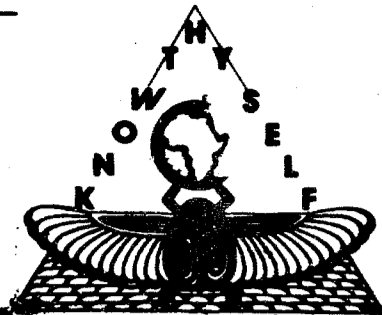


BLACK WORLD



A SUNY PUBLICATION — UNIVERSITY AT STONY BROOK

SEPT. 22, 1983

WELCOME BACK

THE DUBE CONTROVERSY

The Stony Brook Executive community, President John Marburger, Provost Homer A. Neal, and the Dean of Social and Behavioral Sciences Egon Neuburger agreed that Professor E. F. Dube had not overstepped academic freedom. This ruling came as a response to accusations made by Selwyn Troen a visiting Israeli Professor, he accused Dr. Dube of exceeding the limits of academic ethics in the teaching of A.F.S/POL 319 during Summer Session 1 of 1983.

In a letter dated July 15, 1983 to Dean Egon Neuburger, Professor Troen stated his complaint against Professor Dube's A.F.S/POL 319 class. He said that a complaint was brought to him by a student from Professor Dube's class. The name of the student or the complaint he made was not stated in Professor Troen's letter. This raises serious doubt of the existence of such a student.

In the letter, Professor Troen made these accusations of A.F.S/POL 319.

(a) academic objectivity in inquiry and evaluation were transgressed as the instructor, Dr. Dube employed his position for the propagation of personal ideology and racist biases.

(b) the instructor taught that Zionism is racist.

(c) the instructor wanted the students to share his view that there is an identity between Zionism and Nazism.

(d) the course did not follow its planned outline.

(e) Dr. Dube was the only person with information concerning Arab-Jewish history and he used his position to state his views.

(f) the instructor employed sloganeering practice similar to the one used by antisemitic.

(g) the course outline was not handed out the first day of class.

(h) the instructor lacked sensitivity in dealing with the feelings of others.

Professor Dube in a reply to Professor Troen's accusations, said that he found the letter utter nonsense. He said after carefully reading it, he found, "that it was more than nonsense". The letter he said is, "abusive, derogatory, arrogant and full of half truths". According to Dr. Dube there were only two statements that Professor Troen said that had any truth to them. They are (d) the course did not follow its planned outline. Dr. Dube said that he did not "abandon the syllabus" but had only added to the course in the last three years he had taught it. He said he expanded it after discussing it with the Chairman of the African Studies department. Professor Dube also stated that Professor Troen was correct in saying that (g) the course outline was not handed out the first day of class. Professor Troen however neglected to say that a verbal outline was given in class and this was followed by the outline the next two days.

Professor Dube said that the purpose of Professor Troen's letter was to "dictate what must be taught, how, if ever it is taught,....and by whom it must be taught". The reason for the controversy over A.F.S/POL 319 according to Dr. Dube rest on the fact that there are things going on in Palestine that a lot of people don't want discussed. There is a sad situation in the middle East that a lot of people would like to keep a cover on. The full meaning of the PLO is not understood. They are being taught of as a band of unwanted terrorists and this is not necessarily so. Professor Dube said that calling people anti-semitic is used as a smoke screen to scare people away. When asked if he takes any position in the matter of class. He says, "I take no position on the matter, I only give information".

According to Mitch Wagner in an article in Statesman, Governor Cuomo called Dr. Dube's

identification of Zionism and Nazism as comparable forms of racism "intellectually dishonest and pernicious". Governor Cuomo's views on the matter is of little importance. He, nor his aids discuss the matter with Professor Dube. Cuomo's statement can best be explained as hurried guarding of an important matter that he would like to keep covered. The statement was made based on ignorance and fear. Ignorance of what Dr. Dube did or didn't say. Fear of the unveiling if the real situation in the Middle East.

A student, Sharon King, that took the course at the same time of the controversy had this to say on the matter. She said "Professor Dube's class was an extremely enlightening experience. His knowledge of all of the subjects discussed in class was unlimited. He did not give us pretty lacey truism, instead he gave us raw truth, from every angle. It's a pity so many people are afraid of the truth, that will supposedly set us all free. Dube is free!! He never presented a subject from a narrow perspective. He bares no familiarity with the narrow people that have accused him."

The A.F.S/POL 319 controversy could have been easily avoided if the parties involved had discussed their disagreement. Professor Troen confrontation with Dr. Dube through a letter show a little bit of cowardness. This whole matter might have been avoided if the professors had talk to each other about it. In the future, such bantering might be easier resolve if all the channels of communication are tested. Fact and information should also be checked before wild and unfounded statements are made by outside parties.

By Michael Grimes

**Inside: Baraka: New Afs Chairman
Grenada '83 Pullout
Photo Essay
Fiction
and More!**

EDITORIALS

I really was surprised

I really was surprised to see so little people concerned with the continuation of the publication of BlackWorld. It was down right embarrassing. It was a shame. What you do not seem to realize is that this publication is put out for you, yes, you. And for you not to support this effort (turn your back on it as Polity has) is an act that cannot be excused. Not only did this shameful act reflect your apathetic attitude, but it has hurt the publication of BlackWorld.

Maybe you have not noticed that your publication has not been out for some time now. If you have not noticed, WAKE UP!! And do you know the reason why this has occurred or why BlackWorld found it necessary to hold a benefit? If not, you should check it out. Don't you understand how important it is to support each other. I guess not, since so little of you showed up. Please, WAKE UP!!!!!! You not only have a responsibility to others, but most importantly to yourselves which in turn should overflow and fulfill you responsibilities to others in your community, being Stony Brook or home, wherever that might be.

Oh, and please do not use the excuse that you have too much work to do, I've heard that before. Don't you realize that the people who coordinate programs such as the benefit for BlackWorld have just as much work or more work than yourselves. They are students at Stony Brook, too!!!! These programs do not just fall out of the sky, they take alot of time, long hours and hard work to prepare. The funny thing about it is that if more people would help organize programs such as these, there would be more time for these particular individuals to study for their courses. There was a song sung by Kelvin Pizzaro entitled *HE AIN'T HEAVY HE'S MY BROTHER*. Yes, I do agree with this statement to a certain extent, but how much of the load can we allow them to carry, the whole load? Don't you think we owe them the strength in terms of support to carry out some of that load? They do what they do for you! The publication of BlackWorld enhances you cultural, political and social world.

To all of the individuals that attended the Progressive Forum Day in the Union last semester (and I know who you are because I was there also) are you really about progression or looking for it? Why weren't you at the BlackWorld benefit???? The most progressive, most positive people that you would ever want to experience were at this benefit. Among the various progressive people that were participants of the program were: Amirii and Amina Baraka, June Jordan, Les Payne, Roland Noel, Lasana Sekou, Donald Smith, and various other artists. You missed a once in a lifetime experience. You will probably never have the opportunity to experience these "progressive" people at one given time ever again.

The apathy on this campus is pathetic and I just could not keep quiet any longer. To be quite frank with you, it pisses me off. WAKE UP PEOPLE!!!! SUPPORT YOUR PAPER, SUPPORT YOUR CLUBS, SUPPORT YOURSELVES!!!!!!!!!!!!

WHAT'S UP???????????

WITH DEEP CONCERN,
RENEE LIPSCOMB



Welcome back! Classes are back in session and after the usual chaotic start of a fall semester, Stony Brook faculty, staff and students are back in business.

After a long summer of varying experiences: summer jobs, internships, travel, summer school, and unfortunately unemployment, the academic year with all its demands has begun.

Our primary goal with students, is to obtain the best education possible. However, keep in mind that there is valuable education beyond the walls of a classroom. The university has much to offer to those who seek.

Another important goal, should be our continued and renewed efforts to unify and progress as a community.

Black World is an important part of the Black media on campus. We urge you to use it. It is yours!
Best wishes for a successful semester!

Notices

UP-COMING EVENTS (Fall Semester 1983)

Stony Brook Gospel Choir Semi-Annual Fall Concert is tentatively scheduled for November 19th; watch out for announcements.

We, the staff of Black World support Professor Dube.

Congratulations Professor Baraka on your new position as chairman of the Africana Studies department.

PRIME TIME - November 9 - 18. Watch for announcements of departmental events.

KWANZA Celebration is coming in December!

Caribbean Day - November 4 - Watch for announcements and advertisement.

Interested in helping out? Looking for career-related experience? Want to know more about what's available off campus? Then come to

Volunteers Involved Together for Action in Life
Recruitment Week 9/26 - 9/29
Library Rm 0540 6-6814
9/26 Monday 10 AM to 2 PM
9/27, 9/29 Tuesday and Thursday 9 AM to 3 PM
9/28 Wednesday 9 AM to 5 PM

BLACKWORLD

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Editorials Represent the majority opinion of the Editorial Board and are written by one of its members or a designee.

Interviews with Professor Les Owens and Amiri Baraka

Prof. Lew Owens, former chairman of the AFS Dept., responds to an interview for BlackWorld.

by Gerald Seegars

What were your reasons for stepping down as chairman of the AFS Dept.?

