

# Blackworld

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## RALLY FOR DUBE

### Protestors Demand Justice & Academic Freedom

by Sandra Danielle Dixon

An eyewitness account by one of the demonstrators.

On the 4th of March 1987 at 11:00am, students and faculty gathered in the Union's Fire Side Lounge to commence the rally, "Tenure For Dube." After leaving the Union the crowd marched toward the Administration building, which was guarded by Public Safety. The crowd was not allowed to enter the building, but this did not deter us. The crowd marched chanting, "Tenure For Dube, Justice For Dube, and Marburger You Can't Hide. You Support Apartheid."

Representatives of various student organizations and the Black faculty staff shared their thoughts and emotions concerning the Dube issue. Professor Dube also exchanged words of wisdom and encouragement to his supporters. One could unmistakably conclude that the rally was indeed a success. The demonstration was a peaceful one and the people said what was needed to be said. Marburger you really can not hide because there is tremendous support on and off campus for Professor Dube.

The first phase of the demonstration began last week Thursday at a forum held in the Union Fire-Side Lounge. The focus of this forum was on South Africa today. The speaker Themba Ntinga is a member of the African National Congress, and a former Stony Brook student. According to Themba Ntinga it is the University students who have the power to influence change.

Professor Bruce Hare, who is a Black faculty member within the Sociology department also spoke to the student audience. According to Bruce Hare, "Professor Dube is an extraordinary man who has been dealt an extraordinary injustice, and he should not be banished to a four year homeland."

The forum was to be followed by an organized rally supervised by Professor Owens of the Africana Studies Program. Professor Owens was not present, and the students took the rally into their own hands.

Approximately one hundred and fifty students marched to the Administration building chanting, "Tenure For Dube," and "Justice For Dube." The students marched to the office of Dr. Marburger and demanded to speak with him. The President's aides were unaware of where the President was and what he was doing. However, they knew he would be back on Monday,

March 2. It was at this point that some students decided to stay in the Administration building until Dr. Marburger showed.

Unfortunately some students inflicted minor damage to the lower right wall of the Presidents door. Public Safety was called in, and they came with batons out, and some dressed in bullet proof vests. Some students were physically harrassed by officers who were closing the doors in order to keep students out. One young lady got her contacts knocked out by a member of Public Safety, who later denied any knowledge of the incident.

During the night the media was notified as to what was taking place here at SUNY Stony Brook. Dr. Marburger apparently got wind of the news because he called Fred Preston and agreed to meet with twelve students on Friday, February 27, at 5:00pm in his office. The students within the Administration building received campus wide support in terms of food, sleeping gear, spreading the news and calling in the media.

At 10:00am Friday morning another demonstration by the students went on in front of the Administration Building. The crowd then went through the Javits lecture Halls where we were met by both support and hostility. Unfortunately a few students took it upon themselves to make personal statements by using spray paint. This behavior was met with great hostility by the majority of the crowd who felt this act would only hurt Professor Dube. To make matters worse, students who had nothing to do with the spray painting in Javits and other areas of campus were accused of it. We can only hope that such personal statements stop here and now.

The students then went over to the Africana Studies Library to discuss more organized and logical means of achieving our goals. The group collectively came up with a list of questions to present to Dr. Marburger later on that day.

Throughout the day rumors were spreading on campus about violence within the rally. Upon reaching Dr. Marburgers' office the rumors became apparent. The hole in the wall was increased twenty times its size, and places not damaged were patched. This is not to say that I am excusing the actual damage, but one must not believe everything he/she hears especially if he/she was not there.



The following is a brief summary of what Marburger had to say to the group of students.

Students: Why did you deny tenure to Professor Dube?

Dr. Marburger: To teach at Stony Brook you have to show that you have great influence in teaching... Scholarship and services. Sometimes if one is weak in the area of teaching but has strength in the publications (scholarly area) he gets tenure. If I thought Dube had the balance in teaching and scholarly area I would have given him tenure. The deficiency in the scholarship area was too great to overcome the areas of teaching and service... Professor Dube absolutely said things that were offensive to some members of the Long Island community."

Students: Can you cite for us some of Professor Dube's publications?

Dr. Marburger: This is a personnel case and I am not allowed to give out information.

Dr. Marburger went on to tell the students that he is not an expert on Dube therefore committees were set up to view Professor Dube's publications, and on that is what his decision was based. In other words Dr. Marburger denied Professor Dube tenure on something he knows nothing about.

The meeting lasted two hours, with Dr. Marburger agreeing to meet with the students again.

