


Blackworld

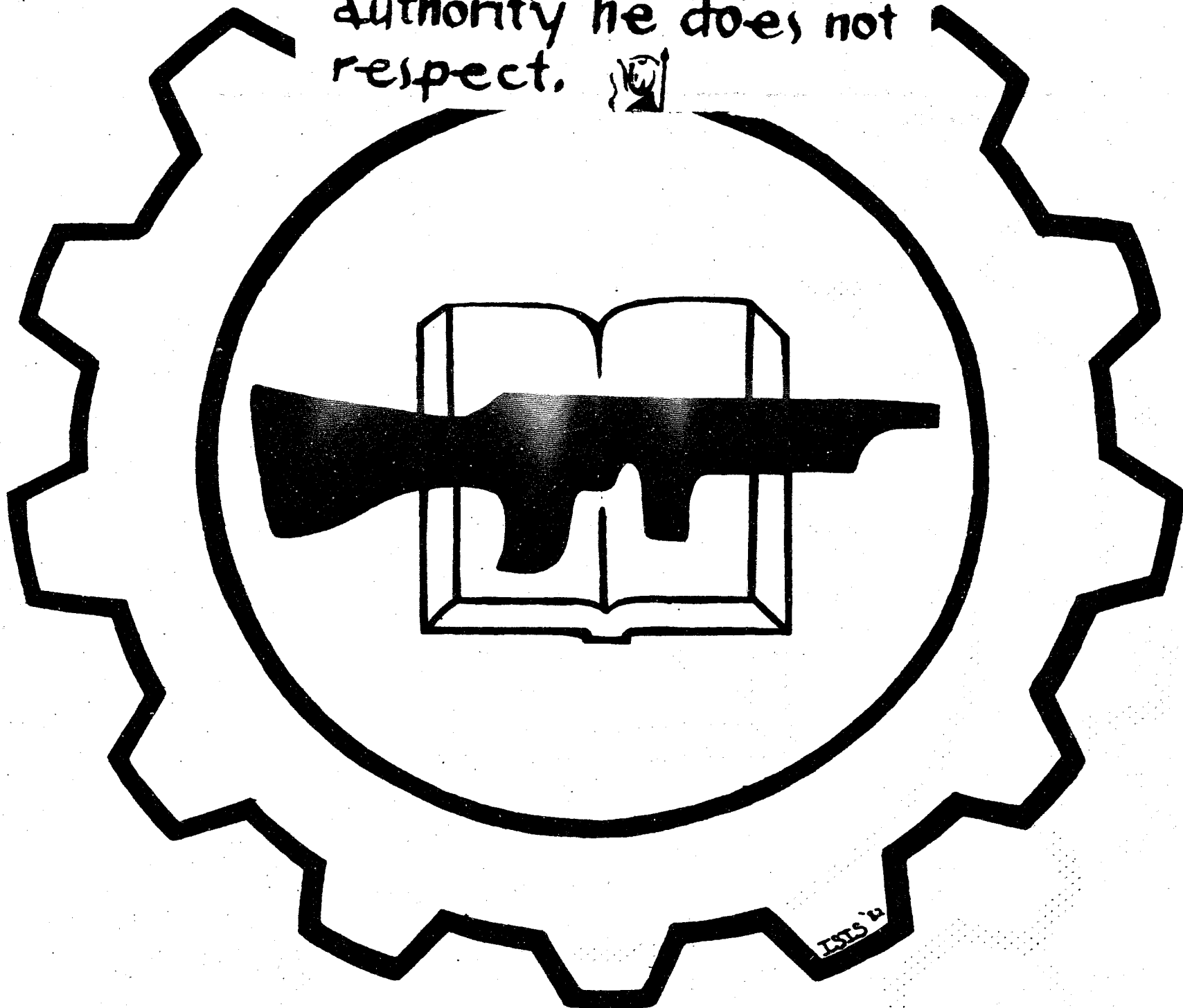
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A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK



Week of October 14, 1985 Vol. XI No. 2

the struggle
for manhood is the
continuing battle
of one's life. and
one loses a bit of
that manhood with
every stale compromise
he makes to any
authority he does not
respect. 



DROP DIME

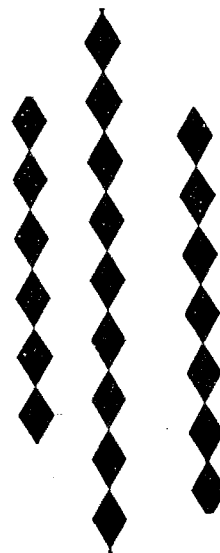
by Rebecca Sutherland



Rebecca Sutherland.

Hello again, just back to inform you of a few forthcoming events, all with which I'm sure will be of great interest to you. On November first, the Minority Planning Board is holding an International Cultural Awareness Day, which will be held in the Fireside Lounge in the Student Union. This all day event, beginning at twelve noon and concluding at six o'clock that evening, will display the various cultures residing on campus, through the sales of ethnic foods, presentations, and other activities set up by a number of other minority groups. Peter Ward the chairperson of M.P.B. explains, "This event is potentially one of the greatest days in the history of the Stony Brook campus." It is urged that everyone attend. Just one week prior to this event, the Student Activity Board will present Morris Day, from the movie 'Purple Rain', in the "Color of Success Tour 85-86" on October the 26th. at eight p.m. in the gymnasium. Appearing also is Lisa-Lisa and the Cuit Jam. Tickets are on sale now.

On Thursday, October tenth, The United Front held a rally to protest against Professor Dube's denial of tenure and Apartheid divestment of the State of New York. The rally began in the Student Union, working it's way through the main library, Javits Lecture Hall and the Administration Building, where before concluding, the group spoke with President Marburger about both of these presently critical situations. And, one last note to conclude this issue of Drop Dime. On the weekend of Friday October 4th, The Phi Beta Sigma Fraternity Incorporation-Mu Delta Chapter, held their sixth annual Blue and White Homecoming Weekend. On the night of Friday October 4th at 7 p.m. The Ivory-Sapphire Pageant was held in the Union Auditorium. As stated prior to the pageant, this years participants were all exceptionally talented making this event even that much more competitive. As we all know by now, Lynette Jefferson reigns as this years Miss Ivory-Sapphire. Her performance was excellent as she was by all means quite deserved of this title. Joanne Jones came in first-runner up, as she too was exceptional, and Marie Hilaire won as Miss Congeniality. The entire show was superb, and in my opinion Monique Collins, Valerie Woodbine, Alona Malloy, and Avril Williams were all winners in every respect!



Just for You From M.P.B.

by Susan Fowllette

As the minority campus scrutinly awaits some form of action from their activities board this semester, the newly elected officials have been readily preparing an event just for the community's over anticipated interest.

As stated in our last issue the Minority Planning Board was formed to provide the entertainment that best suited our minority students. Although this one interest was understood by our first M.P.B. board members it was not carried out. This mistake of not functioning with the minority community in mind caused considerable controversy between the community and the board members of M.P.B. Due to this overliapping conflict there is much concern, caution, suspicion and pressure on this semesters M.P.B. board members. The minority community is anxiously awaiting M.P.B.'s next move.

THE MOVE WAS MADE, SO how does an International Day sound to you first world majorities? It is true and it will definitely be an International Day because no one will be left out. The day will begin on Friday November 1 at 10 a.m. and will include the participation of Latin American Organization, Blackworld, S.A.I.N.T.S., Haitian Students, Caribbean Students, Korean and Chinese Students, The Cultural Center, Asian Students and Afro-American students Organization. The entertainment will be sponsored by these uniquely different organizations and it entails dancers, fashion show, singers, etc., and finally a party.

This day was created for you so come out and enjoy. The cost will be only two dollars for a table but the reward will be your support. This years M.P.B. cares what you think so.....

See you there!



RACISM

Who will Solve the Puzzle?



By: Carol Johnson

Racism is defined as animosity shown to peoples of different races. Although all people have experienced racism at one time in their life or another, Black people have suffered the worse of it. Racism in its maximal form, can lead to the victim being bodily harmed. In its most minute but yet harmful form, it can be a sly, subtle remark.

Racism is universal, among peoples of different cultures and among those of the same culture. It reveals itself in any form, and any place. In the world of sports, racism revealed its ugly head when Valerie Briscoe-Hooks, a black woman who trained and labored vigorously to qualify for the 1985 summer Olympics, was given no recognition after winning 4 gold metals, in the track and field events. Mary Lou Retton, on the other hand, a white teenager new to the sports world, was given utmost recognition for winning just one gold medal in the field of gymnastics. Ms. Hooks has returned to training, to make a name for herself. Mary Lou Retton now makes cereal commercials, has a Saturday morning exercise program, she has made a guest appearance on the Johnny Carson show, and is in the process of writing an autobiography. Why is this so? Ms. Hooks should be the one endowed with recognition and placed in the spot light, after accomplishing the great feat of capturing four gold medals, but racism abides by no bounds.

Racism again reveals itself on the board of education at a southern university. Tennessee State University was founded in the early 1900's. Its student body is comprised of 65% blacks and 35% whites. The caucasians on the board of education, would like to see TSU become completely controlled by whites. These educators have the ludicrous notion that black students will not get a good education, as long as TSU remains under the control of blacks. A caucasian student currently attending TSU replied that he doesn't like being on the other side of the coin; being the minority, when asked his opinion on the issue. Black students strongly voiced their views on the issue. A student responded, "Because of TSU, I now realize my past, present and most importantly, my future."

Another student's response was, "The academic program that TSU offers, could never be acquired elsewhere, not at Harvard, Yale or any other university under white rule."

To say the least, we are not free of racism at Stony Brook University. Many students have had the experience of having the vile words, "NIGGER GET OFF THE HALL!" written on their memo boards, or have had doors slammed in their faces as they walk down the hallway. A third form of racism occurring on the halls arose at a hall meeting, when confronted with the question of allowing men to use the women's bathroom. Because all the girls who opposed the issue were black, the issue was deemed to be a racial one, instead of being social, concerning self-respect. These petty rebuffs only reveal how ignorant and insipient people are, and should be ceased immediately.

Another of the many episodes of racism on campus was experienced by two black students who I will call Laura and Kathy. Laura and Kathy, disliking the atmosphere in the library, left to study in a vacant classroom. There was no indication that anyone had been using the classroom, so the girls settled down and began to study. A few minutes later, a white couple entered the room, demanding that Laura and Kathy leave, because they had occupied the room earlier and wanted to study. Laura and Kathy told them that they could all share the room because they too wanted to study, and had no intentions of being loud. The couple became furious. The girl left to call public safety, but returned angry because Public Safety would not respond to such petty matters. Upon hearing this, the boy became enraged and began knocking over desks and chairs. He went on to say that minorities didn't belong at Stony Brook and that all black students were on the AIM program, using up Stony Brook's funds to no avail. The couple then left when Laura and Kathy refused to move.

Everyone should be informed of the fact that the AIM (Advancement In Merit) program, which is superbly run by Norma Mahoney, is an academic support program and not a financial one. AIM students are those students who may have a slightly lower average than the required 85% necessary for acceptance into Stony Brook University. Ms. Mahoney continued to illustrate that AIM students do not get more funds than other students, but they do get a stipend to help defray the costs of books. Statistically, the percentage of students on the

AIM program is given below:

| | |
|-----------|-----|
| Blacks | 40% |
| Hispanics | 20% |
| Whites | 20% |
| Asians | 20% |

Because there is such a small percentage of Blacks enrolled at Stony Brook University, the 40% of black students on the AIM program is insignificant, when compared with that of the white population. Ms. Mahoney concluded with the statement that AIM students are succeeding. They have been accepted into law schools, and medical schools, an achievement of which she is extremely proud.

Students may have wondered why more blacks aren't on the teaching staff, here at Stony Brook. There are less than a dozen blacks on the teaching staff. Most of them are in the Africana Studies department, are chairmen of their department, and are often sent on board meetings, causing the cancellation of classes. Does the head of the board of education think blacks are only capable of teaching black history? That appears to be the issue.