I stepped down as chairman of the AFS Dept. because I felt it was extremely important for another member of the dept. to gain insight into the workings of the University administration and to gain practical experience of working within the university structure.

Amiri Baraka will benefit greatly from this experience. It is unusual to have such a talented artist such as Mr. Baraka working as a full time professor; let alone chairman of the dept.

By having more than one qualified person who is capable of handling the responsibilities of the dept. chairperson there will be a unique strength within the dept.

In what new capacity will be serving in the AFS Dept.? Will you return as chairman next year?

I will continue to instruct courses this year at Stony Brook. I will also be working on the African Studies Library, grand developments for the AFS Dept., and working on securing computers for the dept. By relinquishing my responsibilities as chairman I will be able to devote more time and energy towards acquiring those needs.

Yes, I am scheduled to return as chairman for the Fall 1984.

What do you think are the major problems facing Stony Brook students of the black and hispanic ethnic backgrounds today?

Students at SB face a hostile environment both in the social and academic aspects of life here. Many must adjust to Long Island and get through a culture shock due to the alien setting. Many of the systems designed to help students at SUSB aren't equipped to meet the needs of the black students. Also many of the minority students are not taught to study properly or how to plan their course of study in a beneficial way.

You have always been a strong advocate for unity among blacks and hispanics. Going back to last year, what events and campus organizations did you feel played a significant role in fostering the growth of unity and progressive action here at SUSB?

Last year was one of the best years on campus in terms of black awareness.

The speakers and presentations sponsored by the AFS Dept. and the combined effort of some clubs did much to bring out the issues and realities of life here at Stony Brook. It is important that returning students this year pick up the pace and continue the work started last year.

What are your feelings concerning the recent controversy involving Prof. Dube?

Very disturbed, the original facts were distorted and blown out of proportion. I'm afraid some people are attempting to foster conflict between the black and Jewish communities.

The recent allegations are violations of Prof. Dube's academic freedom. Several levels have attempted to manipulate this whole issue with distorted facts.

Would you like to comment on the outcome of the Van Brown affair?

In a community such as Stony Brook there will be from time to time major disagreements. Students should watch these events closely and learn from them. I am not entirely satisfied with the way the issue was resolved. However, some positive effects from the incident are that students are more cautious of who they will designate as their leaders, also it was apparent last year that more students got involved in the campus events, and the so called minority student leaders were able to share their responsibilities. Eager progressive students saying "let me do something, let me share with the responsibilities and the organizing." In addition, because of the Van Brown incident many students came to talk to me personally and discuss not only the controversy around Van Brown and Frank Jackson but other relative issues concerning their life here at Stony Brook.

Amiri Baraka, new chairman of the AFS Dept., responds to an interview for BlackWorld.

by Gerald Seegars

As acting chairperson of the AFS Dept., what do you hope to accomplish this year in terms of the dept.?

This year the goals of the AFS Dept. are to strengthen the dept. by letting the members of the dept. do what they do best. We want to publicize more to attract students from all backgrounds not just black and hispanic students. Most of the students at Stony Brook need to take AFS courses to better understand and deal with the racism present at Stony Brook and the world in general. Another goal of this dept. will be to interrelate with other depts. and programs on campus. In addition we want to sustain last year's level of student and faculty participation in campus events and functions.

Last year was a banner year for guest speakers. Kwame Ture (Stokely Carmichael), Dick Gregory, and Margaret Walker were among an outstanding group of speakers. What's in store for this year?

On Oct. 5 we will introduce Glenda Dickerson to the campus community at the culture center. Glenda Dickerson is a new member of the theater dept. We will have the musician Gracion Maneon, novelist Nathan Heard, poet Quincy Troupe, film maker Sinclair Borne and my wife Amina Baraka will be here this year.

In Feb. which is black history month we will have four weeks of festivities and programs. We will also plan events for International Women's Day which is on March 8. There will be a stress by the dept. to maintain a balance between political and cultural events. We will introduce several new black artists to the Stony Brook students this year.

Could you elaborate more on the culture center? What are the goals and hopes of the culture center?

Roderick Owens is the man to talk to about the cultural center, but to briefly state some of the objectives of the cultural center it is to be a place where all nationalities can come together, interact, find out about one another by creating programs. The cultural center is not exclusively for black and hispanic students but for everyone on this campus. The cultural center may be able to extend some of the tasks undertaken by the United Front last year.

What is the official position taken by the AFS Dept. concerning the recent allegations that Prof. Dube compared Zionism to Nazism in the course AFS/POL 319 Politics of Race?

We support Fred Dube, we believe what he is doing is absolutely correct. We believe he used sound he used sound, fundamental material in his course and we are pleased by the actions of the University Senate to uphold academic freedom.

The issue of anti-Zionism is what many of the critics of Fred Dube are concerned with. We will not be intimidated by these forces. There will be no change in his course unless Prof. Dube makes these changes himself. We hope this is the end of it but we will support Fred to the end. A memorandum will be sent out soon to the students that will clarify and reveal to the students the original intent of the allegations made by Selwyn Troen.

It is important to note that this University cannot be anti-Zionist! But it cannot endorse it either!

Baraka what do you think of the revolution of Grenada and the new gov't headed by Maurice Bishop?

The gov't of Grenada is very progressive which brings them into conflict with the right wing gov't of the U.S.A. because of the positive indications of success by this gov't that defies the U.S. Our gov't is trying to harass Grenada at every turn. The U.S. wants everyone else to be their slaves. Self determination by any country will lead to hard times with the U.S.

Could you briefly describe Marxism and tell us why you have adopted this philosophy as your own?

Marxism is a science of Revolutionary Socialism. It's a science against capitalism, exploitation of people. Marxism is a method of destroying it. Marxism is a science that takes present realities into account and the marxists must deal with these problems in order to bring in a new and just society.

Marx, Lenin, and Mao-Tse Tung all upheld this theory and made revolution.

Black people all over the world are at the bottom. We need to make revolution. **Continued on p. 12.**

the Stereotyped black Image in "Forty-Eight Hours"

by Satrina John

The fairly well known movie, "Forty-Eight Hours," starring Nick Nolte and Eddy Murphy was recently shown in lecture hall. To the good advice of my friends I decided to see the movie because it is thought to be funny. Unfortunately, after seeing the movie my opinion was contrary to that of my friends. "Forty-Eight Hours" was not at all funny to me for I detested the Black stereotyped image the movie presented.

Yet I admit that I was impressed by Murphy, the man himself. His sensitivity, shrewdness, enormous talent and potential to be one of the best Black actors ever is exciting in that Black actors once again may have a chance to return to film. In this movie, however, a lot is being said about Blacks and it is imperative that you be conscious of what is being said.

The movie begins with Nolte getting Murphy, who has been convicted for robbery, out of jail to help catch two cold blooded murders who are involved in the robbery scam in which Murphy was a participant. The two, Nolte and Murphy, are portrayed as buddies except Nolte does not treat Murphy as such. Instead, Murphy is treated as an inferior in that Nolte disregards Murphy's demand to work equally as a partner.

Moreover, Murphy is treated with little respect. After bragging about his five hundred dollar suit, his Rolls Royce and the large sum of money he received from the robbery and intends to spend once he is through serving time, Nolte insults him by telling him that he will never have class because class cannot be bought. In attire Murphy looks like a gentleman but his behavior, attitude and street education does not go along with the traditional ways of a gentleman. Is this part of the movie telling us that inspite of how much money we accumulate we will never be viewed as men and women of this society? Instead, will we always be viewed as "the other" and "the alienated of society?"

Murphy's approach to get into bed with a Black sister for a few hours is less than attractive. He tells her that he has just been released from prison and that he wants some "trim". She, on the other hand, replied, "couldn't you ask me any better." This shows a lack of respect for the Black woman on the part of the Black man. More important it shows that some Black women are not particularly fond of that kind of approach.

On the broader level it is apparent that the media insist on portraying Blacks in a stereotyped and humiliating manner. My question is

did the Black image portrayed have to be negative? I understand that "Forty-Eight Hours" is supposed to be funny but do Blacks have to be degraded in order to make the movie funny? The media refuses to show positive images of Blacks and this indicates that we are still not viewed as equals or with dignity by some of our white counterparts.

Even if the stereotypical image portrayed by Murphy is true I see no reason to be in favor of it for our Black children are in need of a positive role model with which to identify. I think almost any mother would like to know that her son/daughter is being told that they can be a lawyer, doctor or teacher instead of an ex-convict.

To say "Forty-Eight Hours" is a good movie and brush it off as being funny is equivalent to saying that it is alright to treat Blacks the way Murphy is treated in the movie. Movies do not exist just to be looked at. Instead they serve a purpose in society. They make comments about people and society. These comments are often crucial and pertinent to our lives and our future. In actuality, they play a major role in promoting values and attitudes which influences our behavior in reality. Hence, we are placing ourselves in a precarious position when we go along with the negative view that society holds of Blacks. We are giving them the power to define who we are instead of doing it ourselves.

con't on p. 12

Thoughts....A Weekly Issue

Some students, faculty and staff will hopefully be surprised to see how often and regularly BlackWorld will be coming out. The truth of the matter is that BlackWorld is a bi-monthly newspaper and this semester we are trying our best to present an issue to the community twice monthly. In the past we have had lots of problems. Firstly, we had a very small staff. Secondly, we didn't and still don't have our own typesetting machine so we had to depend on the Press, which proved very undependable and now Statesman which is very expensive. Yet still BlackWorld lives through sacrifices of the students on the staff.