On Monday, March 2, at 7pm there was a community meeting held in the Cultural Center in Tabler Cafeteria. Present at this meeting was Professor Amiri Baraka, Professor Bruce Hare, Dr. Bagley, Al Jordan and various campus based

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# On Black History

Statement by the late Reverend Dr. Martin Luther King, Jr. at a meeting at Hunter College, New York City on Human Rights Day, 12/10/65.

**AFRICA** has been depicted for more than a century as the home of Black cannibals and ignorant primitives. Despite volumes of facts contraverting this picture, the stereotype persists in books, motion pictures, and other media of communication.

Africa does have spectacular savages and brutes today, but they are not Black. They are the sophisticated white rulers of South Africa who profess to be cultured, religious and civilized, but whose conduct and philosophy stamp them unmistakably as modern-day barbarians.

We are in an era in which the issue of human rights is the central question confronting all nations. In this complex struggle, an obvious but little appreciated fact has gained attention—the large majority of the human race is non-white—yet it is that large majority which lives in hideous poverty. While millions enjoy an unexampled opulence in developed nations, 10,000 people die of hunger each and every day of the year in the undeveloped world. To assert white supremacy, to invoke white economic and military power, to maintain the *status quo* is to foster the danger of international race war... What does the South African Government contribute to this tense situation? These are the incendiary words of the South African philosophy spoken by its Prime Minister, Dr. Verwoerd:

Once more, we read of tortures in jails with electric devices, suicides among prisoners, forced confessions, while in the outside community ruthless persecution of editors, religious leaders, and political opponents suppress free speech and a free press.

South Africa says to the world: "We have become a powerful industrial economy; we are too strong to be defeated by paper resolutions of world tribunals; we are immune to protest and to economic reprisals. We are invulnerable to opposition from within or without; if our evil offends you, you will have to learn to live with it."

Increasingly, in recent months this conclusion has been echoed by sober commentators of other countries who disapprove, but nevertheless, assert that there can be no remedy against this formidable adversary of human rights.

Do we, too, acknowledge defeat? Have we tried everything and failed? In examining this question as Americans, we are immediately struck by the fact that the United States moved with strikingly different energy when it reached a dubious conclusion that our interests were threatened in the Dominican Republic. We inundated that small nation with overwhelming force, shocking the world with our zealotry and naked power. With respect to South Africa, however, our protest is so muted and peripheral it merely mildly disturbs the sensibilities of the segregationists, while our trade and

is added the fact that the USSR has indicated its willingness to participate in a boycott—it is proper to wonder how South Africa can so confidently defy the civilized world. The conclusion is inescapable that it is less sure of its own power, but more sure that the great nations will not sacrifice trade and profit to oppose them effectively. The shame of our nation is that it is objectively an ally to this monstrous government in its grim war with its own Black people.

Our default is all the more grievous because one of the blackest pages of our history was our participation in the infamous African slave trade of the 18th century. The rape of Africa was conducted substantially for our benefit to facilitate the growth of our nation and to enhance its commerce. There are few parallels in human history of the period in which Africans were seized and branded like animals, packed into ships' holds like cargo and transported into chattel slavery. Millions suffered agonizing death in the Middle Passage in a holocaust reminiscent of the Nazi slaughter of Jews and Poles, and others. We have an obligation of atonement that is not cancelled by the passage of time. Indeed, the slave trade in one sense was more understandable than our contemporary policy. There was less sense of humanity in the world 300 years ago. The slave trade was widely approved by the major powers of the world. The economies of England, Spain, and the U.S. rested heavily on the profits derived from it. Today, in our opulent society, our reliance on trade with South Africa is (of) infinitesimal significance. No real national interest impels us to be cautious, gentle, or a good customer of a nation that offends the world's conscience.

Have we the power to be more than peevish with South Africa, but yet refrain from acts of war? To list the extensive economic relations of the great powers with South Africa is to suggest a potent non-violent path. The international potential of non-violence has never been employed. Non-violence has been practised within national borders in India, the U.S. and in regions of Africa with spectacular success. The time has come to utilize non-violence fully through a massive international boycott which would involve the USSR, Great Britain, France, the United States, Germany and Japan. Millions of people can personally give expression to their abhorrence of the world's worst racism through such a far-flung boycott. No nation professing a concern for man's dignity could avoid assuming its obligations if people of all States and races were to adopt a firm stand. Nor need we confine an international boycott to South Africa. The time has come for an international alliance of peoples of all nations against racism.