Racism, a word far beyond description, is a horrible act of degradation by one human being against another. In our highly industrialized society, where science is treated like a god, scientist are yet to invent a solution to solve the problem of racism. Psychologists, educators, and humanitarians have all endeavored to solve the problem, but they have failed.

Our system is designed that all people can work together, thereby creating interaction among the races, with the hope that they would better understand one another. This too has failed, because although the Constitution of the United States of America states that all men are created equal, the black man continues to be placed a slot or two below the white man. When will racism end?

This article is written with no intent to discourage minorities from continuing their education at Stony Brook University. Neither is it written to sing the Black blues. Its sole intent is to enlighten minorities of the unpleasant incidents occurring on campus, so that when confronted with these issues, students will not be in total consternation. Again I ask the urgent question, "Racism: Who will solve the puzzle?"

The Soul Food Exhibition

Kokui Gbeho

The African American Students Organization (A.A.S.O) Soul Food Day was a definite success. This was due not only to the deliciously prepared dishes, but also to the attendance of two professors from the African Studies Department, specifically Professor Leslie Owens and Professor Fred Dube. Both men were asked to attend and enlighten, primarily freshmen and transfer students on the issues concerning Dube's tenure and what was said in POL/AFS 319 during the summer of 1983 and whole so called "Dube Controversy."

Professor Owens was the first to speak. He gave an overview of the tenure proceedings as they occurred in Dube's case. He said that the A.F.S department set up a seven member committee which gathered and reviewed material concerning Professor Dube. They then passed the file on to the Personal Policy Committee which is made up of at least five members and is the most critical stage of the whole process. After carefully assessing the file, they make the decision to either grant or deny an applicant tenure. In Dube's case the P.P.C wrote a letter recommending

Dube for tenure. Dean Neville (Dean of Humanities and Fine Arts) disapproved tenure for Dube after reviewing the same file. He was the next stage in the process. His claim was that Dube's psychological study was not academic enough. Interestingly enough Neville went on sabbatical after making his controversial decision.

The next man to see this was Provost Homer Neal, the man in charge of hiring and firing, the man who had the power to overturn Neville's decision. Provost Neal however agreed with the negative decision and President Marburger the last man in the Stony Brook tenure process also denied Dube tenure.

Other facts Owens made known were that a) Between Aug 1st and Aug 19th Dube did not get a letter notifying him that he had not received tenure. Infact he did not learn of this until a reporter called him at his home. b) Until September 16, Provost Neal and President Marburger refused to return phone calls. When they eventually did, the only meeting they could set was on Rosh Hashanah, the only day that school was closed. c) Provost Neal



said that there were things in the file that the A.F.S department had not seen. When Owens and Dube looked at the file "there were no surprises." d) Stony Brook is the only S.U.N.Y campus with a minus rate for black faculty, i.e. there are more black faculty leaving than coming in. e) Professor Owens made Dube's "controversy" even more ironic when he stated that over the last few months Dube has received letters from various universities. These letters are strong in support of Dube and almost uniformly state that Dube would receive tenure at these universities. f) Every year since Owens has been at Stony Brook there has been something negative aimed at the A.F.S department.

Professor Dube spoke after Owens. He gave a brief synopsis of the "Dube controversy". He said it began with a visiting Professor from Bengoria who had been approached by a student from Dube's class. This student stated that Dube had made anti-semitic statements (the student later withdrew his accusations). The visiting professor never once confronted Dube about these allegations but instead began the mountain which grew from an incredibly tiny molehill. Dube then said when the student was ap-

proached by reporters and asked whether Dube was racist he said "No". Dean Neville called Dube to his office and presented him with an accusatory letter. According to Dube, Dean Neville

said to him "I, as a Jew, feel insulted by your linkage of Zionism with Nazism." Dube replied "I'm not making the linkage, you are". A university senate committee was set up to see if Dube was within the bounds of academic freedom. The senate committee exonerated him. Dube said the issue was not that he had lied, but that he had dared to discuss. Dube went on to say that after the whole affair had been blown out of proportion, the Provost stated that the university was separating itself from Dube's teaching. Marburger concurred with the Provost.

Dube said that as far as he knew the psychological study which Neville used as his basis for denying him tenure has been cited more than any other study in Stony Brook and that three students wanted to study specifically under Professor Dube. Dube's closing statement typified the day and brought the greatest ovation from the assemblage. "I refuse to be the sacrificial goat!"

by Michelle Morris

The ads around campus read "We're better than Daka, we're blacka." These words announced that a Soul Food Exhibition was to occur October 3 at the Union Fireside Lounge from 12 p.m. to 6 p.m. On lookers were treated not only to delicious dishes served, but the opportunity to hear speeches delivered by Professor Owens and Professor Dube.

The Soul Food Exhibition was sponsored by the African American Students Organization (AASO). It was a fund raising event for a better minority campus community. This exhibition was also a way for freshmen and transfer students to become aware of the various occurrences in the minority community.

For students whom a real home cooked meal meant a trip could have food such as: fried chicken, cabbage, a choice of potato salad or baked macaroni, candied yams and cornbread. The food cost was two dollars per plate and two dollars and fifty cents with soda, less than trainfare home. This event was not only restricted to minority students, everyone seemed to enjoy the

food. Comments on how well prepared the food was, seemed to be the topic everywhere.

One of the major thrusts of this exhibition was to introduce new people to the controversy faced by Professor Dube. A.A.S.O. wanted to make every student aware of Professor Dube's feelings about the issue. First Professor Owens spoke about the process of tenure and then Professor Dube spoke about his feelings on the matter. There was a question and answer period in which students addressed questions to both professors. Suggestions were offered about what students can do to help this cause, for example, what committee could be set up.

To end the Soul Food Exhibition, a video tape of the play Tar Baby was shown, which was put on by Stony Brook students. This play was especially for freshmen, transfer students, and returning students who had not had the opportunity to see the original production.

FARRAKHAN SPEAKS OUT

by Yvonne Scarlett

On October 7, 1985, Louis Farrakhan, who heads the nation of Islam, appeared at Madison Square Garden. Mr. Farrakhan has been attacked for statements which many consider anti-semitic. In one such statement he referred to Judaism as a "gutter religion." Farrakhan has drawn heavy criticism from Jewish leaders and his appearances in Los Angeles, Washington and now New York City have been marked with controversy.

Despite Mayor Koch's candid disapproval of Farrakhan's appearance attracted thousands of people. The evening began with an international assemblage of guest speakers such as Stokely Carmichael, Bob Law, Russel Meanes (representative of American Indians), and a representative from the Palestinian Congress of America. Stokely Carmichael, the first speaker to appear, addressed the subject of Judaism, he stated, "Judaism was born in Africa and no African can be against Judaism. But, every African must be against Zionism (an unjust system)." All speakers spoke on the behalf of Farrakhan. They claimed that the success in the struggle for freedom is dependent upon the unification and the organization of the people.

Upon entering center stage, Farrakhan was greeted with a standing ovation. His salutation rang strongly, "Peace." He then proceeded to describe his audience as a people who hunger for truth, and thirst for liberation. Farrakhan explained that eighty-five percent of the masses have been deceived, and that ten percent know the truth but hide it. He affirms that his life testifies that he is a man for the people. He appealed to his brothers and sisters to open their minds. With a resounding voice he proclaimed, "I am on time, now is the time!"

In defense of the statement which referred to Judaism as "a gutter religion," Farrakhan explained that religion in itself is not dirty, but has been made so by the practitioners of religion. Farrakhan believes that his mission is synonymous with that of the mission of Jesus; that being, the exposing of hypocrisy in the world. He challenges Jews to call him a liar, and then tell him the truth. He states that this has not yet been done: "If it were he claims, 'I will not run from you, I will run to you.'"

After an inspiring five hours, the Garden resounded with applause. The feeling of hope filled the air. Mr. Farrakhan was favorably received despite the negative controversy.

AIDS

a Threat to Our Society?

By: Lura Deberry

Have you ever asked yourself, can I catch A.I.D.S. from sitting next to someone on the train or from using the public telephone? Or can I catch A.I.D.S. through sexual contact or from kissing someone? These are questions that millions of people are asking themselves everyday but there seems to be few or no answers.

A.I.D.S. (Acquired Immune Deficiency Syndrome) is a communicable disease that deteriorates the body's immune system, leaving the body unable to fight off infections. The incubation period for A.I.D.S. is approximately 6 months-5 years. Therefore a person can be unaware that they have the disease and transmit the disease to others. The disease can only be transmitted in semen during sexual intercourse and blood (among drug addicts through needles and blood transfusions). There is controversy over whether or not a person can catch A.I.D.S. through saliva and teardrops since the disease has been found in the saliva and teardrops of A.I.D.S. patients.

A.I.D.S. is becoming a threat to our community. In fact, A.I.D.S. is growing in its own community. It was considered to be a disease that struck only the homosexual white community and Haitians, but evidence show an increasing number of heterosexual cases and this number continues to rise. Once an individual contracts A.I.D.S. the only outcome is death, therefore; the public is fearful of this A.I.D.S. epidemic.

Many people are unaware of the causes and effects of the disease and therefore, from their own conclusions. Some of the symptoms of A.I.D.S. are swollen lymph nodes in the neck, armpits, high fevers that do not break, diarrhea, extreme fatigue, rapid weight loss, and loss of appetite. A.I.D.S. victims suffer severe forms of skin cancer which invades vital body organs, and various forms of pneumonia. When the body fights off one infection it is weakened and can't ward off the next infection because the body's defense system is too weak.

Researchers believe that there is no single drug that will provide a means for controlling or curing A.I.D.S. In France, researchers are testing AZT (an antiviral agent) and in the United States at New York Hospital-Cornell Medical Center A.I.D.S. patients are being treated with Ribavirin which is a drug that has been used for respiratory viruses and influenza. According to the Medical World News researchers have concluded that ribavirin is relatively non-toxic at a dosage range that will cause or enhance immune activity in high risk patients. The problem with Ribavirin is that it causes side effects such as anemia.

A.I.D.S. is something that has a great influence over our lives. Everyday we are hoping that researchers will find a cure but until then the disease still exists.

Opinion

FUNNY HOW WE FORGET

It's 'funny' how we lose sight of our goals. As a Black Community at Stony Brook, we should focus on UNITY. However, instead of working together, every event seems to become a major competition. It is true, competition is expected, however, it should never reach the point where we cannot support each other. Support is of the essence if we plan to take a stand on this campus.

It is becoming more apparent everyday, that the unity and bonds between the Black Organizations here at Stony Brook are slowly but surely decaying. The major cause is the formation of many cliques. If we are not 'down' with a certain club, then we 'ain't nobody'.....and I do mean nobody. For this reason many of us feel that we have to be associated with a particular organization. Once the association is made, we are given a title; a 'name tag'. This becomes the only way that people can associate or relate to us. It is time to remember that we are human beings first.

I have visited other campuses and I was disgusted to see how the Blacks operated. If you were not affiliated with a particular sorority or fraternity, then you might as well 'hang it up'. Each group had its own territory and the competition was so strong that no mutual support could have been witnessed. I was

ashamed and scared to think that this could happen here at Stony Brook.

Often people change because of their involvement in an organization. Part of this is due to their egos. Regardless, a certain amount of respect and support should be given to your peers. We've come a long way and we still have a long way to go, but we won't get too far if this ignorance prevails.

There is no need to be separated
We were once segregated.
We paid a price
It wasn't nice.
Don't let ignorance blind your eyes
We should emerge as one and harmonize
We are brothers and sisters
No need to fight against each other.
Remember your roots, don't be slack!
Be proud because you are BLACK.