The question this article is raising and would like to answer is: Do we need a weekly issue of BlackWorld? The answer is yes, of course we do. Why, some people may ask. Well for one, BlackWorld is a newspaper that serves the needs (that is inform and report) of the minority students on campus. Since there are important events and activities continually going on around us, we need to be up to date on what's going on. There were times in the past where activities by the student government or administration should have been responded to by students immediately after they occurred. But because you didn't find out until about three weeks later the response did not have the effect it probably would have had it been earlier. Secondly, different organizations and programs put on shows, and have speakers. The community needs to be informed ahead of time to insure that these events are successful in every aspect. Therefore it is in fact necessary to have a weekly publication of BlackWorld since it is an educational, political and social newspaper for the minority students.

One may ask is it possible? Of course it is possible. But only if there is an input from the community. When I say an input by the community I mean more students will have to join the staff in every area since we need writers, typists and people to help with the layout and distribution of the newspaper. There has also been the need to have some input into the newspaper by faculty and staff. In fact, this can be one way faculty and staff can reach out to the students (who really need help but don't know who and how to approach them.) Clubs or organizations should also see that they have an input even if it means that each club have one member on the staff (this way insuring a diversity in the issue.) This means that BlackWorld would reach out to the African, Afro-American, Caribbean, Hispanic, and Haitian community.

The only problem which can probably be foreseen is the ever existing money problem. In the past BlackWorld, as all other minority students organizations, has been underfunded to say the least. Every year just like other minority student organizations, BlackWorld has to go back to Polity to ask for more funds before the year is over. However, with the support of students, faculty, and staff this problem could be brought to an end. This semester the business manager and the advertisement managers are trying to come up with projects that would make BlackWorld less dependent on Polity in the future. One student summed it up in one word when asked if BlackWorld should be a weekly issue. His answer was "Definitely."

The Press started as a bi-weekly publication after BlackWorld and it is now a weekly newspaper. This could be taken as a sign of stagnation. It is time for us to move forward. We DEFINITELY need a weekly issue of BlackWorld.

by Roland Noel

Editor's Note: The writer is a recent graduate of Stony Brook.



Male-Female Relationships: A Critique

by George Roberts

In the context of our contemporary, technological society, we find that healthy interpersonal relationships involving men and other men, women and other women, and men and women, are being relinquished to human exchanges that reflect the consumerism upon which our system thrives. Interactions between individuals, often times, are based upon selfish notions of individualism and egocentrism. We are products of alienation and frustrated human endeavors which foster the idea that each person must enter into relationships with others that provide some compensation for our inability to reach our human aspirations under a capitalist system.

In addition to the alienation that most people experience under capitalism, the extra burden of racism creates an environment for blacks which attempts to negate the few sources of validation for an individual's self-worth and humanity-- culture and the family. It is within this larger societal context, then, that black male-female interpersonal relations must be viewed. The major premise being set forth is that patriarchy and its attendant justifying ideology--sexism, and racial exploitation and its accompanying racist ideology, interact together to stabilize the existing power relations in our society. To the extent that this premise is true, then any attempt on the part of individuals to become more human, must ultimately be an attempt to change these power relations.

We find ourselves, as blacks, in a most tenuous position. Our efforts toward collective self-determination -- power -- are constantly being thwarted due to the apparent all-pervasiveness of racism. Nevertheless, we seek expression of our humanity within a racially restrictive and repressive society. It is this striving for humanity that necessitates our remediation of not only the racist social structure, but also the immediate conditions we meet within our community and families. Therefore, it becomes incumbent upon us to take control of, and make changes in, the areas of our lives that immediately affect our interactions with each other.

Some scholars, both black and white, posit the notion that black men and black women distrust, and even hate, each other. Such an extreme position is unwarranted, as evidenced by the continued bonds of affection between black men and women. This notwithstanding, we are compelled to recognize that there are barriers to healthy relationships between our men and women. And although we unhesitatingly place much of the blame upon a racist social structure, we, at the same time, admit that we engage in behaviors which are counterproductive to the goals of our community, and, therefore, we seek to modify these behaviors.

An Afrocentric perspective (one that is based on traditional African philosophy) views male-female relationships as the fundamental unity of the African community. Afrocentrism holds that every aspect of life is interrelated: humans are one with nature; the individual exists because the collective exists. Dualities exist, but they do not become dichotomies. Thus, males and females within the Afrocentric context enter into a shared relationship which results in strengthening the community.

In contrast, under capitalism we find that di-

chotomies abound. Divisions are useful to capitalism because where there is division, the possibilities for exploitation become more certain. Therefore sexism is useful to capitalism because it divides men and women into totally different beings. The consequence is that not only are women oppressed because of sexism, but men are at the same time oppressed and oppressors.

In the context of patriarchy under capitalism, black men are socialized into a system that requires them to be oppressors as males -- to dominate women. This oppression is necessary so that women do not become strong competitors with men for the real power in society: education, jobs, and income. But racism operates to limit the black man's access to these sources of power, the result being that black men never reach their full capacity as men under capitalism. Nevertheless, capitalism does offer to black men a consolation prize. That is, black men can experience "power" vicariously through an identification with male power which is derived from the domination of women. Black men, therefore, are oppressed by a racial system which limits the life opportunities of both black men and women, but they become oppressors by identifying with a sexist ideology which has as its chief purpose the restriction of the life opportunities of women in general, and black women in particular.

Sexist ideology defines men in contrast to women, and vice versa. Men become defined against an ideal standard of masculinity which asserts, among other things, that they cannot be men if they fail to meet this standard. Given the benefits of power that accrue to most men in our society (it is said because of their maleness) the threat of losing one's "manhood" becomes a threat of losing power. So that we find that men strive very hard to be men, and society says that the only way to accomplish this is to be masculine.

Now, what qualities are inherent in this concept of masculinity? The primary roles of men as masculine become that of provider and protector, and the behaviors and attitudes that are expected to be breadwinners, aggressive, strong, intelligent, and powerful. Emotions and attitudes such as fear, compassion, and sensitivity are eschewed as less than masculine.

In order to better define what men *are*, there has to be a contrast to another group, women, which defines what men *are not*. For a man to be a man, a woman must be a woman -- the two role definitions are intimately linked. If men are kept from demonstrating the "softer" aspects of their being, then women are denied those behaviors and attitudes which are defined as masculine. Thus, women are socialized by an ideal standard of femininity which prescribes for them such traits as nurturance, passivity, tenderness, and compliance. At the same time, this ideology proscribes for women qualities such as assertiveness, ambition, and strength -- and these are said to be threatening in women because they inhibit the expressions of these same behaviors in men.

Both men and women, however, are capable of behaviors that go beyond their perspective role definitions. Men are strong and weak, aggressive and gentle. Women, by the same token, are both passive and assertive, compassionate and unsympathetic. Human beings

are capable of a full range of emotions and behaviors, and many times it is the notion of masculinity or femininity which restricts full self-expression of these traits in men and women. Again, this functions to make us more susceptible to exploitation under capitalism. To the extent that we are denied full self-expression, we become more manageable participants in a system which must deny our humanity in the interests of profits for a few.

Society's definition of male-female relationships begs the question, is the only way a man can be seen as strong and powerful is when he is dominating a woman? Angela Davis, in her recent book *Women, Race and Class*, makes the point that during slavery men and women worked in the fields side by side and when they went back to their homes, they continued to share household chores. Are we then to believe that black men were not viewed by themselves and black women as men because they worked as equals with their women? Because black women saw that they were equal to their men, did this mean that black men were seen as weak men?

The position being put forth here holds that a man can be a man *only* when he is equal to a woman. It is precisely when we accept the definition of man as masculine, which inherently means that man is over woman, does man become viewed as less than a man when he enters into an equalitarian relationship with a woman.

We are not talking about black men as the enemy. This cry is the first one heard whenever we begin to question male dominance in the black community. As though the black community is somehow exempt from sexual oppression -- the implication being that the *only* oppression of black women as women emanates from the larger society. Given the fact that black men buy into this society's definitions of masculinity and benefit from the domination of women by men, then it is illogical for us to deny the black male's responsibility to work together with black women to change these power relations both within and outside the black community.

These men (and women) who decry attempts to challenge male domination within the black community are either reacting defensively -- as they fear that the status quo might be changed and therefore disrupt what little harmony there is in the context of inequitable relationships; or these individuals have not formed a sophisticated analysis of oppression -- one which informs them that to the extent that we have any segment of the black community oppressing any other segment, then the oppression of *all* of us is thereby further secured. It is only through more healthy interactions between black men and black women can we hope to both end our current oppression under this system, and have the possibility of developing a new society which meets the needs of all of its members.