For the American Negro there is a special relationship with Africa. It is the land of his origin. It was despoiled by invaders; its culture was

arrested and concealed to justify white supremacy. The American Negro's ancestors were not only driven into slavery, but their links with their past were severed so that their servitude might be psychological as well as physical. In this period



when the American Negro is giving moral leadership and inspiration to his own nation, he must find the resources to aid his suffering brothers in his ancestral homeland. Nor is this aid a one-way street. The civil rights movement in the United States has derived immense inspiration from the successful struggles of those Africans who have attained freedom in their own nations. The fact that Black men govern States, are building democratic institutions, sit in world tribunals, and participate in global decision-making gives every Negro a needed sense of dignity.

In this effort, the American Negro will not be alone. As this meeting testifies, there are many white people who know that liberty is indivisible. Even more inspiring is the fact that in South Africa itself incredibly brave

white people are risking their careers, their homes and their lives in the cause of human justice. Nor is this a plea to Negroes to fight on two fronts. The struggle for freedom forms one long front crossing oceans and mountains. The brotherhood of man is not confined within a narrow, limited circle of select people. It is felt everywhere in the world; it is an international sentiment of surpassing strength. Because this is true, when men of good will finally unite, they will be invincible.

Through recent anthropological discoveries, science has substantially established that the cradle of humanity is Africa. The earliest creatures who passed the divide between animal and man seem to have first emerged in East and South Africa. Professor Raymond Dart described this historical epoch as the moment when man "trembled on the brink of humanity." A million years later in the same place some men of South Africa are again "trembling on the brink of humanity"; but instead of advancing from pre-human to human, they are reversing the process and are traveling backward in time from human to pre-human.

Civilization has come a long way; it still has far to go, and it cannot

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**"The South African government to make the White Supreme has had to reach into the past and revive the nightmarish ideology and practices of Nazism."**

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"We want to keep South Africa white. Keeping it white can only mean one thing, namely, white domination, not 'leadership,' not 'guidance,' but control, supremacy."

The South African government to make the white supreme has had to reach into the past and revive the nightmarish ideology and practices of nazism. We are witnessing a recrudescence of the barbarism which murdered more humans than any war in history. In South Africa today, all opposition to white supremacy is condemned as communism, and in its name, due process is destroyed; a medieval segregation is organized with twentieth century efficiency and drive; a sophisticated form of slavery is imposed by a minority upon a majority which is kept in grinding poverty; the dignity of human personality is defiled; and world opinion is arrogantly defined.

investments substantially stimulate their economy to greater heights. We pat them on the wrist in permitting racially mixed receptions in our Embassy and by exhibiting films depicting Negro artists. But we give them massive support through American investments in motor and rubber industries, by extending some 40 million dollars in loans through our most distinguished banking and financial institutions, by purchasing gold and other minerals mined by Black slave labor, by giving them a sugar quota, by maintaining three tracking stations there, and by providing them with the prestige of a nuclear reactor built with our technical co-operation and fueled with refined uranium supplied by us.

When it is realized that Great Britain, France and other democratic powers also prop up the economy of South Africa—and when to all of this

# King: "The Dream is Still A Dream"

On Tuesday February 24 I found myself sitting in the main stage theater waiting for Yolanda King to begin a lecture entitled *The Dream is Still a Dream*. At 8:20 the lecture began with an introduction by professor Amiri Baraka. He got the audience heated with his discussion of Professor Dube, an issue which I am certain we as minorities are all keeping abreast of. Then Yolanda King was introduced. She is the eldest child of Martin Luther and Coretta Scott King. She is the Director of Cultural Affairs of the Martin Luther King Jr. Center, and Co-director of Nucleus (a touring company dedicated to promoting positive energy through the Arts). Yolanda King has been involved in the theater since childhood and has produced and directed. She received her B.A. from Smith College and her Masters in Fine Arts from New York University. She has appeared in several showcases, off-off Broadway productions and the films "King", "Hopscotch" and "Death of a Prowler". Yolanda King's lecture was a mixture of poetry, prose, and drama. Her candid, witty and humorous approach to the problems faced by blacks today was refreshing. The sharing of her experiences were both moving and inspiring to the audience. Many times during her lecture she had to pause to allow the applause to die down before continuing. Those of us who attended the lecture walked out of it enriched.

Yolanda King discussed the importance of us knowing from where we came. "[You] can not know where [you] are going if [you] do not know where [you] have been. We as black people must know our story", stated Yolanda. The memories have blurred along with our sense of purpose. The complicated lifestyles of today enable us to conveniently lose our yesterdays in misty images. Ms. King emphatically reminded us that "The civil rights movement was not a mirage, it was not a documentary, it was not even a television special, it was live and in living color". She also stated that, "black, brown and white students can attend schools across the country together if they choose to, where once they could not. Because of the leadership of my father...and courageous men and women all across this country black and brown...can vote in this country, pretty much unhampered and unhindered, where once they could not. Because of that movement we can go just about any place we please, that is if we can afford it, where once we could not". We as a people

have made progress but too many of us have stopped moving on and many who have made it refuse to look back, refuse to reach back for the others who have been left behind.