GRENADA: TWO YEARS LATER

A Personal Perspective by John Martin

It was 4:25 in the wee hours of the morning when a BWIA L1011 touched down on the runway at Point Salines International Airport with myself on board. I guess it was much like the morning of October 24 two years ago when East met West on Grenadian soil. The local radio station, which was eventually bombed, blared slogans like "U.S. troops have invaded our sovereign soil" and "Stand up and fight, you have nothing to lose." It was before the crack of dawn that 'parashooters' began falling from the sky, more like acid rain than rain to nourish the crops. It seems so ironic now, but it was the U.S. Armed Forces that first used the controversial 9,000 foot runway for military purposes when it was they who claimed it was a military base.

There was nothing at the still uncompleted airport to tell of the fighting between Grenadian and Cuban forces on the one hand and U.S. and Caribbean forces on the other. As a matter of fact, signs pointed in the opposite direction. I saw a new beginning as I witnessed the rise of the golden sun against the vast blue sky. The extent of construction at the airport signified that a new beginning was on the way, and its success hinged on the success of the airport. In fact so much seemed to depend upon the airport, but what if it fails? No, Grenadians have a way of seeing things to the bitter end; their history can tell of that. I was so filled with high expectations that I longed to share the enthusiasm of this new beginning with everyone.

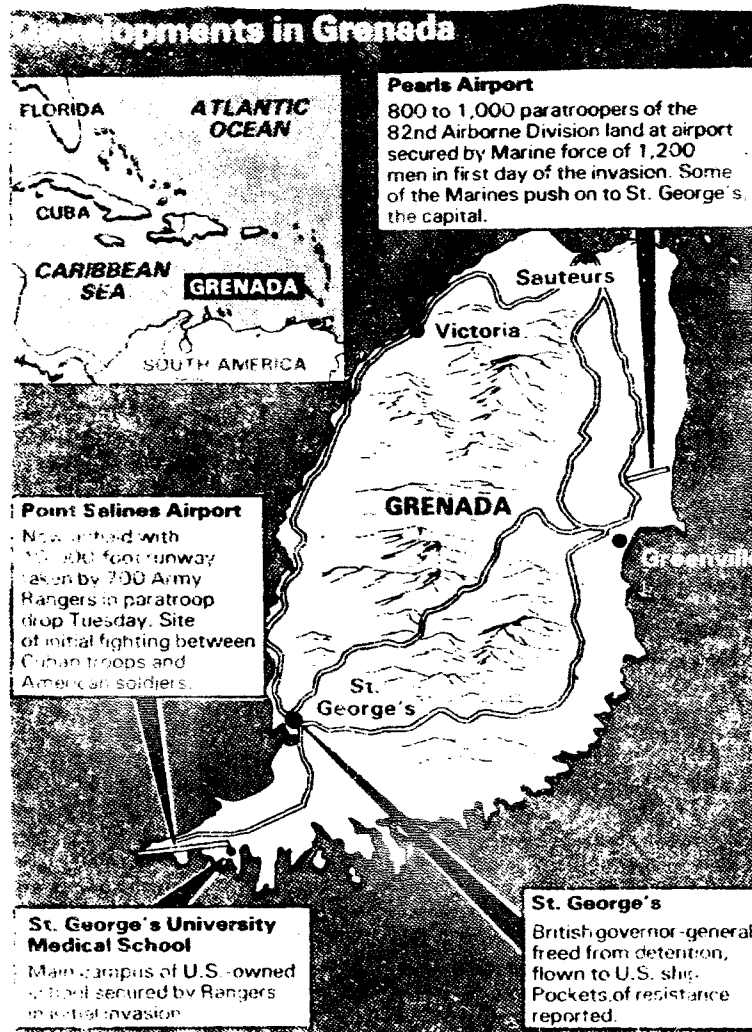
Upon leaving the airport compound, my transport sped down a two-way, newly paved street going over sixty miles per hour. It was like I had never left New York, as the gusts of wind blew into my face forcing me to shut the window. There were actually no holes in the road, or as Grenadians say "road in the holes." I later learned the road was termed "The Southern Highway." Some taxi drivers even boast how they can make the trip from the city to the airport in less than ten minutes. The whole road from St. George's (the capital) to the airport is being expanded and resurfaced with the addition of a new road all equipped with sidewalks. As I drove home, I kept looking for the changes brought by 'democracy.'

I soon realized that much had not changed from my last visit in the summer of 1982. It is

true that the revolutionary government (PRG) was toppled, but had the revolution left the minds of all those people who had experienced it? When I reached home it all came back to me clearly--the guys on the block still had no work to do, the dilapidated houses were still occupied, no permanent electricity, the school-age girls walking their babies, the expensive foods and clothing--the same old system. To show their disgust at the system, some of the youths hung a sign on "the blocks" which read "Jobs for the youths, otherwise the city will burn," signed by "De Boys."

While many spoke of the difficult times, others saw it differently. For them the country is going through a productive phase. They are hoping that investors from the West come to Grenada and invest, thereby creating jobs and

needed capital. The same old story. But it is hoped that it will work this time. Many others look to the international airport for the economic success of the country. It is believed (the PRG also held this view) that with the airport and more hotels (plans are in the wings for new hotels) more tourists will come. This will also create needed jobs and again bring in foreign exchange. The present stage in Grenada can be looked on as the revolution was in 1979--a new beginning. The revolution was welcomed by most Grenadians because they were tired of political and economic mismanagement coupled with social injustices. On October 18, 1983, all those Grenadians, plus many people are expecting a great show. Let's all hope the political clowning around doesn't occupy the stage.



A TRIBUTE TO A FALLEN HERO

by John Martin

With time to spare before my plane departed, I roamed through a souvenir shop searching for something to buy. I came upon some T-shirts, and looking through them I saw one with the face of the late Prime Minister of Grenada, Maurice Bishop. The caption beneath read "In honour of Maurice Bishop and all the people who died on October 18, 1983." While searching for the right size I overheard a gentleman asking for a copy of one of Bishop's books. A Grenadian woman nearby turned to him and said, "Why don't you leave the man rest in peace."

That seems to be the general attitude felt by most Grenadians about Bishop. The memory of his death, along with those of cabinet members and citizens on October 18, 1983, (Bloody Wednesday) still haunt many. It is still not clear how many people, school children among them, were machine gunned by the so-called Marxist wing of the Peoples Revolutionary Government (PRG). The bodies of some who were gunned down have still not

been found except for some charred bones recovered from a pit. In prison presently are nineteen people, among them are deputy prime minister Bernard Coard and his wife and ex-commander of the army, Hudson Austin, who are awaiting trial for the slaughter on Bloody Wednesday.

Now that the crimes committed by the PRG are surfacing daily everyone should remember the good things they accomplished before it all becomes clouded. A few of those would include the expansion of the pier, the higher education of many Grenadians, and the international airport. The next time you or anyone you know visit Grenada, and I hope you do, remember that the airport was planned and construction began under the PRG with Cuban help. Maybe it's too much to ask of the present government, but we should ask it anyway: Why not name the airport MAURICE BISHOP INTERNATIONAL? The government could put Bishop's politics aside and grant him this as a tribute to him and the other Grenadians who died on October 18, 1983. They deserve at least that.

Rally For Dube



by Marie Carline Hilaire

Last Thursday October 10th, The United Front of Stony Brook held a rally demanding the approval of Professor Dube's tenure. The rally first took place outside the Stony Brook Union under the bridge. Students and protestors chanted numerous sayings such as "Smash Apartheid" and "Tenure for Dube". Buttons reading "I AM DUBE", "SMASH APARTHEID", and "FREE NELSON MANDELA" were worn by the students.

The rally proceeded inside of the Union building in the Fireside lounge. Teachers came to speak such as Professor Les Owens. Owens spoke on the Administration's policy, saying "We have to distinguish the rhetoric of administration: President Marburger and his committee say that they support affirmative action while in reality their record for 1980 has been disastrous for the third world community. This policy has to be abandoned. They must live up to what they say and do." This was just one of the many points brought up by Professor Owens.

The students and protestors marched to the Administration building where they spoke to President Marburger. The students had some

what of a conference with Mr. Marburger for about one hour. Many, many questions were raised to him as to just why Dube was denied tenure. Just WHY! Especially from Provost Homer Neal at that.

Initially, Marburger said that he would try to answer all questions but unfortunately not all were answered. In fact the extreme majority of questions were not answered by him; not even the question as to WHY Professor Dube did not receive tenure. His rebuttle was that the reason was not open to the public and that it had nothing to do with racism. Professor Dube, along with Les Owens were also present. Dube had explained the situation of how he did not get tenure and the tactless way he was informed about the decision.

Although the conference with President Marburger did not turn out satisfactorily, there was one point made to President Marburger. Sharon King informed him that the students will not give up. If she has to enroll in Stony Brook again to make sure that this situation would not die, she would. She and other students would not hesitate to camp out in the Administration. Again.

Weekly Seminar on South Africa

By: Vincent Brooks

Every thursday in the Africana Studies library there will be seminars entitled "South Africa and its place in the world." The seminars are given by Africana studies professors Ernest Dube and Leslie Owens, director of Africana Studies Department. The seminar is held between the hours of 11:45 a.m. and 1:30 p.m. Following this seminar there will be films shown on South Africa at the same place in the Social and Behavioural Sciences building (S.B.S) room S 226. If you find it impossible to be on time come anyway listen, learn, participate, and ask questions.

I walked in on the last hour of the seminar and found my brief stay quite informative. Professor Dube was discussing the current economic crisis. It seems at one point in South African history, that while foreign investors and businesses were pulling out, leaving the South

African government wanting, a certain will known uhm!? chemical bank loaned the oppressive government enough money to rebuild their failing economy. Excuse me if I forget to thank them for their heroic intervention, we know all too well their greedy capitalist intentions. Somehow, despite these heroic deeds, the economy is still failing, causing our "super-friends" to run with tail under their pardon me. In the past year, gold has gone from about seven hundred dollars an ounce to about three hundred dollars an ounce while the rand has gone from a dollar fortyfive to about forty cents against the U.S. dollar. How do companies dealing in South Africa expect to go on while they are losing out more than double their profits. So now we see foreign investors and businesses slowly trying to move out. Well have fun, we told you so!

If you were to look, however, at the reasons that are recently being given for divestment you will not find what you are looking for. Recently, we found out that S.U.N.Y and Columbia divested. But listen to their reasoning. "Oh we are pulling out only for economic reasons, politics does not enter in here!!" Please, you cannot link the two. Listen to our own chancellor Wharton, he will be coming to Stony Brook soon. To such contradictory reasoning Professor Dube challenges by asking what is the cause for these economic conditions. If you said political conditions, pat yourself on the back. Yes the struggles and protest of black South African youths is bringing about changes in South Africa. My only criticism is that there were not enough people in attendance! Please feel free to attend. Until next thursday.



Dread Corner



Dreaditor — Ras Abbakha I
Irtator — Ras Tony I
Dread Word — Ras Marvin
puzzle

LIVELY OF RASTAFARI

By Tony I

Greetings in the name of the most High JAH RASTAFARI, iman Tony I welcomes all Brethrens and Sistrens to another semester of I-sight (insight) on the ideology of Rastafari. Let it be known that it is the duty of every Rasta to spread the message of Jah Love. I and I at "Dread Corner" as Rasta come forward with this message of Rasta from a cultural, religious, and social perspective.

Rastafari from a cultural perspective is the livy of African people. In this Iwa black people continue to be the most oppressed people in the world. Some of the reasons for this is due to brainwashed education, Babylon propaganda, and stereotypical socialization. Now Black People themselves have a misconception of their true identity. Being that they are ignorant of the true history of their people they negate their identity as Africans, and live their lives in the spectacles of the downpressors (Europeans). For as the legendary Prince of Regae music Bob Marley said, "A people without the knowledge of their past history and culture cannot live fully in the present, just as a tree cannot live without roots."

From a religious perspective Rastas live under the laws of Jah (God), for our downpression (oppression) is due to our sins against creation.

From a social perspective the life of Rastafari is basically a protest against the shutstem (system) of Babylon.

During this semester iman Tony I, the irator of Dread Corner will bring I and I Iformation (Information) on the realization of Rasta from these three perspectives.

