Author of Roots (Initials)
23. University of Buffalo (Abbr)
25. Godfather of Soul
26. Great
27. Poetess: ——— Sanchez
28. ——— He-i-d (Racist ideology)
29. Military personnel (Abbr)
31. Advertisement (Abbr)
32. "Marvelous" boxer (Init)
33. Great Britain (Init)
34. Televised
35. ——— Biko (Apartheid fighter)
36. Unit for light bulbs
40. "Forward ———, Backward Never"
42. Mr. Baldwin's first name
44. SB professor recently denied tenure
48. Compact disc (Init)
49. Babylonian God of Wind
55. Body of water
56. Seed coating
57. IX
58. "Close to the ———"  
Lyrics from Mele Mel's "The Message"
59. To beat severely
60. Man's name
61. To swallow
63. To tie up
64. Highly seasoned dish
65. Before 10
66. Unit of time
68. Fascination
70. A pesticide

Puzzle by Zachary R. Dowdy

Solution will appear in the next issue of  
*Blackworld*

# TRIVIA MATTERS

Questions:

1. Name a TV cartoon series based on a rock singing group.
2. At San Juan Hill, who said "I want no better troops beside me in battle than these Colored troops showed themselves to be."
3. What ex-pro-football star became known for Hertz-Rent-A-Car commercials?
4. Who led Michigan State University to it's first NCAA basketball title?
5. Which state in 1664, Maryland or Georgia, made a law enslaving free white women who married black male slaves?
6. In what profession is the white man seen most in the black community?
7. "To crash" means what?
8. "Putting the make on a broad" has what meaning?
9. Who was nicknamed "The Greatest."
10. *From Slavery to Freedom*, acknowledged as one of the most comprehensive studies of black history, was written by what historian?

Answers:

1. "The Jackson Five"
2. Col. Theodore Roosevelt
3. O.J. Simpson
4. Earvin "Magic" Johnson
5. Maryland
6. Policeman
7. To go to sleep
8. To capture a woman's attention
9. Muhammad Ali
10. John Hope Franklin

Read **Blackworld**

# BLACKWORLD IS BACK!



FROM:  
THIS DAY  
ON, WE  
WILL  
END...  
ALL  
RACISM  
SEGREGATION  
OPPRESSION  
WAR  
AND  
HATE!