(Editor's note: George W. Roberts is an Instructor, Africana Studies; Ph.D. candidate, Psychology Department)

Grenada '83

Eleven Stony Brook students, consisting of graduates and undergraduates from various departments participated in an internship in Grenada, West Indies this past summer. This internship was initiated by the request of Stony Brook students for the Africana Studies Program to develop an overseas program in the Caribbean region. Sponsored by the International Programs Office and the Africana Studies Program, the internship lasted for a period of six weeks. The Grenadian internship served the purpose of giving students the opportunity to experience life in an underdeveloped "third world" nation. Under the instruction of Ms. Carolyn Brown, Director; Dr. Richard Williams, Assistant Director; and Yvonne Singletary, graduate student in the Department of Psychology and in the School of Nursing who supervised the health projects, students were assigned to field placements according to their academic discipline and interests. Co-ordination in Grenada took place through the International Relations Division of the Ministry of Mobilization.

In this article I will attempt to give a personal report on my experience in Grenada. I feel honored and privileged to have been part of this experience and to have had the opportunity to participate in such a progressive and revolutionary process. When I think of Grenada I feel proud; proud to know the people of Grenada are struggling to build and maintain a just society that is run for and by the people. Being part of this process has helped me to enhance my personal, as well as academic development in many ways. However, in order for the community to understand this experience, I feel it is necessary to give a brief description of the history of Grenada and what is taking place there.

Grenada is a very small island of 120 square miles (21 miles long and 10 miles wide.) It has a population of 110,000 people which consists of eighty-four percent Black, eleven percent mixed, three percent Indian and less than one percent White. The Grenadian economy relies heavily on the exportation of agricultural crops as cocoa, nutmeg and bananas.

On March 13, 1979, this small country had a very important and historically significant revolution; important and significant because it was the first revolution to take place in an English speaking Caribbean island. The Grenadian masses, under the leadership of the New Jewel movement (Joint Endeavor for Welfare, Education and Liberation) revolted against the oppressive, backward, dictatorial leadership of Eric Gairy who ruled Grenada for the greater most part of the period between 1951 and 1979. The NJM headed by Maurice Bishop, formed the People's Revolutionary Government (PRG) which is dedicated to the needs of the Grenadian people. The PRG stands for "people's participation, people's politics, and people's democracy."

In order to have the masses participate in governmental decisions as well as improving the overall development of Grenada, the PRG realized the need for an academically, culturally and politically educated people. One of the first most important tasks faced by the government was therefore to eliminate illiteracy among the people. In 1980, the Center for Popular Education (CPE) run on a voluntary basis, was established to deal with the problem of adult illiteracy. One year after the inception of the CPE, illiteracy has been wiped out. Presently however, they must deal with functional illiteracy. Other programs established to educate the people are the National InService Teacher Education Program (NISTEP) which deals with the problem of undertrained teachers, and also the



Community School Day Programme (CSDP) which supplies the schools with teachers while the regular teachers are being trained, and allows opportunity to get the community involved in the educational process. Education, unlike before the revolution of 1970, is free to ensure that all people have the opportunity to have access to a proper education.

Another way in which the PRG has made it possible to ensure people's participation in the governmental decisions is through the Parish, Zonal, and Mini-Zonal Council meetings. These meetings are held on a monthly basis which serve the purpose of making the government accountable to the people. At these meetings, Grenadians are given the right to express their views and ideas openly. Problems are discussed and then acted upon by governmental officials. From there, reports are given on what actions have been taken towards solving the problem discussed at previous meetings. Reports are also given out on economics, political situations and various other issues that concern the people. These are the organizations through which the Constitution will evolve.

The accomplishments of the People's Revolutionary Government must be respected and held in the highest regard when realizing the revolution has been taking place for a very short period of four and one half years. I say the revolution is taking place because, "revolution is not an event, it is a process," as Carolyn Brown pointed out.

First and foremost on the list of accomplishments is the new sense of pride and self-esteem generated by the revolution, that is so evident in Grenada. The fact that Grenada is controlled and run by Grenadians give people a determination that cannot be diminished by any threat.

Unemployment before the revolution, was forty-nine percent; seventy percent for women. Almost fifty percent of the population could not find work. After the revolution, gradually unemployment like illiteracy, is trying to be eliminated. The figures show that unemployment has dropped to twelve percent; seventeen percent for women. Free health and education, water, electricity and telephone expansion, infrastructural repair, modernization of agricultural technology and methods and new low cost housing for the poor, are some of the other benefits of the revolution and its reform program.

The advancement of women is of great importance to the progression of revolutionary thought as well as the Grenadian economy. The party advocates women's equality and participation in production and is making legal attempts to eliminate sexist ideas possessed universally by men as well as women. The attitudes and status of women in Grenadian society are changing. These attitudes however, will not be and are not going to be changed over night; but the necessary steps have been taken towards changing the traditional attitudes that "women are to be seen and not heard behind a kitchen-counter in her husbands' domain." The PRG has passed laws forbidding all forms of sex discrimination including the sexploitation by governmental officials that was all too familiar to the women of Grenada before the revolution. The Maternity Leave Law assures women the right to a three-month leave, two of which would be paid. The government also stands behind a policy of equal pay for equal work.

The National Women's Organization was established in 1977 as the women's arm of the New Jewel Movement. The purpose of the NWO is to organize women to build and defend the revolution while defending their rights as equal, productive human beings. Before, and for a short period after the revolution, membership was opened only to supporters of the NJM. In 1980, the NWO opened their membership to all women (except counter-revolutionaries.) As a result, in May 1980, the NWO became a mass organization. Today, their membership stands at a total of 6,500; one out of every three women belong to this organization. Not only is it the duty of the NWO to get more women involved in the revolutionary process, it also entailed the duty of educating and changing traditional attitudes of women as to what their role in society should be and how essential they are to the development of the Grenadian economy. Women are "coming out of the closets" (one quarter of the militia is women) but it will take time through reeducation to eliminate society's opinions on the status of women. The NWO is pushing, through reeducation to get women into occupations such as agriculture, previously left to men. The Ministry of Women's Affairs is the governmental body of the PRG which deals with the specific problems encountered by women in Grenada.

Such was the condition of society when we arrived in Grenada on July 9, 1983. The placements were, as stated previously, given to us according to our academic discipline and interests. Laren Perdue, graduate student in Social Psychology worked at Richmond Hill Mental Hospital, Kennedy Home for Disabled Children and St. George's General Hospital. Her project entailed developing a recreational program for 180 patients, and teaching art as therapy to the disabled children. Yvonne Singletary served as health co-ordinator. She trained nurses at Richmond Hill Hospital and conducted several training workshops. Brian Hardy, an undergraduate in Biology and Kenneth Jeffers, an undergraduate in Biological Engineering, worked the Grenada Science and Technology Council and Grenada Conservation Council where they identified local herbs and plants as to what their use in curing illness could be. Lashaw Wilson, an undergraduate in Electrical Engineering was placed in the Central Water Commission where she surveyed electrical components of the complete water system. Gerald Seegars, an undergraduate in Political Science worked with the National Marketing and Importing Board where he conducted a survey of problems the board has in organizing the internal marketing system for agricultural goods. Ramone Nunez, a graduate student in Urban Policy Studies, worked independently on a research project for the Ministry of Education in which he tabulated a number of surveys and prepared them for programming on the Ministry's computer. Catherine Drayton, an undergraduate in Liberal Arts conducted a research project on architectural styles in popular housing in underdeveloped countries. Yaa Sewah Opare, an undergraduate in Art History, worked with the Community School Day Programme, where she ran craft workshops with the teaching staff and taught dance. Maxine Smith, an undergraduate in Child Care, worked in the Early Childhood Division of the Ministry of Women's Affairs. She collected data from the Food and Nutrition Council concerning the nutritional needs of Grenadian pre-school children; I worked with the Ministry of Women's Affairs/NWO where I had the opportunity to work along side the women to help execute the everyday affairs of the organization.

We worked on a daily basis, five days per week (on the average) from nine to four. Also on a daily basis we had group meetings and/or guest speakers from the various ministries and organizations giving us informal discussions on what their organization's responsibilities were. Some of our guest speakers were: Caldwell Taylor, Ambassador to the United Nations; Ricky Phillips from the Ministry of Mobilization; Marcella DeGoria from the Ministry of Women's Affairs; Ron Iton from the Center for Popular

Education; Senior Economist, Clairmonte Kirton from the Ministry of Planning; and Leroy McMillian from the National Youth Organ. This was done in order to allow him to get a more rounded picture of what is taking place in Grenada. We also had the opportunity to attend various meetings. Among these were the Minl-Zonal Council meeting, the St. George's Workers Parish Council meeting and a rally (held to celebrate the Nicaraguan Revolution.) We participated in tours of the country that gave us the opportunity to see economic projects such as the controversial airport, as well as historical cities such as Freedom Hill where the revolution was initiated. We took part in Community Projects in which people of the community and members of the PRG work together on a voluntary basis every Sunday to repair infrastructure, build community centers and restore public and private housing. It is entirely voluntary and the work is hard.