Iman leave I and I with a works by Karita Poet entitled:

"Dred-Locks"

Mother Nature styled my hair
with care and love untold
I found my truest beauty
when I let her take control

With strong creative hands
upon my African head
She locks my kinky hair
until my strength becomes my dreds

And now as my hair grows so long
it thrills me when I see
an image that is not put on
but one that's truly me

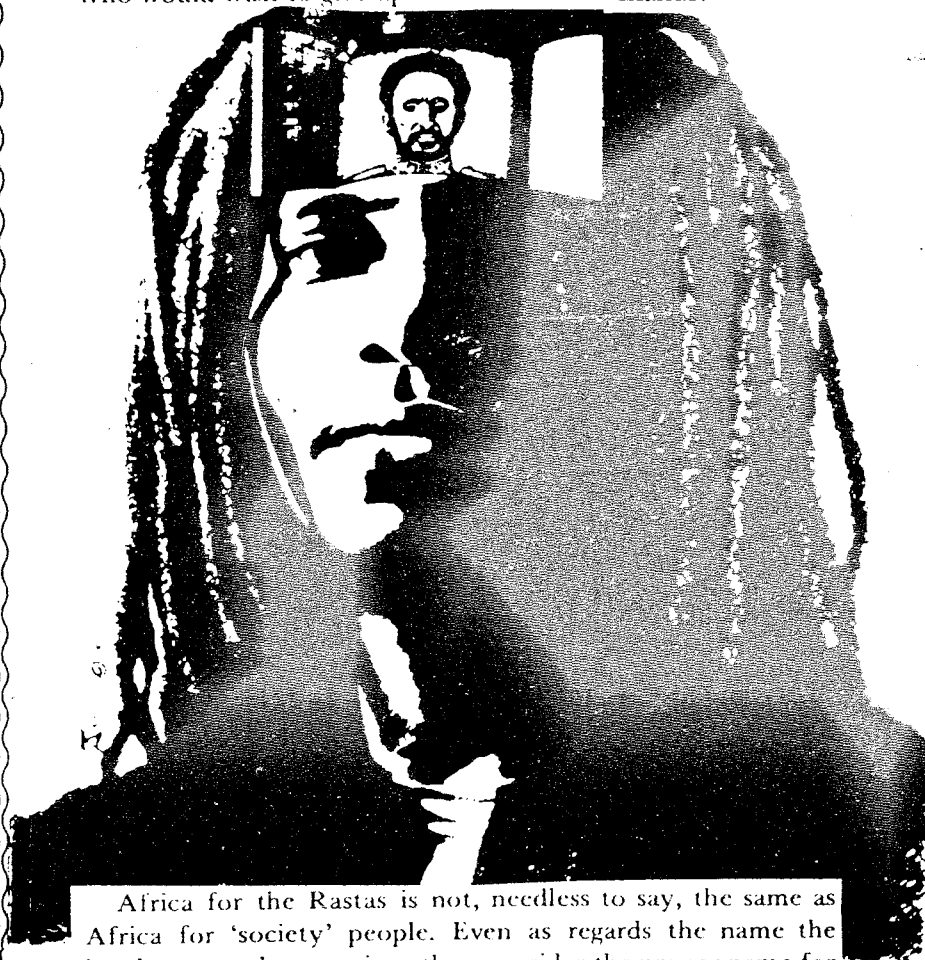
My hair is now no problem
I can toss it in the wind
My dred -locks give me freedom
and courageous strength within

To some it seems extreme
it's a cultural shock
to me it's just my hair
and I love my loc...

Give thanks
SELAH

THE CALL OF ETHIOPIA

The continent of Africa is the promised land in the Rastafarian proclamation of redemption. It is the constant focus of their thoughts and the delightful subject of their dreamings. Africa is considered to be the birthplace of man and of all culture; it is the original Eden, long ravished by the wickedness of men, but soon to be restored. Africa is the heart-shaped continent open to all who wish to live in peace and justice, but above all to her exiled sons and daughters. Africa is the richest continent in the world, pouring forth her precious stones and metals in generous profusion. The Rastafarians look eastward towards the Atlantic, compare the speck which is the W.I with the expanses of Africa and exclaim: "Who would wish to give up a continent for islands?"



Africa for the Rastas is not, needless to say, the same as Africa for 'society' people. Even as regards the name the brethren stand apart, since they consider the proper name for Africa to be Ethiopia. Such was it called in the Bible, and, they maintain, only those who have an interest in concealing the truth about the promised land will give it another name. (Brown, URS 1.6). Many of the current names of places in Africa are merely labels chosen more to suit the white invaders' fancy than to respect the original inhabitants' desires. Only one part of the continent was able to resist the ruthless advance of the European imperialist campaign, and that land is still called Ethiopia. (Daniel).

The preservation of the sovereign integrity of the country of Ethiopia is of supreme importance to the brethren, since

The basic Rastafarian conviction is that the actual process of repatriation is to be left ultimately in the hands of the King. Most Rastas feel that no special effort will be required on their part, aside from being well-disposed and having technical skills so as to be of service to the homeland. Just as there will be no need to pay their way home, neither will there be need to wage war to free themselves from the chains of Babylon. Even with regard to repatriation, the Rastafarian attitude is predominantly pacific, though there is sometimes a conditional coda appended, which admits of the possibility of fighting to return "We don't really have to fight to go home." "Yet if it come to a war to go home, I-n-I have to war to go home! If it come to a literal fight, I-n-I have to put I-n-I shoulder to the wheel and fight our way out of the Caribbean."



[The God of the Rastas is above all a God of life. Death comes not from God but from the evil ways of man. Man has been made only to live—and to live forever. "It is the duty of all man to serve God and live. For one to live you'd have to conquer death. And to conquer death you would have to live the full hopefulness of God within yourself. For righteousness is ever-living life, and even part way thereof keepeth man from death." (Daniel).

DREADITORIAL

As revealed in Isesma 2:1 through the chronology I and I presented in Blackworld. The concept of Rastafari started to reveal itself way forward (back) in the 14th century B.C. when Moses took an Ethiopian wife. The chronology also presented historical claim to the Zaque Dynasty (African) and the vision of the "Three Crowns Mystery" foretelling the advent/reign of Emperor Haile Selassie I in 1891. On November 2nd 1930 Ras Tafari Makonnen (Selassie I) was crowned the 225th monarch of the Solomonic Dynasty as foretold in the HOLA Book.

The chronology ended last issue with the visit of Henry to Ethiopia in 1955, then returned to Jamaica convinced that Rastafari was indeed the returned Messiah.

This issue we continue to reveal the I-story (history) as compiled by EJ Semaj and E.S.P McPherson. CHECK IT!

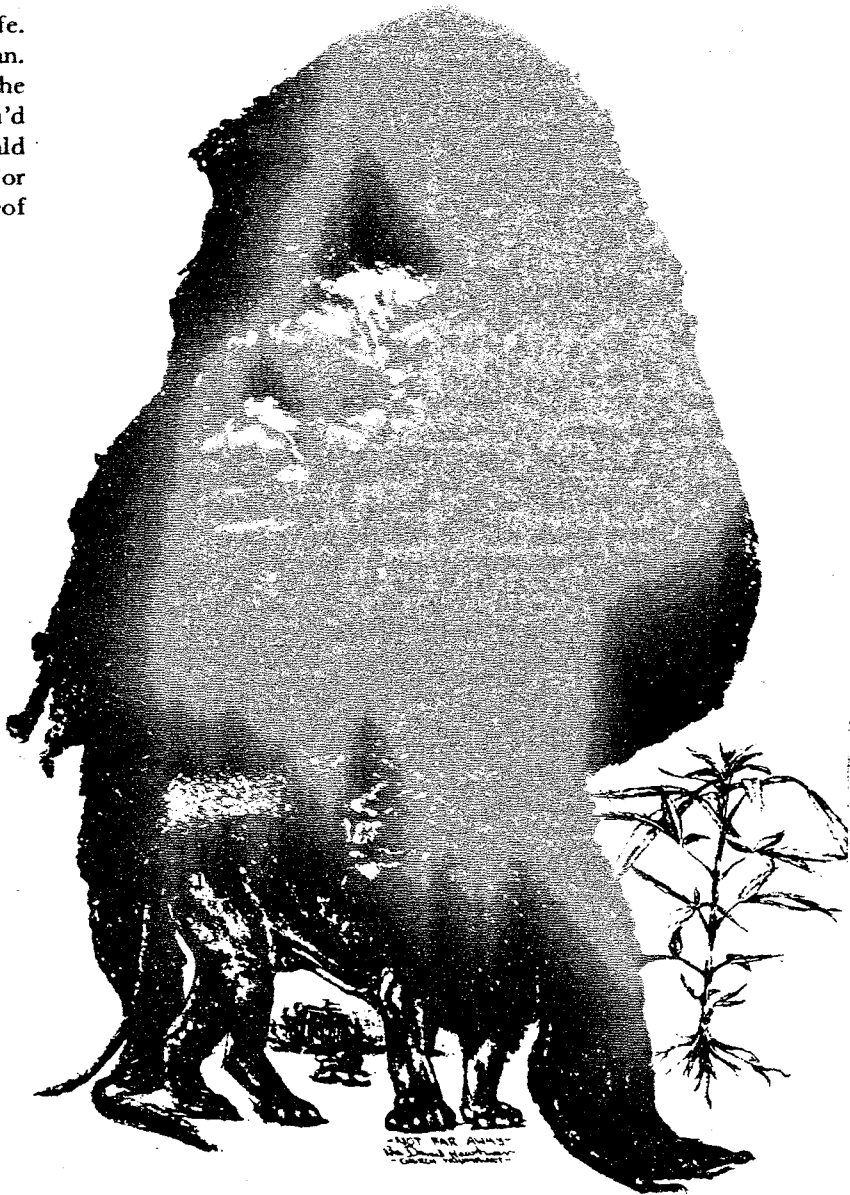
RASTA CHRONOLOGY CONT'D

- 1958 Prince Emmanuel Edwards/HYBF/Rasta communes convention/groundation lasting for 21 days Akeek Walk in West Kingston at Coptic Theocratic Temple/ the first public sharing of Rasta culture with people (who came in their thousands.)
- 1959 Rev. Claudius Henry established the 7th Emmanuel Brethren at Rosalie Avenue, Cockburn Pen, Kingston, on his return from the U.S.A.
- 1959 Summer of that year Henry's "deadline trick" saw several thousand cards/ "passports" being sold which was intended for repatriation by ship to Africa — March 2, 1959.
- 1959 May 7 Coronation Market incident saw Ras Tafari I market gatekeeper and a market policeman, both employed by KSAC clashing — resulting in the people siding with the Rastaman and an ensuing vegetable war and physical combat. Police reacted by raiding Back-O-wall (A Rasta Commune) in vengeance, forcibly shaving Rasta and breaking down their houses.
- 1960 UCWI survey of the Rasta movement in Kingston/1960 University Report. — April 6 Police raid on Headquarters of Rev. Henry's Reform African Church/ Weapons were found and a letter written to Fidel Castro — all led to his trial on a treason felony charge. Henry sentenced to 10 years imprisonment. — Henry's son and company returned to Jamaica from U. S. resulting in Red Hills to Sligoville gun battle/fiasco.
- 1961 Mission to Africa including (The 3 Wise Men) Douglas Mack, Filmore Alvaranga and Mortimo Planno* — resulting in the majority report (Government report) and a minority report (Rasta report). — also W. Blackwood of the UNIA, M. G. Douglas of the Afro-Caribbean League, Cecil G. Gordon of the E. W. F. and Z. M. Scarlet of the Afro West Indies Welfare League.
- 1963 "The Coral Garden" — Holy Thursday Killings blamed on Rasta resulting in revengeful brutalization of Rasta. After the Prime Minister's order of bringing in Dead or Alive all Rastas.
- 1963 May — Head of State Conference in Addis Ababa saw emergence of the OAU Charter by H. I. M.
- 1963 JBC removes Rasta Programme "Lion of Judah Time" from the radio.
- 1965 May 26 The Rasta Brethren Association registered (by the "Three Wise Men").
- 1966 Visit of H. I. M. April 21 — 23 to Jamaica. — July 12 — over 250 policemen destroyed Back-O-Wall (Rasta Commune) bulldozing down the people's houses. It was called "Operation Shanty-Town".
- 1969 Rasta Movement Association (RMA) was registered.
- 1975 The Mastic Exile of Jah Ras Tafari (His Imperial Majesty's "reported" death — August 27 by the "literate" world).
- 1977 Jamaica — Peace Treaty uniting rival gangs (political) in Kingston — Peace Treaty acknowledged and sanctioned by Haile Selassie I Theocracy Government — Order of Nyahbingi.
- Late 70's Nyahbingi House was renamed/reorganized as the Haile Selassie II Theocracy Government — Order of The Nyahbingi (This house was formerly called the HYBF in the 40's and The House of Bonerges/(Sounds of Thunder) in the 50's and the Nyahbingi House in the 60's). — The formation of A Hundred Drums Incorporated International formed by Jamaican Rastas having regional and international calls.
- 1978 UNIA Conference held in Jamaica in August — saw a Panel Discussion on Repatriation. Assembly of Rastafarian Patriarchs invited to participate, but deceptively told that discussion would begin at one time when in fact it started much earlier.
- 1970 Ethiopian Orthodox Church officially established in Jamaica.
- 1978 August. Rasta Convention/groundation held at Heroes Park by the Assemble of Rastafarian Patriarchs lasting for 30 days resulting in the Government (through the KSAC) forcibly evicting the Rastas (Jah Lloyd and Ras Makonnen, etc.) on September 5 after they had demanded a meeting with Cabinet or the immediate resignation of the Cabinet.
- 1979 Jah Lloyd and Ras Makonnen, etc. cut down the British Flag at the British High Commission — protesting against British slavery, colonialism, capitalism and Imperialistic Domination over the Rastas/Black People.
- 1980 Yoshiko Shibata visits "Back Pinnacle" Sligoville, St. Catherine (former settlement at front 'Pinnacle', destroyed in '54 by Government/Police) to see L. P. Howell and become the last academican and/or person of the literate world to have met and interviewed Howell.
- 1980 — Stephen McDonald, a Rastafarian, contests a seat in General Election as an independent candidate.

E. S. P. McPHERSON AND L. T. SEMAJ

DREADLATION

- Isesma : Issue no. semester no. since the birth of Dread Corner.
- I and I : We together as a people
- Ithiopia: Ethiopia
- Istory : History
- Jah : Most High God



COMMANDMANS OF RASTAFARI

Disobeying all who liveth upon the face of the earth whether they be one's mother, father, brother, teacher or friends to do Jah's work in peace, inity, truth and determination.

To refrain from eating the flesh of Natty's arch-enemy among the animal kingdom; the pig; pork, "Arnald", "Trenton" or "Dat" must not be eaten in any form.

To abstain from lust — he should not be a woman-chaser. Rasta's manhood should be reserved for his righteous queen whenever she is found, conquered and confirmed in the iditation of Rastafari For Natty Dread is a prince and a prince must to a princess cling.

To eat ital food, that is food which is fresh — without salt.

To break the comb — never use it again — and allow his hair to knot until it's "macka." To possess "macka" locks is to undergo the greatest tribulations — to be discriminated against by the elitist faction of the society. His queen must not neglect to do the same.

STRAIGHT WORD PUZZLE-

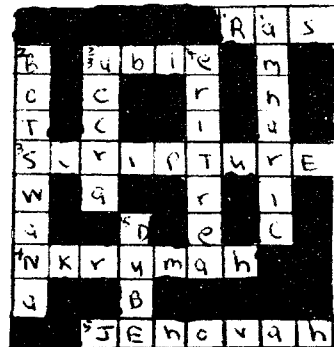
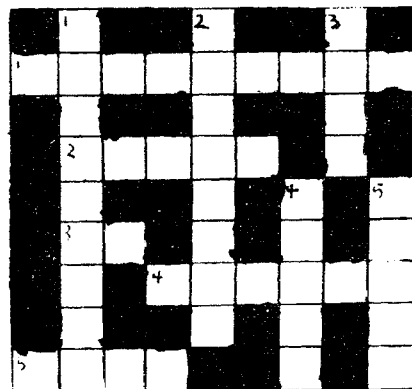
By: Ras Marvin

Across

- 1) October 2, 1800 is the birth of this American Anti-Slave hero, who started many rebellions.
- 2) Malcolm X was the leader of this Nation.
- 3) The abbreviation of the time before Christ or the time of the old testament.
- 4) African Nation that celebrates Independence on the 24th of October.
- 5) Student led Civil rights Movement during the 1960's.

Down

- 1) The largest sea in the world
- 2) The prophet of the Muslim Religion born October 7th 1897.
- 3) The Iyeric word meaning yes
- 4) Capital of the African Nation of Morocco.
- 5) The Revolutionary Group fighting Apartheid in Namibia.



LAST WEEK'S SOLUTION

Note: The word Abel was spelt wrong in last week's puzzle, →

POETRY

LOVE, LOVE, THEY ALL SAY

Love, love, love
I'm in love,
you are in love,
we are all in love.

Oh such mockery,
of a word that's more than treasure,
the clown uses it in jest,
the wise man leaves it for his tales.

Is the meaning of love clear to me,
or maybe the best explanation,
should come from the priest,
let's not forget the judges side.

You and I know not the meaning,
neither do half of the people that shout it,
in a time of ecstasy,
in a moment of need,
love, love, they all say.

Love at first sight
love that takes time,
love for the wicked,
love for the good,
can you explain the similarities?

Lost in extreme pain,
bordering on the line of abstract happiness,
a man, a woman, reaches out,
and low and behold they find,
love, love, they all say.

Does it matter that hate,
turns its side and becomes love,
does it matter that sex,
in pleasure's height becomes love,
unimportant, is sure to be your answer,

What did he say before he pulled the trigger,
was it not, I love you,
What did she say when she walked out the door,
was it not, I am doing it because I love you;
it's a pity you have to leave.

Modern time has used my mind,
making waste of my body,
he beat me, but I know he loves me,
she sleeps with him, but deep down she loves me,
oh, turn off the lights.

By Michael Grimes



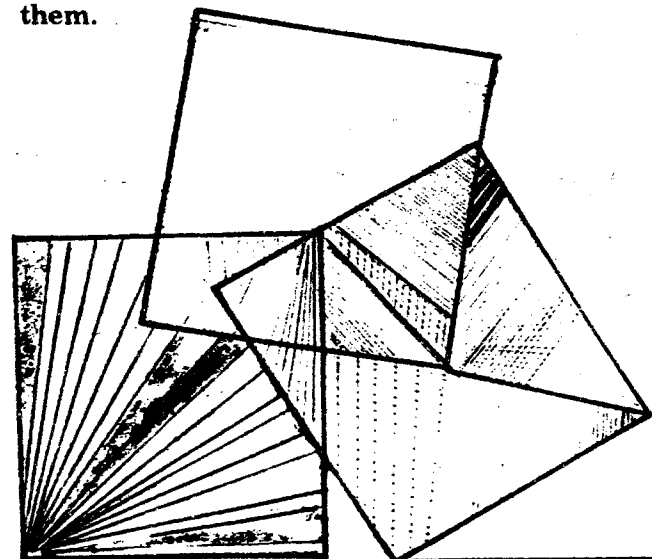
MY HANDS ARE DARKER THAN MY FACE

by Gerald Seegars

My hands are darker than my face
My African blood runs richly through my veins
As I struggle through life
I grow, I grow stronger,
I become more conscious and more alert
Forward Ever, backward never!
Never backward but not burning any bridges
because of the detours of life.

In search of love, riches and stability
So much to do and with the knowledge
that time waits for no man
It has to be done! Now!
My hands will always be darker than my face
Because my hands have picked me up so
many times
when I have fallen,
My hands have toiled and strained while my
face just
smiled or smirked, and served the purpose of
a mask.
Elegant and dynamic are what my hands are.
And they are what I am.

My hands are darker than my face and
I finally have come to love and appreciate
them.



MODERN BABYLON

I know of a land that has denied me my rights.
I know of a land where my people are psycholo-
gically embarrassed.
I know of a country where babies are killed
by the score.
A place where leaders are chosen but not by
me.
A place where love, joy and happiness do not
arrive.
A place where my dreams become
nightmares.
A place where politicians lie with every two
phrases.
I know of a land where justice is based on the
colour of my skin.
I know of a land where my strength is the
ultimate test.
A place where I must help my people to re-
main sane.
A place where my heart beat booms the sound
of drums of a true identity.
A place that leaves a sour taste in my mouth.
Yes this is the place called land of the free.
Yes, this is Modern Babylon.

By Abbakha

GONE

Lancelot Walker

When your hand was seperated from the warm-
ness of mine,
Leaving it naked, gripping nothing and being
gripped by nothing
That's when I realized something was missing,
But it was too late then to change anything.
When the bonds of love were broken and the
pieces left behind,
unshoveled and scattered
That's when I realized for sure that you were
gone
Out of my life you went!
When the phone did not ring and the voice in my
ear did not sing,
When my heart stopped waiting
And my mind stopped contemplating
That's when I thought my God! she is gone.
When I walked the beach with no one by my side
And watched the waves caress the sea.
When I looked around me to confirm the reality,
Not a dream to share,
Not a smile to wear,
That's when I told myself that it was over and
done.
When I laid upon the sand
Feeling like a helpless man
And you were not there lying beside me,
I felt a pain within my heart,
And I know where ever you are you feel it too,
That's when I gave up on you.
When you were absent on the beach, in the park,
in my room, on my bed,
When I made love to someone else and she called
my name
But the voice was not the same
That's when I said to myself forget you!
And then I started to live once more



EASE THE ANGER

There are times,
That I wouldn't blame you for getting uptight
I guess one of those times was last night

There are other times,
that I wish you would say
You forgive me and everything is O.K.

I hope one of those times is today
Because then I can make it up to you in everyway

I hope this poem does what I prefer
Cheer you up and Ease the Anger

The Voice of Christopher Joyce

BY: ANGELA JOSEPH

Every day I see the world changing around us.
For me, I see it from many perspective,
As I lay here looking out this window,
listing to Stanley Turrentine's album, I can
just imagine when it will all end.
Yes! When will all God's children be able to live
in peace with themselves and in peace with the world.
There is so much hatred, anger, hostility and pity
on many of my sister's faces. That when you look at
them you can read the next line. Listen my brothers,
I am only human. I do have feelings too, so please
just treat me with some respect. If you do not have
any for your selves then that is your problem, but
have some for me, because I am a woman of the future,
a woman with a goal, and far most a woman with respect
for her body, mind, and soul.

ME

by Tracey A. Bing
dedicated to Ms. June Jordan

I AM THE BLACK WOMAN,
STANDING STEADY AND READY
FOR ALL THINGS I ASPIRE TO
ACHIEVE,
FOR ALL THINGS I STRUGGLE TO
RECEIVE,
FOR ALL THINGS I DARE TO BELIEVE.
SINGING PROUD AND LOUD
OF THE PAST AND PRESENT.
DANCING DELIBERATELY
WITH EYES TO THE SKY.
FOLLOWING MY FEET
IN THE RIGHT LIGHT.
STANDING STRAIGHT AHEAD, I SEE ME
STANDING STRONG, TALL AND FREE.

LONELY, LONELY, OH SO LONELY

Dedicated to Lady D, Love Mr. C.