I think what I was impressed with the most about Grenada is the spirit of the people. I met some of the most energetic, dedicated people in Grenada. The meaningful destination of their country gives them something of importance to strive for. Also the fact that the government is run by young, progressive, and innovative people. I met people, men and women in the age group of 20 to 24 with positions of importance.

Although we did have a very busy and educational schedule, we did get the opportunity to go out and have a good time on the dance floor. Almost every Friday and Saturday night I found myself dancing to the rhythmic beat of Calypso and Reggae at a club called the Sugar Mill. Our last week in Grenada, Carnival took place. We witnessed Calypso tents, Panorama, the Parade of Bands and Cultural shows. Most of the group took part in a traditional event called Jab-Jab. This is the practice of putting tar all over your body and "jumping up" to the music of the steel bands. This event starts at 5:00 in the morning.

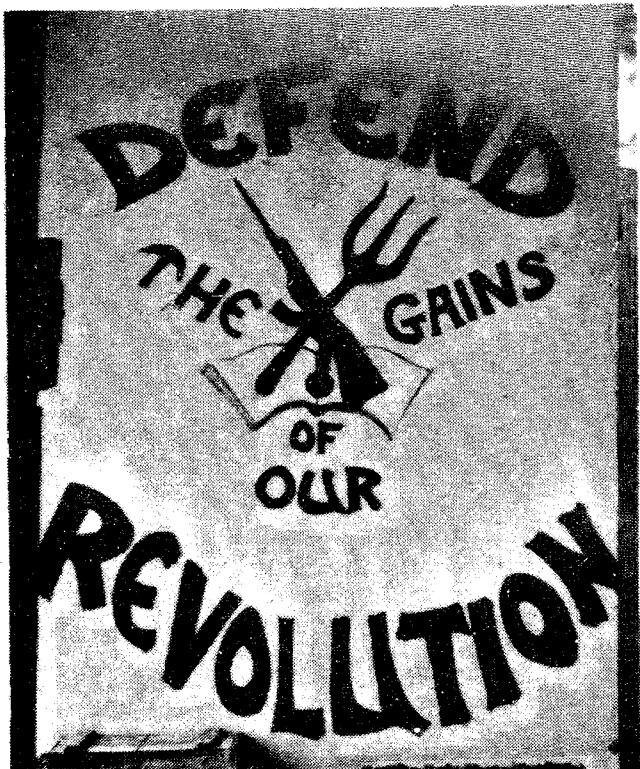
Carnival, as well as my entire experience in Grenada has had a lasting effect on me and will not be forgotten. As a group, we all left something behind. We all made some close ties with the people of Grenada and they are missed. The friendships left behind were inevitable yet our ties with the people of Grenada will never be broken...

LONG LIVE INTERNATIONAL SOLIDARITY
LONG LIVE THE GRENADA REVOLUTION
LONG LIVE THE PEOPLE OF GRENADA
LONG LIVE MY FRIENDS

FORWARD EVER, BACKWARD NEVER!
GRENADA IS ...

by Renee Lipscomb

Editor's Note: The writer is a SUSB Africana Studies/Social Sciences major undergraduate.



IT LINGERS STILL: Poem for Stony Brook Grenadian Internship Class of 1983
Garvin N. Stuart

*I went to the house, my friends
I went back to the house
and I simply broke down in tears
when it really dawned on me
that you were gone.*

*I went back to the house
to collect something for Ramon
and it was then that I knew for sure
that I will miss you all,
for the love we shared together
needs to always linger,
linger and grow
into infinite forever.*

*After going to the airport
with you my friends,
I did not really feel the full
impact of your departure for a while
but afterwards it came to me
with a choking sensation
that you have now entered a new leg
of your learning destination.*

*After you left my friends,
I went back to the house;
bounding up the steps
with my usual eager energy,
half-expecting to hear the warm hello
that you, my friends, gave to me
and Sylvester; Sylvester and I,
whenever We passed by.
When I saw it was now a ghost house
I had entered, tears filled my eyes
and my sinuses started to kill me.
I was so sad, for I did not know how
much I had come to depend on your
smiles of friendship and greetings of interest.
I did not know how much the strong
rhythm of Ramon's voice filled
me with appreciation,
neither did I realize how much the gentle
note in calm Cathy's stream,
filled me with hope and pleasure,
to treasure profound affection.*

*I went back to the house to collect
those things for Ramon, and to see
what forgotten items you had left
that I may send to you, or if possible-
keep to myself for a while to recreate
the closeness we had linking us together.
And do you know what I found my friends?
Do you know what I found?
I found this clean sheet of paper and a pen.
Maybe someone knew what wavelengths I have
in mind. However, my friends, I was not
prepared for the tears that followed my
finding the paper, after I started to
write this poem.
It was like, you know - impossible to stop-
for each single drop tells how much
I appreciate the baby-like maturity
of sweet Renee, that daughter
of intimacy, who as a person
constituted so many fundamental
qualities you had as a group.*

*I didn't know how to cope with the absence
of Ken, Yaa Serwaa, Gerald and Brian,
for instance.
Why do good people always have to go?
It was like the reluctant ending of a
sweet dream,
when I went back to the house
and did not see wistful La Shawn, so serene
expressive eyes and beautiful Maxine.
Maybe some other time, some other place
we will try the flavor of love's stinging taste.*

*My friends, I know that duty for you
lies beyond the ocean,
and that's why you must leave this land.
Besides hoping that you gained what
you can,
to make this experience a fruitful one,
I want you to remember me, my friends-
the tastes and thoughts of a lingering man.
Remember the husky voice from the dark face
and the burning love I have for you
that kept my heart in compassionate brace
possessing me through and through.*

*Remember me, my friends
for I went to the house once again,
and I felt your pleasure
and experience deep pain,
and I know that without you
it would not be quite the same again.*

Internship Class of 1983
Garvin Nantambu Stuart
August 18, 1983
Departure day of Stony Brook

Black as Us

"I have a dream..." immortalized the Rev. Dr. Martin Luther King Jr. He led his people from the depths of gross injustices to the plateau of social and political integration and the right to be equally considered for a job. He paid the supreme price while trying to get his people to the "Promised Land."

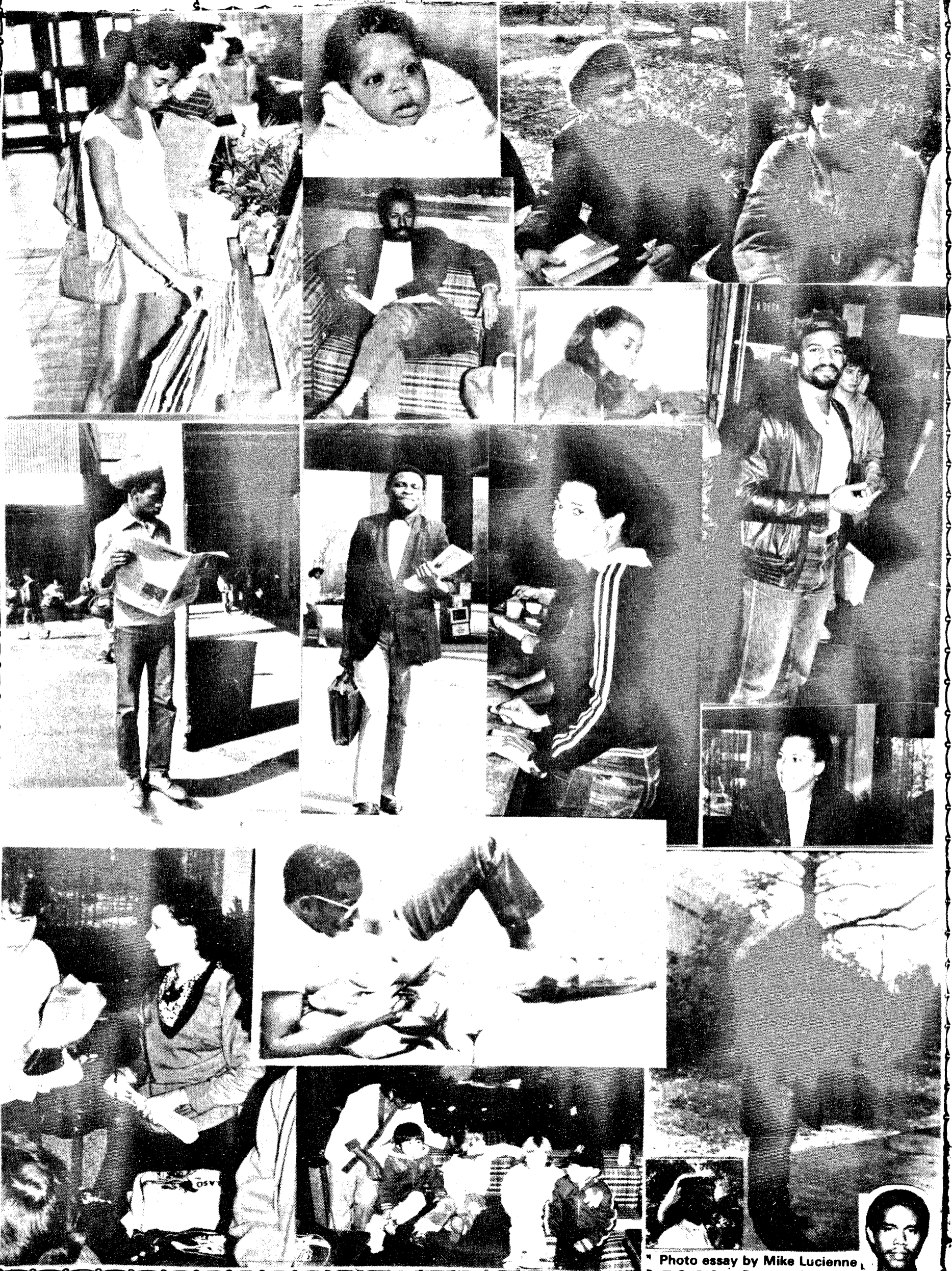


Photo essay by Mike Lucienne



Notices

WELCOME BACK!