When you're away I feel so lonely
I could rap to other girls; but that would make my
feelings phony
Baby, it is you I love, and love you only
Damn—when you're away I feel so lonely

When you're not with me I feel so miserable
To occupy my mind I work out and stay physical
But to no avail, sometimes my loneliness reaches
critical
Oh Honey—when you're not with me I feel so
miserable

When we're not together I feel so down
Sometimes I crack jokes and may act like a clown
I guess it's better than always wearing a frown
But all in all, when we're not together I feel so
down

Sweetheart, I can't wait until you're in my arms
Then my feelings will be calmed
Baby, I can't wait for you to phone me
But, until that time, I guess I will be feeling
Lonely, lonely, oh so lonely

By: The Voice Of Chris Joyce



INVITATION

Lancelot Walker

When I look at you I see something beautiful,
Something that no other eyes can see the way that
my eyes do,
Just the vulnerable beauty I see
That makes me love you the more I look at you.
You, a person that I only know enough about to
say hello to in a very superficial way
Yet there is so much more that I would like to say
to you,
However, each time I look at you, you seem to
avoid my eyes
And the one time that you showed interest with
a positive smile
Is when I spoke to someone else, and you
unmistakably
thought I was referring to you.
I was most delighted by this response only to be
chilled
by your coldness the following day.
The few times I caught you looking at me were
most exciting
moments for me,
But then you looked away so quickly before our
eyes conveyed
a thought,
Yet deep down within I am falling in love with
you—
If only you knew or understood the way I feel
about you
That would be so comforting to me.
The part that hurts the most when I think of you,
Is the feeling that probably you think of me the
least.
So far you have done nothing, for me to believe
otherwise.
If only you knew how eager these arms are
awaiting to hold,
And to feel your lips and body against mine,
But then I realized that is so unlikely
As your world is so different from mine.
Still the thought intrigues me, though the reality
is
way out of line.
I hope someday some freak magical spell could
bring you to me
But that might take the end of time,
Especially if it is the kind of spell that needs to be
motivated by you
Then I guess I would have to wait a longer while.
You do not seem to be very conversational, nor
wish to let
strangers in your life
So if by chance you happened to read this poem
and understand
what I am saying
You will have understood something that is
worth a try.

Latin Day

by Tyra Jones



October tenth was the day that the Latin-American Student Organization (L.A.S.O.) sponsored their annual Latin Day. It was a day of excitement and festivities. The affair was held in the Student Union by the fireside lounge. The fireside lounge was wonderfully decorated with the bright colors of Latin America and flags of the many Latin American countries.

The day was accented with Latin foods and Spanish music. The music helped to capture the atmosphere of Latin Day, while the different tasteful dishes enhanced it.

One might have thought that the Dube's rally would have put a hamper on Latin Day, well it didn't. It seemed to have been an added plus. The rally brought a great deal of people into the union.

L.A.S.O. should be pleased with the turn out on Latin Day. It's fair to say that Latin Day was a big success.

ETHIOPIA

by Monica Caleb

Ethiopia, a country situated in the great continent of Africa, is suffering from starvation and disease. Those who are suffering the most are the elderly and children under the age of five. Of the remaining, most suffer from underdeveloped brain growth, stunted growth, or retardation due to malnutrition. In the case of pregnant women, many give birth to underdeveloped and premature babies weighing less than three pounds. Some of these babies are delivered as still borns. Although this country has been crying out for international aid within the last decade, it was only recently that their cries were answered.

INTERNATIONAL AID

Ethiopia received aid from many countries. Food and other supplies were shipped. Doctors and nurses were also sent to tend to the people's illnesses. The Ethiopian government stands accused of violating promises that it made to Western Aid Donors, particularly the United States. These promises included that food and other supplies were to be distributed to all starving Ethiopians. The Ethiopian government replied by saying that they do not want to deliver food and other supplies in unsafe places. What Western donors would like to see is more strenuous effort by the Mengistu government of Ethiopia to save more lives because only

70% of victims received. Ethiopian Jews, known as Falasha, were smuggled across Sudan and the government has been accused of "closing its eyes" to the Falasha exodus in return for weapons and money from Israel.

SYSTEM OF GOVERNMENT

Many Ethiopian refugees are fleeing not only because of the starvation, but from the policies of the Communist Government of Lieut. Colo Mengistu Haile Mariam which is backed by the Soviets. These refugees fled to the neighboring Sudan. There are guerillas fighting against this government. They insisted that Mengistu's tactics contributed heavily to the famine because the government, in trying to resolve its political problems, bought guns and ammunition with numerous grants that they were given. Soviet Ships bearing military equipment are allowed to unload first, while famine aid ships wait an average of nine days before unloading. Also, the government refuses to allow food of medicine to reach starving people in northern Tigre and Eritrea because that part is controlled by anti-government rebels.

The Ethiopian people are suffering from starvation and the politics of the Mengistu government. In order to resolve these major problems, aid and political relations must improve between the people, nationally and internationally.

H.C.O.P. at Stony Brook

by Camille Nelson

All minority students on campus interested in a health career are being offered a helping hand by Stony Brook's Health Careers Opportunity Program. This program is headed by Mike Molina and is located in the office of Undergraduate Studies in the Library. The Department of Health and Human Services has funded these programs around the country to specifically encourage minorities interested in health related fields. HCOP Coordinator Mike Molina says, "The Schools of Medicine, Dentistry, and Allied Health all recognize that they don't have a good representation of minority students. One way for them to address this is to work closely with HCOP." Indeed, HCOP has an Advisory Committee that is made up administrators and practitioners from Stony Brook's own Schools of Medicine, Dentistry, and Allied Health. They offer their services to help HCOP satisfy its 5 main objectives.

Those stated goals are as follows:

- (1) RECRUITMENT of minority and disadvantaged students interested in health careers;
- (2) EDUCATING these students about their chosen fields;
- (3) FACILITATING THE ENTRY of these students into a health profession school by enhancing their competitive skills;
- (4) FINANCIAL AID information and counseling;
- (5) RETENTION activities such as tutoring and study groups to ensure that the student completes the program.

Stony Brook's program is in its third year and Mike Molina says of its progress, "We have a very good program. It has gone through some very fast development in a short period of time. We now know what Stony Brook students need and want." The services that HCOP will offer this year are impressive. A series on Career Seminars will explore the following topics:

FALL

Professional School Life - a look at the experiences, requirements, and intricacies of the Professional school setting. October 24

Prime Time - includes programs by the School of Allied Health and other prime time activities. November 13-23

Undergraduate Preparation for the Allied Health Professions - a presentation by advisors from Stony Brook's School of Allied Health Professions. November 7

A Career in Pharmacy - exploring a less-publicized profession. held on November 21

Summer Enrichment Programs - a guide to summer programs in New York and around the country. December 5

SPRING

Health Careers Conference - a major regional conference with recruiters from various Professional Schools. February 27

Application Process - the correct way to apply to Graduate Health Professor Schools including mock interviewing sessions. Feb 27

National Minority Fellowship Program - visiting representatives of this program that gives financial aid to minority students in Professional School. March 6

Alternative Careers in Health - a look at Social Work, Public Health, and Administration in the health field. April 10

HCOP students can also receive academic and career counseling and participate in study groups and tutorials. "We have a staff of experienced part-time academic specialists in Science (Biology and Chemistry), in Mathematics, and in English" says Molina. He also plans to invite representatives from various Medical and Dental Schools to address students at Stony Brook. Field trips to health related institutions are also being planned. An especially attractive feature of HCOP will debut this year. It is called the Shadowing Program and it involves HCOP students spending a day with a health professional from Stony Brook's Schools of Medicine and Dentistry and Allied Health. The student will be able to see first-hand what a typical day is like in the field of his/her choice.

Does HCOP sound too good to be true? Well it does to a certain Congressman Quayle. Continuing the Reagan Administration's assault on higher education, Quayle has proposed an amendment that would drastically reduce the number of HCOP programs around the country from 50 to maybe 15. As Congress deliberates on the Quayle Amendment and the budget of the Department of Health and Human Services as a whole, Stony Brook is in the process of applying for continued funding. Minority students should take immediate advantage of this program in order to better their chances as a health professions school applicant and also to establish Stony Brook's HCOP as a viable program worthy of funding. "Our career seminars are open to all students," says Molina. Non-HCOP students can also receive counseling and health career information. However, only HCOP students can receive tutoring and participate in the Shadowing Program. Minority students and students from disadvantaged background with at least a 2.5 GPA and a demonstrated ability in math and science should apply. All minority students interested in a health career are welcome to visit Mike Molina and staff in E3320 of the Main Library or call 6-4076. Encouragement and support services await you.

Solidarity with The South African People

By: Karla Atwell

The Union Auditorium was sparsely filled with concerned individuals during the Solidarity With The South African People program. This program was sponsored by the National Alliance Against Racist and Political Repression, Suffolk Chapter, and the Minority Planning Board. Guest speakers before this racially mixed audience included Dr. J.A. Williams, Charlene Mitchell, National Alliance Against Racist and Political Repression, John Ercourt, Chairman of the Suffolk County Chapter of the N.A.A.R.P.R., and Dr. E.F. Dube. Although the film "Six days in Soweto" was canceled, the film "I have struck a Rock" was shown. The following includes the highlights of the above-mentioned speakers.

Dr. J.A. Williams, who is presently teaching a class on South Africa, enlightened us as to how the South African legal system works to support apartheid. Williams explained that South Africa is really not participating in reform, except by euphemism. Now they are denying the existence of apartheid by calling it something else. "Apartheid is a vast and complex piece of social information which the South African government is smoothing out, not eliminating."

In order to support the laws of their 'racist' regime, South Africa has created a judicial system which calls anything that doesn't support apartheid communist. The legal system also allows the imprisonment of suspected subversives for up to 180

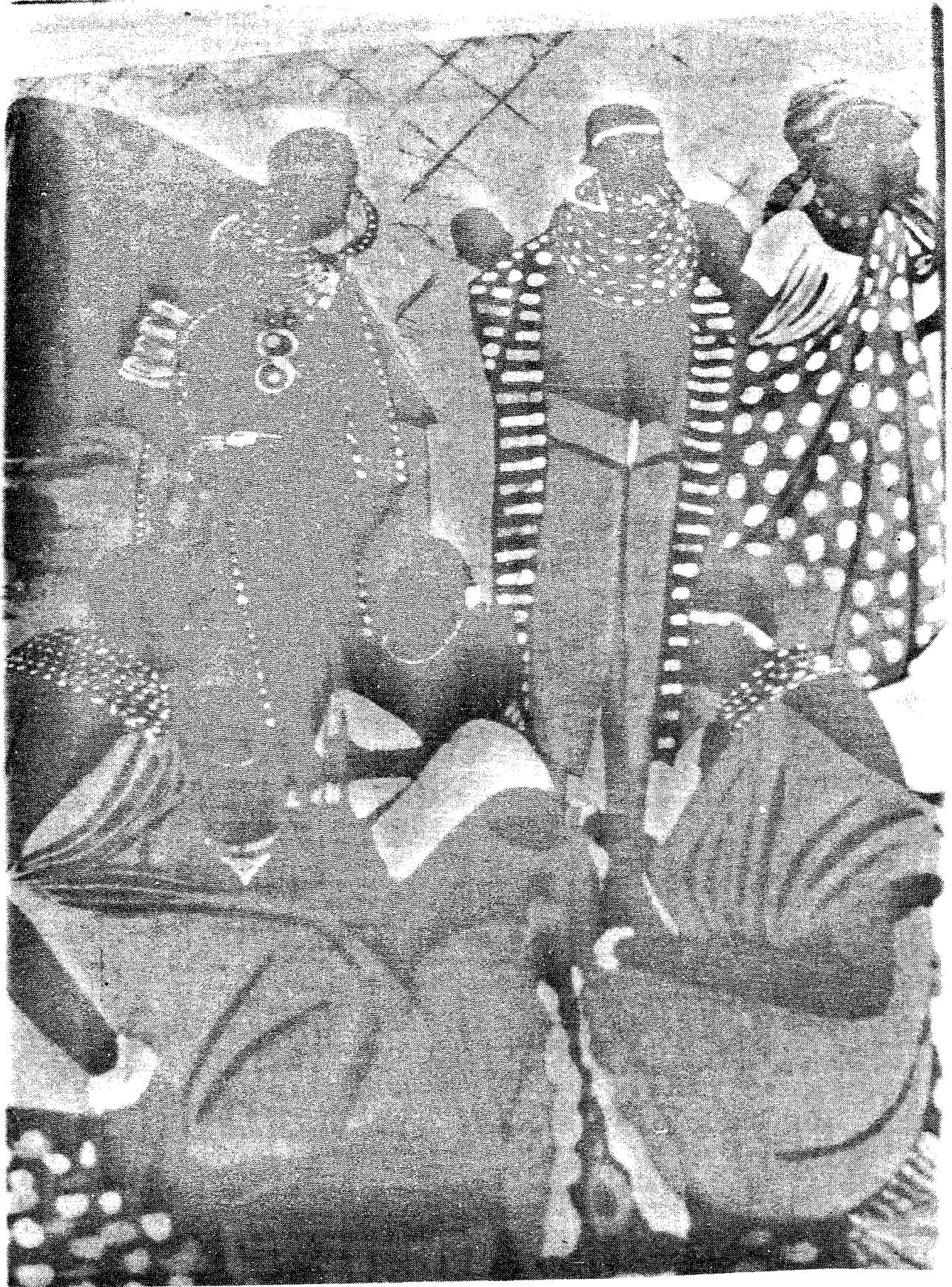
days without formal charges. When a South African police chief was asked which statute he had used to keep a man in chains for two days, he replied: "We don't use statutes."

Charlene Mitchell drew important parallels between the South African economy and the U.S. economy. The United Nations has declared South Africa an outlaw nation, but the United States is still South Africa's number one trade partner. Mitchell declared that South Africa must be abandoned by the United States.

John Ercourt discussed his organization as "a coalition of individuals and organizations protecting people's rights to organize." The Suffolk county chapter can be reached for membership information at 643-6228 or 665-6099.

Dr. Dube discussed the inner workings of the struggle for freedom in South Africa. Black South African children have become a prime force in the struggle to free Black South Africans. Every time one child is killed five more rise to take his place. Dube further explained that divestment would hurt .0005% of the Black South Africans by the State Department's own estimations. Obviously the majority of South African Blacks would be unaffected.

The South African struggle for freedom is on-going without a day going by in which Black people do not struggle for their freedom. Students must make themselves politically aware, and they must work towards America's total divestment from South Africa. The struggle continues, and it can be won.



**BLACKWORLD
"KNOW THYSELF"**

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Ivory--Sapphire Pageant

by Katia Lundy

Judges may I have the envelope please?.....
And the winner is.....

No, it wasn't the Miss America or the Miss Universe Pageant, it was Stony Brook's own Ivory--Sapphire Pageant.

On Friday October fourth, Phi Beta Sigma and Zeta Phi Beta presented their sixth annual Ivory--Sapphire Pageant. The spectacle, which was held in the Union auditorium, was hosted by Vincent Brooks and Nilda Rivera.

After having gone through interviews and auditions, seven young ladies were chosen to be contestants in the yearly pageant. The seven participants were Monique Collins, Marie Hilaire, Lynette Jefferson, Joann Jones, Alona Malloy, Avril Williams, and Valerie Woodbine.

Following the normal introduction of the contestants, the seven participants united together to perform a combined monologue and dance, which was created and directed by Miss Sharon King. The routine was uniquely portrayed and clear in its message.

This years contestants were well rounded in their abilities. Talents ranging from vocal to dance adorned the stage. Monique Collins was the first contestant to perform her individual act. Monique executed a dance routine to Harold Faltermeyer's popular hit "Axel F", which was adequately done. Marie Hilaire was quite original in playing the piano. Although the audience was a bit ill at ease, Marie captured their attention as she continued to play the melody. Whitney Houston would have been honored to hear Joann Jones sing her top 10 hit "Saving All My Love". Joann's voice was filled with such depth and quality, that it made the auditorium vibrate. Before starting her routine, Valerie Woodbine dedicated her



dance to the struggling individuals of South Africa. "I wear a mask", was Alona's opening line when she chanted her poetic piece. Avril Williams' skit was not majestic, but her efforts were apparent. Lynette Jefferson chose to recite a poetic piece entitled "Blackness", which was both humorous and captivating.

One could sense the tension thick atmosphere when the host, Vincent Brooks, asked the judges for the envelope to announce this years winner. Vincent finally broke the tension as he declared Lynette Jefferson as this

years Miss Ivory--Sapphire. As Lynette received her hugs and kisses of congratulations from her colleagues, tears of joy came from her eyes.

The night ended with Marie Hilaire proudly taking home the congenial award, Joann Jones the runner-up, and the New Miss Ivory-Sapphire, Lynette Jefferson.

As the contestants and organizers of the event trooped on stage to take their bows and receive bouquets of flowers, the audience gave them a thunderous ovation.

A Home Away from Home

U.N.I.T.I./Cultural Center

Susan Powlette

Close your eyes and picture this, picture not having a place where you can study after midnight. A place where you can't meet after midnight, where you can't talk or play as you wish or a place where you can't rehearse for a show as you wish. Now picture you, a Black at Stony Brook, in the dark, and no place to go after midnight.

This was the picture for our Third World Students a few years ago and it is indeed a pleasure now, that only when we close our eyes we can picture this.

The U.N.I.T.I. Cultural Center is that dream come true. With the help of progressive third world students, and faculty, the Cultural Center is still there for you in the Stage XII Cafeteria.

The Cultural Center features a library, a study lounge, typewriter room and an office. The library is used for club meetings or public and personal meetings. There are occasional

speakers, film showings, videos and conferences that are also held here. The library's main purpose however is for studying and we have college work-study students and interns who open and close the library. The study lounge which is right outside the library is used for late hour studying and there is never a limit on your welcome. The typewriter room is there whenever you need a paper typed and it is also opened along with the library. The office is available only to club leaders and the cultural center files and mailboxes are kept there.

Along with these things that the Cultural Center have to offer you it also offers security, protection and privacy. Unlike the other facilities on campus you will never be a stranger or a trespasser on these grounds. The people you meet here will already be your friends and you will find that you have much more in common with these people who you don't know. The Cultural Center is ours to utilize and upkeep because it is our home away from home. Where else can you go and talk, play games, or just hang out with no fear of having to leave. The

Cultural Center even supplies you with these games that you use and during our game nights, you can spend an evening of fun, games, music and movies with us.

Finally the Cultural Center is a place where we can express ourselves culturally. It is no secret that as third world students we have an abundance of culture just waiting to come out and be shared. Where else is more appropriate than the place we call home. An example of such sharing is Kwanza. Kwanza is known as Black Christmas and is completely expressed in the Cultural Center during December. Another great cultural contribution is Black Womens Weekend which is put together in the Cultural Center. There are many more culturally enhancing clubs and events that I have not mentioned but now it's up to you. Come by and find out what else we can offer you. Our doors open at 4 p.m. Mon.-Thurs. So don't be afraid to stop by. It's your home too.

African American Students organization General Body Meeting every tuesday
6 p.m. upstairs in the Cultural Center

the Caribbean Students Organization
Cherish the memory
of the Late Great Maurice Bishop
and the Fighting Spirit of the Grenadian People.

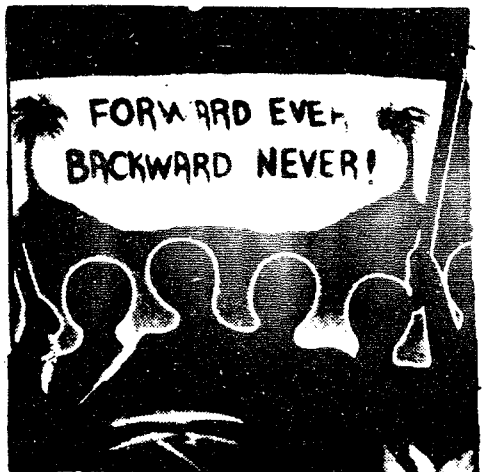
The Ladies of Delta Sigma Theta Sorority inc.
Pi Delta Chapter
Present "A Positive Reflection
A Formal Rush
Oct 20, 1985, Union room 226, 8:00 p.m.

The Haitian Students Organization
Presents
Haitian Day
on
Friday Nov. 8
Festivities include:
Art exposition, Food sale, cultural movie,
and not to mention our
SUPERPARTY
Definitely the event of the semester....

African American Students Organization
General Body Meeting every tuesday
6 p.m. upstairs in the cultural center

U.N.I.T.I Cultural Center
Presents Fun and Games Night
Music, Refreshment, Spades Tournament and Videos
Thursday, Oct. 24, '85
Come out, meet people, and enjoy
especially freshmen.

U.N.I.T.I / Cultural Center
Presents
Club U.N.I.T.I
Dinner Dance
Live Band "Penetrations"
Reggae
Jazz
Blues
Rhythm



Question: How would the Stony Brook community and the A.F.S dept. be affected by Dube's absence if his appeal for tenure wasn't revised?

By: Marie Carline Hilaire

Name: Eric Porte
Year: Junior
Major: Liberal Arts



With Dube's absence, we would lose a model and a leader leaving us with no choice but to strive for our goals even harder without constantly being put down by the majority.

Name: Peter Smith
Year: Junior
Major: English



This would probably prove the lesser of two evils in that there is no blatant admittance of racially influenced non-objectiveness. The other side of the coin is relentless, irreversible, moral and social unrest of the Stony Brook campus.

The Roving Photographer

Name: Lisa Renee Carter
Year: Sophomore
Major: Pre-Med



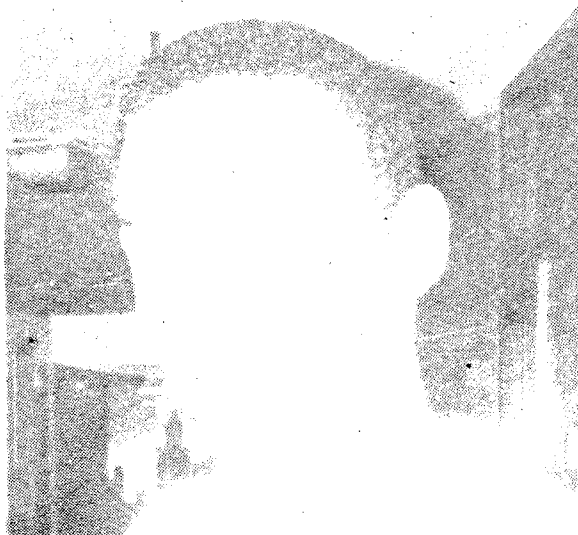
I feel that the Stony Brook community would be less aware of political happenings. We would lose a professor who teaches the students how to think for themselves on political issues and interpret them how they see fit.