THREE VILLAGE TRIPS provides the university community with inexpensive travel to New York City on the Long Island Railroad - \$5.00 round trip. The trips run every Wednesday and Saturday. The Wednesday trips depart the Stony Brook railroad station at 8:20 AM and the Saturday trips depart at 9:16 AM. You are free to return home any time that same day (no extra charge for rush hour trains).

New this fall, there will also be a WEEKEND ticket for those wishing to return on Sunday. You will depart on the 9:16 AM Saturday train and will be free to return any time SUNDAY. This WEEKEND ticket will cost \$9.00 round trip but will be offered for \$8.00 to university students for a limited time.

RESERVATIONS may be made by mail (45 Wm Penn Dr.); or by using the payment drop at 45 Wm Penn; or in person in the Current Periodicals Room, Main Library, SUNY at SB (3 - 3:30 p.m. the afternoon preceding each trip). Reservations close at 5 PM the day before a trip.

CANCELLATIONS must be received before 5 PM the day before a trip to receive a complete refund.

CALL NANCY WALKER FOR FURTHER INFORMATION 751-7066
No calls after 9 PM
THREE VILLAGE TRIPS
45 WILLIAM PENN DRIVE
STONY BROOK, N.Y. 11790

African - American Students Organization Welcomes all new and returning students. Our meeting time is every Tuesday 6:00 PM at Old Bio 155A. All welcomed to attend.

The Minority Students Academic Newsletter
Office of Undergraduate Studies
S.U.N.Y. at Stony Brook
Library E 3320
Telephone: 246-3520

Fall Semester, 1983
4th Edition

Dear Minority Students:

The Advising Staff of the Office of Undergraduate Studies welcomes you to the Fall 1983 Semester. We wish you the best in your academic endeavors this year.

Our staff encourages you to visit the Center for Academic Advising, which is affiliated with the Office of Undergraduate Studies. In this new facility, we have tried to create a warm and receptive environment for students. In addition, we will try to provide the most efficient advising services possible. The Center for Academic Advising is located on the third floor of the Library in room 3310. The Center's phone number is 246-3520.

KEEP IN MIND that the Advising Center provides information on health professions, law, awards, Challenge examinations, internships, Undergraduate Evening Program, Committee on Academic Standing for the College of Arts and Sciences, Returning Students Network, Minority Student Enrichment Programs, SAINTS, and Sigma Beta. We hope you will use our services.

REMEMBER, strategy counts when choosing your classes. Let us assist you when putting your class schedule together!

Yours In Service,

Lucia M. Levell, Ed.

Say Something

PERSONALS

To my best friend Dwight, who has all the females, good looks, and everything else: Have a very Happy Birthday.
regards-Lancelot.

Kathy, If ifs and buts were fruits and nuts, Oh what a wonderful world this would be. (smile)
-Guess Who

Greg, When are you gonna make me some lasagna?

T, You know I'm always . always here for you. Six years is a long time.
Love, K.

Miss D. Sharon, Sandy and Sandy, I miss you all so much
Snooky

I would like to make an official warm welcome to Denise and Sandra to our suite. D.M. P.M.

B, The thought of those big brown eyes warms my heart.
K

Denyse, I had a wonderful time Sept. 9, 1983. You really brought my spirits up. G

To the beautiful English-Jamaican lady in Stage XVI: Congrats! You are really moving up.
Your Biggy.

Gillian, Thanks for being very cool and flexible about our present situation, and most of all thanks for being yourself. I appreciate your thought and hospitality.
Celeste

AIM students, you've all got potential. Stay strong. Roland

T, You are one amazing Editor and also an amazing women.
Love, G

Thanks Lloyd. It was great!

To a special RA, We will have to change our means of communication! It's getting outa han!
Signed: Across the way.

THIS PERSONAL ANNOUNCES THE ENGAGEMENT OF CARLOS M. VAZQUEZ AND JANINE WOODLEY ON SEPTEMBER 9, 1983.

To the girl who promised and won't give: I am going to take it.
Mr. Love

Hey Congrats to the New Executive Body of the Caribbean Club. We've come a long way baby . P.S. It gives me great pleasure to see so many new faces as well as old.
D.M.

BlackWorld Needs You!

James, Happy First Anniversary.
Love, Sandra

Denyce, Now that the heat spell is over, I hope you stop sleeping in the nude.

To the girls who asked or thinking of asking: NO! I had too much of it over the summer. Now I am all worked out. Apply in the spring.
-Energy.

Mr. Smith, Zaxxon is for the birds.

Annette, Guess Who loves you?
Your Big Baby

Lola, I will miss you more than words could say or describe.
Love, Your Spoil Brat.

Caribbean Students Meeting Tuesday nights at 8:00 P.M. Sharp. Stage XII Fireside Lounge

Lance, True, women are God's gift to man but don't neglect exciting organic chem.
From an observer.

BlackWorld Meetings
Wednesday nights 8:00 P.M.
Union basement Rm. 060

To all my brothers and sisters at the Brook, I miss you all. Roland

To the Editor, I am really looking forward to those lay out nights. Especially the late ones.

To the Gershwin Connection, Thanks for your hospitality.

T.
You are the sunshine of my cloudy days. You will always occupy a place in my heart.
G

Jan, You were my best roommate. I miss you!
Your X Roomie

Dorla, Thanks for the help.
Guess Who?

Maxine, You're thought of often.
Kim

To Elaine, I'm really sorry that we couldn't be roommates this year. I was really looking forward to spending your last year with you. You're the best roommate and friend that a person can have. So stay sweet. Keep a low profile and keep in touch
Celeste

To the jerk who hit me in the eye with a tennis ball: You are going to pay!

Renee, You're number 1 in my book.
Love, ?

To the guys in Mount A13: You're really cool people.
Suitmate "L"

Annette: You are a very good and fun friend. Your friendship means alot to me. Guess Who.

Trial and Conviction

Every young black man in America has been tried and convicted. Their sentencing however might take place immediately or much later. There are some exceptions, of course, some escape sentencing; these cases are rare.

The question on your mind right now, might be, what right do I have to make such a statement. My answer is simple. I am a young Black man living in America and interacting with many other young Black men. This of course does not make me an expert researcher on this topic. What it does give me is a deep insight and feeling for this subject. One that is much better than a survey made by people that never really experiences; what they are talking about.

The proof of my statement lies in some of the experiences; my peers and I have gone through. I have selected a few, very few experiences that have either happened to me or some of my acquaintances. These stories are true. The names of the people have been changed so that there will be no unwanted repercussions to the people involved.

He stood over six feet tall, dressed in a brown sweat suit and sporting black Pumas. The chinese man saw him enter the store and his eyes left the carrots he was idly watching. He now fixed his eyes on the lean black man in the brown sweat suit. Jamall had just left the tennis court and he wanted some fruits. Jamall walked towards the grapes, at the same time someone blocked the owner's view. He picked up a single grape from the bunch and tasted it, it was sour. He didn't like it and walked away. "Take out those grapes from your pocket," the short stumpy chinese owner shouted. "You talking to me, man," Jamall said unbelievably. "Yeah, you nigger," the chinese man answered, sweat starting to form on his pink cheeks. For a few minutes the people in the store stopped to listen, they heard the young Black man and the owner arguing. They made their minds up, the Black man had stolen the grapes and was about to shoot the owner. And if push came to shove they would swear that they saw Jamall steal the grapes. After all aren't young black men responsible for seventy five percent of the crime in America. It was just a matter of time before they got caught. The argument became more heated; the shoppers left the store afraid of getting injured. The owner picked up something from behind the counter and hit Jamall with it. Jamall's response was quick, he picked two bananas from a bunch and threw them across the room. Their landing place was on the owner's face. The fight moved from the store to the streets. During the fight Jamall's knife fell from his pocket. He picked it up. "Police!! Hold it there or I will blow your fucking head off," the voice came from an off duty police officer. Jamall turned his head and started at the white policeman. In his hands he held a thirty-eight, the mouth aimed at Jamall's head. The knife dropped to the ground.

Charges: Petty larceny, possession of a criminal weapon and menacing.

At last the bus pulled up to the curb and stopped. Roy got on the bus and dropped his token in the box. He went and sat next to the Black middle aged lady. On the opposite side of her a white boy with a cigarette in his mouth and a big radio in his hand. The Black lady had heard and read alot about the black teenagers. She could not remember ever reading a New York Post or Daily News that did not have four or five stories of young Black men involved in crime. She did what she had to do. Something that she read about safeguarding yourself against

crime. Her hands moved to her bag and squeezed down on the lock. She brought it up from her lap to her chest raising her dress in the process to reveal chubby legs. She leaned her body away from Roy towards the white boy. Roy leaned back in his seat, he had observed the lady's actions. A lump found it's way in his throat. He reached for a can of soda in his bag, the lady got up and moved away.

The paper this morning read, "Job wanted: equal opportunity employer." George read the qualifications then changed his clothes and in a few minutes he was out the door. The white lady with the phony smile on her face told him the interviewer would see him now. He walked into the office with a smile on his face and his resume in his hands. For months he had been looking for a job. All his money was being spent on tokens and the little amount of food he could afford. She took his resume from him, a smile equally pleasant to his was instilled on her face. "Oh I am sorry, the job you are applying for was filled this morning," she said, "but if you don't mind we will hold your resume and call you if anything comes up." As soon as George closed the door the telephone on the interviewer's desk rang. It was her boss asking her if she had hired someone for the job. No, she had not. After all the young man that had just left the office had the right qualifications but his color was a little different from ours.

I will say it again, the incidents that I have just described are of a small amount and does not represent much of the sentencing of young Black men. I could tell you stories that would make your skin crawl. But I am not here to frighten you or make you sympathetic to young Black men. What I do want is your understanding. Think before you sentence your Black brother or before you refuse to help someone that is trying to sentence your black brother. The young Black man is living in a very tense society that is trying it's best to break him down. He is always trying his best to stay away from the sentencing that hangs like a giant sword above his head held by a piece of string. The cutting of this string brings pain and suffering to him in one form or another. Remember he was never justly tried or convicted but yet he awaits sentencing. Can you imagine what happens to the three men that I mentioned in the three stories? Well I could and if you really want to know there are visiting hours in the prisons which hold many men like that. Some of their minds are already deteriorated, but there are others whose deterioration have just begun.

by Michael Grimes

Editor's Note: The writer is a SUSB undergraduate English major.



By Lancelot Walker

Summer 83 and it's a real jungle out there. Everyone is trying to locate a job, and there is not half as many vacancies as there are anxious, frustrated people waiting to grab them. No one will say no to a job offer in the summer so long as it pays green money. People are willing to do jobs they would never in their life do in any other season; but summer will change your mind about many things. Just give them the money and they will do the best job. I am one of those anxious people desperately searching for a job. And pretty soon I may be as frustrated as any one can get if some one does not offer me a position.

Why is it so bloody difficult to get a job in New York City? All these crazy thoughts rushing through my head and I want to scream out on top of my voice, "Please some one give me a job before I melt!" So difficult, but even more difficult when you are bestowed with this color that I am. Now I am thinking I should have taken the greyhound out to Washington D.C. or the plane to California. Probably it's easier to locate a job out there. I have some friends out there in L.A. I even have an aunt in Washington D.C. The idea is tempting but there are no guarantees. What if it's the same thing on the other side of the coin out there? Then again is it really worth giving up all this comfort and convenience at home to go impose on some friends and an aunt? No! I better stay here in the Big Apple. I got to get me a bite. Shoot, everybody is so busy taking their bites that there just isn't much left for me.

As I stood at the bottom of the monumental Empire State building and stared towards the top, if anyone would offer me the job to clean its windows I would have gladly accepted without second thoughts. I would have taken anything that did not involve cheap sex, drugs, or sleezy places. I would baby sit a miserable, senile old lady if it paid well.

But what about my ideals for a job? I would like a job at Kennedy as a flight announcer, or at the bank as a teller, or at a business firm down at Wall Street. As soon as they realize that you are returning to Stony Brook in August they tell you thanks for the application and we will get in touch with you. That's the end of that, and don't run home and wait by the phone or you will be older than Rip Van Winkle when they call.

Damn, I would like a decent job. Something with prestige and money, like the valet to a millionaire who is allergic to fifty dollar bills. dreaming again - there just isn't any good Samaritan around anymore so dream on.

A friend told me to go down to the New York State Department of Labor. I did. The man who interviewed me was supposed to be quite frank if anything else, so he kindly informed me that three years of college did not mean anything, especially when one is in premed. The sciences, he said, do not prepare one for competitive business fields. So he was so very generous and merciful on top of it to offer me a job as a dishwasher for \$3.35/hr. at some sleezy restaurant in the city. I wanted the opportunity to personally shove the job at him but I was fast in restraining myself, so I courteously asked him if he was out of his bloody, bleeding wits and got up and left. Don't get me wrong now, there is nothing wrong with washing dishes at a sleezy restaurant for minimum wage, but that surely is not for me. Moreover, if I should have to wash dishes, then I would rather do it at one of them nursing homes which are willing to pay \$5-\$7 an hour.

Now that I am out here in the hussle and bussle, I finally realize that there are many things worse than sitting through Chem 132 at

10:30 a.m. I should have stayed at Stony Brook and attended summer classes. Oh God! Why didn't I just do that? I can't deal with all this disappointment. "Sorry we can't help you but we'll hold your application." I am tired of hearing that crap. Why the hell don't they tell me sorry we can't hire you because you are Black? Some of the damn jobs I am overqualified for anyway. I mean anyone who can die is overqualified to dust off coffins in a funeral parlor.

What really pissed me off though was the smarty-faced lady at La Guardia Airport. The agency sent me down there to get a job as a cashier in one of those electronic parking lots. The job was going for \$4.75 an hour plus all the fringe benefits offered by a union. The little short red-head lady interviewed me and gave me a very trivial math test. She agreed it would not take two hours to complete but just enough time to show some sort of speed. The test had about thirty questions from grade four in elementary school, and four grade two instructions. Multiply, add, write down the answers, and give a final gross. I completed the test in less than twenty minutes and just to make sure I double-checked all my answers and made sure that I did not miss a question or made an incorrect answer. I mean it was hard to miss a problem as the test was structured in such a way that if you missed an answer you would end up with an extra space. I am saying if I can't multiply double figure problems and add triple figure problems such as 22 X 10 and 220 X 145 after Calculus 126 then I must be some real dummy. There was absolutely no doubt in my mind that I had all the correct answers.

To my dismay, that nervy little red-head lady came out and in the quickest little way; with the lowest possible tone; "sorry Mr. Walker but you got three questions wrong we can't offer you the job." She ushered me to the door. I requested to see the questions I supposedly had incorrect but she refused to show them to me. While she busily tried to get rid of me another male of another race whom she had instructed to wait gleamed as he knew the job was his tested or not. I know that bastard was lying to me and I could have pulled the red wig off her naked skull and stuffed it into her bloody mouth. As I walked away in suppressed maximum rage I could see that she was a product of South African Regime.

Damn, I need a job. I am tired of walking these streets of New York City. If I spent three years in college and can't find a summer job then I better keep my derriere in Stony Brook and get that degree.

Summer is supposed to be a time for love, fun, sex, parties but without a job to earn some money how can one enjoy to the fullest unless there is some other easy convenient way to earn some money. Washing the windows of skyscrapers from the outside without safety belts is not a bad idea, but who is going to offer anybody the job for a million dollars an hour plus full coverage of life insurance.

I can't even think of a real sob story to tell a prospective employer so he could fall for it and offer me a job. Anything I thought of he might have heard forty times before. People are just so desperate to work that they will utilize all the knowledge, appeal, sorrows, and if necessary lies to get employed. Then again if you think you have got a real heartbreaker wait until you hear someone else's troubles. The funniest thing is that is you go around telling the truth like me to employers they will never hire you, but as soon as you tell them a big great lie like your entire family has just died from a massive heart attack then they will give you the job.

It's really rough out there, I mean really tough. Someone said that only the strong will survive, but out there, there is not enough for the strong to survive on. The best are long gone and even the worst are already taken. So what's left? Nothing.

I wish I were wealthy like the Jones' or somebody and I lived in a penthouse on the East side. I sure as hell would not have to go through this crap to get a half decent job.

Well Stony Brook I shall return and this time I am going to give it my all. I shall utilize all the facilities and resources available to me. I am going to get them good grades and get my degree. Summer is supposed to be the best time of the year but finding a job is like going through an initiation to enter hell.