Name: Michelle Williams
Year: Sophomore
Major: Nursing



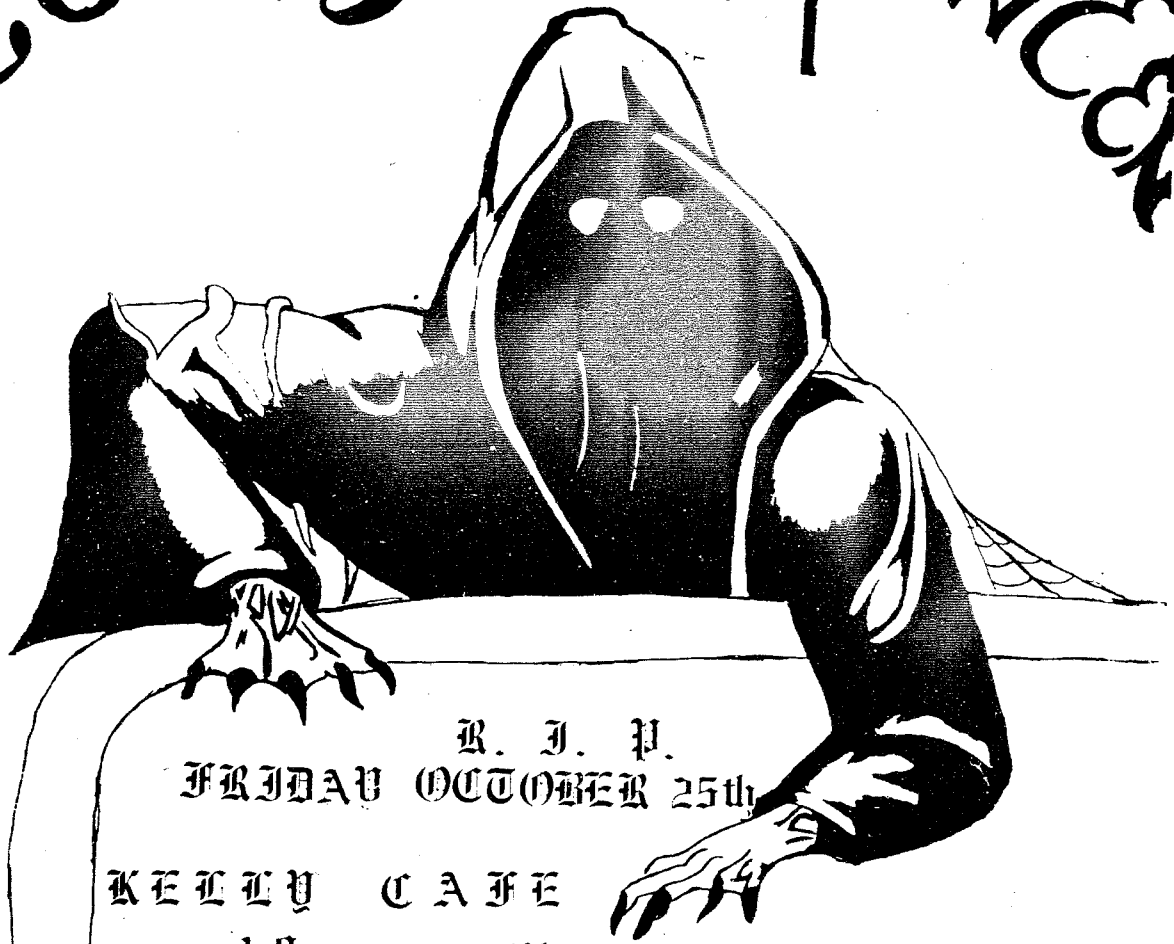
"The community would not be aware of South African issues taking place today which are necessary to enforce a feeling of unity among the minority community.

Name: Reginald Bernagene
Year: Freshman
Major: Applied Mathematics;



Dube's absence would greatly affect the students of Stony Brook who desire to be aware of political issues occurring in South Africa; his non-bias approach of teaching the touchy subject of racism.

COSTUME HALLOWEEN



R. J. P.
FRIDAY OCTOBER 25th

KEEY CAFE

10p.m. until

\$2.00 w/s.h.i.d.

\$3.00 w.o.s.h.i.d.

drinks will be sold

disc on one side

prizes: most scariest

most outrageous

most unique

reggae on the other

SPONSORED BY
AFRICAN AMERICAN STUDENTS ORG.



It's Here
M.P.B Presents
Cultural Day
on Nov 1st
in The Combined Efforts
of all the minority organizations
We will bring you the greatest cultural Festival
in the history of Stony Brook
Place: The Fireside Lounge
Time: 10 a.m until 6.00 p.m.
Event: Every thing. You'll love it!!!!

Friday Nov 1st,
In the Union Ballroom
The Minority Planning Board
Brings live and in concert THE SYSTEM
in a dynamic party atmosphere.
Featuring Chuckie Redd of Zanzibar
and introducing
LYTE (featuring the unforgettable Lace)
Party: Starts at 9:00 p.m.
Show time: 11:00 p.m. sharp
Free Champagne BEFORE 11:00 p.m.
Prices: \$7 students, \$9 non-students; at the door.Pri

Sade: A Story of Success

By: Jacqueline A. Simpson

Her given name is Helen Folasade Adu, but internationally, she is known as Sade (pronounced Shar-Day). Her hits include "Hang On To Your Love", "Cherry Pie", "Smooth Operator", and "Your Love Is King." In just a matter of months, "Diamond Life" which is Sade's debut album on Epic Records, went platinum with sales of one million copies. These accomplishments have made Sade's stories one of the years most unique success stories.

Sade was once an aspiring fashion designer and a part-time model. As an offspring of a Nigerian father and a British mother, Sade recalls that there weren't many other blacks where she grew up. She also admits that she didn't live in a particularly depressed area either. Then, what has inspired Sade? "It has been singers like Bill Withers, Aretha Franklin, and Al Green that have inspired me" says Sade. Sade first got her start when she was asked to sing for a funk group called Pride. Sade's sultry lead voice soon helped Pride blossom into the group "SADE." While getting this band together, Sade gives special credit to Stuart Matthewman with whom she has written many songs. She is about to do a national tour and says that she is both frightened and excited at the same time. Sade says that she is not a physical singer. What is a physical singer? Well, a physical singer is the type of singer that likes to run around the stage. Sade says that her emphasis is on music which in turn will generate its own excitement. Sade concludes, "I'm where I want to be and you can be sure, I'll keep working hard to stay here."



Feature On The One

By: Jacqueline A. Simpson

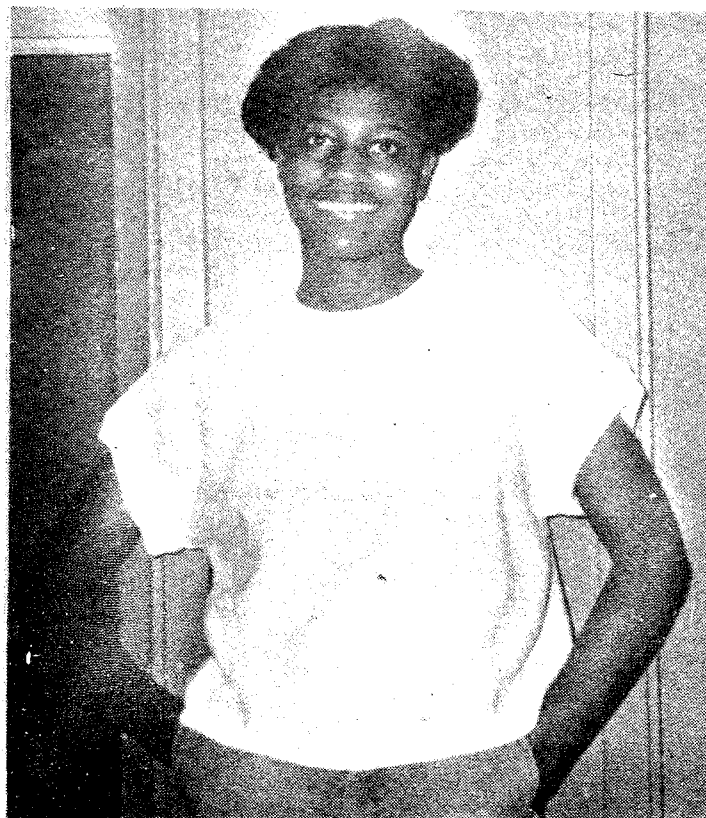
Name: Miss Chenai Karimakwenda
Birthplace: Zimbabwe, Africa
Sign: Gemini
Status: Senior. Applied Math & Statistics major, Business minor.

Age: 21
Activities/Hobbies: Treasurer of Cultural Center (1984-85). Member of Delta Sigma Theta, sorority inc. R.A for Hendrix, Part-time model and costumer, student Judiciary, Gospel Choir Fashion shows (1983-84), designing and sewing fashion clothing.

Message to other Minority Students: Take advantage of the educational opportunity at Stony Brook because the road not always been this easy!

What will you miss most about Stony Brook?: Stony Brook? The cultural diversity of people, and a chance to get myself more well-rounded.

Future Goals: To become a successful operations research systems analyst consultant.



Sports

Mets 1985

By: Darren Jenkins

1985 was a bittersweet season for the New York Mets. It was a season in which the Mets posted its second best overall record in the club's history. It saw the emergence of some more young talents in the outfield and pitching. Although losing some key games to some subpar teams, the Mets played the premier teams very well. The only thing that the Mets did not achieve, for the second straight year, was a trip to the league championship series.

The Mets are the winningest team over the past two seasons, winning 188 games over that span. Last season their nemesis was the Chicago Cubs. But due to an injury riddled pitching staff this season the Cubs were back to their usual losing selves. This season the St. Louis Cardinals made the dream of another pennant flying over Shea just another fantasy. The season, however, started out like the fantasy would finally become a reality. On opening day, newly acquired catcher Gary Carter made a name for himself by hitting a tenth inning homerun to beat the future Eastern champs Cardinals, 6-5. After 26 games the Mets were ready to make some noise with an 18-8 record, but tragedy struck when Darryl Strawberry injured his thumb and was forced to miss seven weeks. During that time the Mets were 20-23 and were forced to chase the Cardinals for the rest of the summer.

Strawberry wasn't the only injury the Mets had during the 1985 campaign. Their number three starter veteran Bruce Berenyl suffered a shoulder injury that sidelined him for the whole season. Centerfielder Mookie Wilson also was lost for a good part of the season with loose cartilage in his right knee. Injuries were basically the difference between the Mets and the Cardinals. Beside catcher Darrell Porter being placed on the disabled list twice, the Cardinals had not starters with any serious injuries.

While these key players were hurt, young players from the Mets farm team Tidewater came up and did an excellent job substituting for the injured regulars. Len Dykstra who recovered from his shoulder injury a lot earlier than most people expected. In fact after watching the patient Dykstra at the plate, Wilson's onbase percentage improved from his previous years in the majors.

Pitchers Sid Fernandez and Rick Aguilera both pitched very consistent ball for the Mets. Fernandez, who was sent down to Tidewater early in the season because of his attitude, came back to the majors and showed the National League the stuff that got him the billing while in the Dodger organization as the Next Fernando Velenzuela. Aguilera struggled a

little during his first four starts, but came on strong in September winning three of his last four starts.

The main thing that made the Mets click this season was the nucleus of the club. Darryl Strawberry, Keith Hernandez, Gary Carter, Ron Darling, and last but not least Dwight Gooden all did as expected or even better.

Despite missing seven weeks and over 50 games, Darryl Strawberry still was able to hit 29 homeruns, a career high, and knock in 79 runs. The question will always be asked, if Strawberry was healthy the whole season, what kind of stats could he have compiled? Next season without any injuries or slumps Strawberry can have a MVP season.

Although Keith Hernandez had off-field problems, he still had his typical .300 plus batting average and outstanding fielding position at first base. Carter offensively had an outstanding year hitting 32 homeruns and knocking in 100 RBI. Ron Darling had a quality season winning 16 games. If Darling can cut down his no decisions, Darling will receive the respect that has eluded him over the last two seasons. What can be said about Dwight Gooden that hasn't been said already. The man is the best pitcher on the planet and is destined to get better. Gooden led the league in wins, strikeouts, and ERA; something that hasn't been done since Steve Carlton did it in 1972.

The Mets are not going to make any major trades like last season, but they can't standfast if they want to win a championship. Three veterans that helped the Mets down the stretch might be ex-Mets for the 1986 season. Because of the emergence of young talents in the infield and outfield, Tom Paciorek, Larry Bowa, and Rusty Staub's days are numbered. Outfielder and first baseman Danny Heep will take over Staub spot as the lefthanded pinch-hitter for the Mets.

As Darryl Strawberry mentioned about next season "it's a must-must season". Let's hope the Mets don't end up like the Montreal Expos of the early 80's. From 1980-83 the Expos had the best record in baseball, but never were able to win a pennant and appeared in the playoffs once and that was during the modified playoffs of the 1981 strike shortened seasons. This upcoming season will be a big one. Let's hope everything comes together for the Mets in 1986. Staub spot as the lefthanded P



Newsday Photos / Paul J. Bereswill

Dwight Gooden, above, made batters hold their breath all season, but Ed Lynch, top right, and Tom Gorman weren't as fortunate.