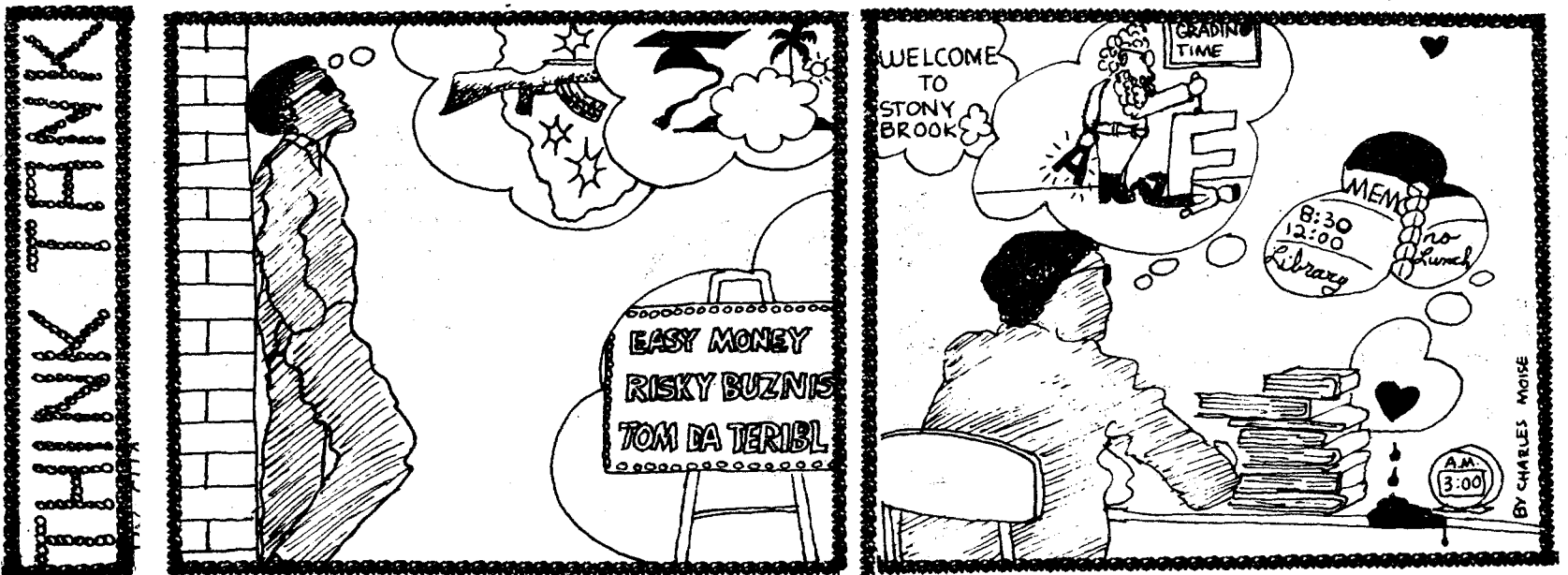


Grenada is carnival

calypso
steelbands
callalou
skineps
roti
nutmeg
cocoa
mountainous
beaches
sunshine
beautiful
underdeveloped
changing
self determined
"nobodies backyard"
Maurice Bishop
Ricky
Walward
Peggy
Claudette
Volma
Remmy
Elsa
dedicated
fighting
March 13, 1979
the "peaceful revolution"
"freedom we makin"
progressive
democratic
anti-imperialist
liberation
the people
women's rights
People's Revolutionary Government (PRG)
parish council meetings
political and academic education for all
democracy in reality
struggling

Grenada is moving!
Grenada is moving, forward!
Forward Ever, Backward Never!
Grenada is.....

By Renee Lipscomb



With all the obligations you have, Chairman of AFS, Board of Directors for the Cultural Center, teaching classes, marking exams, political events, etc. How do you find time to do all of these things effectively?

I don't know. I've taken on many projects. I hope I can do them effectively. Necessity keeps me moving. I have two children in the Newark school system so I attend school board meetings because I feel there are things that have to be said; fiction, poems and essays for people all over the world. Every man and woman should do what they can to transform society.

What do you perceive to be the most pressing concerns for "Third World" students at Stony Brook? Where do you feel most of our energy should be focused?

First you should ask, can minority students stay in school? What is the nature of their education. We must fight to see that quality education isn't lowered by political attacks.

For many students it's a problem of economics, higher cost and reduction in financial aid. In addition, many students come from ghetto schools where they don't receive the same quality of education as suburban schools. We must fight to keep our schools open and free from the 1950's McCarthy Cold War propaganda that had everyone fearful of World War III. Students have to become politically aware and active. Students today must snap out of Disco hypnosis and take interests in the real world.

Furthermore, in a subtle but distinct manner that kind of movie is design to help Blacks maintain a negative self image. The kind of image that destroys self-esteem, optimism and determination. Those very things that are essential to an individual's personal success. The psychology behind such image is to keep Blacks in their low socioeconomic lifestyle instead of moving into the upper strata of society where there exists a possibility to change the social system.

Murphy has landed a great opportunity and a chance to earn more than a substantial sum of money not easily earned by Blacks in this country. In the process, however, he and the Black race is exploited and humiliated in that what he must do is design to hurt rather than help his people. It is evident that we as a people have gone from physical bondage to economic enslavement. By this I mean that the money that feeds us is in their hands and at present it is obvious that economic extermination through Reaganomics threatens the future of hundreds of poor Blacks in this country.

At a time when education is accessible I urge Blacks to be aware of the social ideologies of this country and how they are perpetuated through movies such as "Fourty-Eight Hours". This movie is a clear example that show us how the people in control continue to exploit and oppress Blacks. Do not be blind, keep your eyes open and be alert, for to be educated is to be aware.

A Prescription for a College Education

by Satrina John

They are highly visible among the thousands of students on campus. From miles away I see them walking to and from the Administration, Lecture Hall, Library and the Student Union. The sight is glorious and I am happy to see hundreds of bright new minority faces attending the university this fall.

For each of you the start of a new semester is very promising to the fulfillment of your hopes and dreams. In a word, many of you are optimistic. But realistically speaking during the course of your undergraduate studies your optimism will be tempered by realism in that you might experience a tremendous amount of frustration due to having no money, unsatisfactory grades, and the discouraging statistic that many college graduates are without jobs. In short, your personal strength and commitment to your goals will undergo rigorous testing. At this point the question haunting your mind will be what am I doing in college? Should I leave or should I stay? My hope for you is that you will survive the difficult times so that at the end you can see and feel your accomplishments. Hoping, however, is not enough and a bit too easy. Instead, I would like to go a step further and offer some suggestions with the intent that they might be valuable to you in times of discouragement or uncertainty about your education which to a large extent will determine your future.

At the university the possibilities of who and what you can become are endless. Begin by realizing the power exists within you to fulfill any of these possibilities. Gaining awareness of the power you possess within allows you to take control of your life and make your dreams realities. Be conscious of the fact that you do not have to settle for less than what you deserve, less than what is possible or available to you.

With this in mind you should ask yourself these two questions: what are my goals and why do I want them? It is essential to know the answers to these questions because if you do not have a meaningful purpose or reason for trying to achieve a particular goal it becomes extremely difficult to work towards obtaining that goal. Having your goal defined may save you the time of experimenting and wondering where and what your goal should be. Have your goal defined as soon as possible so you can have ample time to work with it.

Do not allow other people to define your

goal for you. Simply listen to their suggestions. Your goal is your own and you will be the one struggling to obtain it. In addition, you and only you know the special meaning it has for you so let your goal be your own and not someone else's.

Look into the depths of your heart and soul for strength and truth. The truth, although can not be seen immediately, is that you stand to benefit tremendously from your college experiences. By the end of your undergraduate studies you will have gotten to know and understand yourself, others, and the environment in which you live much better. You will have learned how to make decisions based on knowledge and not on conventional values or assumptions for they are often misleading and not in your personal best interest as an individual. Most of all, you would have had one of the best opportunities in life to fulfill your true potential.

As a minority student, finishing your education has tremendous value not only to you but to your people. It would be a crime if you do not make use of this opportunity knowing that your ancestors fought long and hard even sacrificing their lives so that you can have an education.

Inspite of the burdens and obstacles confronting you, you are expected to finish your education for you must remember the burdens of your ancestors were greater than yours and yet they carried it. Think about what they went through and realize today that you are a bit more fortunate. In essence, be considerate and respectful of their hard work. Do not allow it to perish in vain for a considerable amount of strength can be found in your past. Remembering where you began or from where you came teaches you to appreciate what you now have and allows you to be aware of how much more there is to be accomplished.

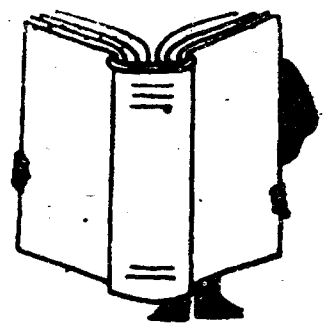
Being successful in college is a responsibility you must take on. The thought of responsibility scares many students but there is nothing to fear except fear itself for it keeps you from obtaining your goals and doing things that you want to do. You should counteract fear with hard work, positive thinking and patience.

To minority students I say college is your time, take a chance and think big. The fact that you have been granted this opportunity means that you are one of the chosen among the many

young gifted Blacks in this country. So do not be too lazy to make use of your gifts for unlike you many of our brothers and sisters do not have the opportunity to put their talents to use.

What more can I say except do not allow yourself to be disillusioned by the times and by momentary setbacks into thinking that your college education is not important. The value of a college education has always been important, is important and always will be important to the progress of us as a people. Throughout the year I urge you to act with confidence in your ability and always remember that "knowledge is power"

Best wishes for a rewarding semester!



**PUT YOUR
TALENTS TO
WORK.
JOIN THE STAFF
OF
BLACKWORLD.**