Yolanda talked about the growing apathy among minorities, Apathy which is expressed in numerous ways such as not voting, not taking an active role in our own organizations, not supporting causes we know to be right such as anti-apartheid or tenure of Dube in the numbers that should be expected. This apathy was demonstrated in Thursday's free showing of "She's Gotta Have It" by Spike Lee. Whereas the entire black community at Stony Brook (or very close to it) showed up to see the hit movie, no one stayed for the panel discussion afterward. Or if the movie was one of in depth social importance no one would probably have showed up at all. The same apathy was shown at the Ossie Davis lecture which was held Monday the 16th in Lecture Hall 100. Yolanda echoed the thoughts of some of us when she said, "It's as if we're waiting for someone to come and deliver us from the evils. As if we are looking for people to do for us what we should be doing for our selves." No one should have to tell us to be concerned with what is happening about us. We should take that initiative ourselves. We have a tendency to be forgetful of the tremendous sacrifices which were made in order for us to get away with being so unconcerned. Too many of us do not realize that we "are here at Stony Brook not just because we got good grades, studied and paid some dues. But that we are here because a lot of folks paid a lot of dues", stated Ms. King.

The futures that we are blindly preparing for now are being seriously undermined as we look on apathetically. According to Ms. King, "Everyone cannot be a leader or a spokesperson...but everyone can plug into the organizations that are working for the betterment of wherever you find yourself. And if you don't think they are working don't just sit back and criticize and complain, get in there and help make them work...it really doesn't take as much as one would think. It only requires reaching out of yourself a bit more and being concerned about what is happening around you. It is really a very small act that is required of you... But [it] can produce some real change." Remember: if you have not worked for anything then you won't be worth very much. If you don't stand for something then you'll go for anything. "We as blacks and black female



students can't afford to slide by, because in our effort to just barely make it by we may just get left behind," said Ms. King.

Yolanda described the 70's as the "Me" decade. She stated that although it is a very positive thing to be independent, to completely cut ourselves off from outside occurrences has put us almost as a standstill in the progress of the movement. She quoted a popular saying from the 70's, "Get all that you can, can all that you get then sit on the can". This seems to be the way of life most are aspiring to, with the attitude of looking out for number one when what we really need to do is try to look out for those around us.

Yolanda King gave not just an insightful look into the problems of minorities today but some ways of changing the situation. Her lecture spanned from the defense budget to Jim Crow Laws, from selfishness to civil rights. Each topic becoming more engrossing than the last. I walked out of the main stage theater moved, wanting to give more than just the standing ovation. On my walk back to my room I thought of what Ms. King was trying to impart to those of us who attended: We as black people have not learned to support our own (not even in the publication of a paper solely devoted to the minority student). It took us a while to learn to put each other down whether on the basis of skin color, country of origin, education, salary level or organizational differences. Now is the time to learn to pull each other up. The video tape of the entire lecture is available in the AFS Department. Please stop by to see it.

AMANDLA --- DEATH TO APARTHEID

Bittersweet No. 3

## Caribbean Poetess Visits Stony Brook

by Natalie Neita

Cheryl Byron an Afro-American and Afro-Caribbean poet was born on the island of Trinidad and Tobago in the West Indies. She started writing as a child privately, and as a teenager she began doing theater in Trinidad. She migrated to the United States in 1974 when she started developing her poetry. She has to her credential a Bachelors and Masters degree in English and is now pursuing a PhD at New York University. Ms. Byron performed here at SUNY at Stony Brook on the eleventh of February, as an activity of the Black History Month.

When Miss Byron started writing in the 60's, Dub poetry was very unpopular as most calypso songs carried with them "slack lyrics." Miss Byron said "I perform to awake culture among our people and for new audiences and make it an educational experience and very entertaining." Her poems are done to a rhythmic drum beat of Jazz, Reggae, Calypso and the Blues that makes the audience move and sing along with her. Some members were asked to participate in her piece "From Morbay to Kingston". Cheryl Byron speaks of carnival in Trinidad to the appreciation of Black beauty. When asked if her poems predominantly take an AfroCaribbean pattern she said "No, take for instance Money Is A God, that does not only affect my people but it attacks humanity."

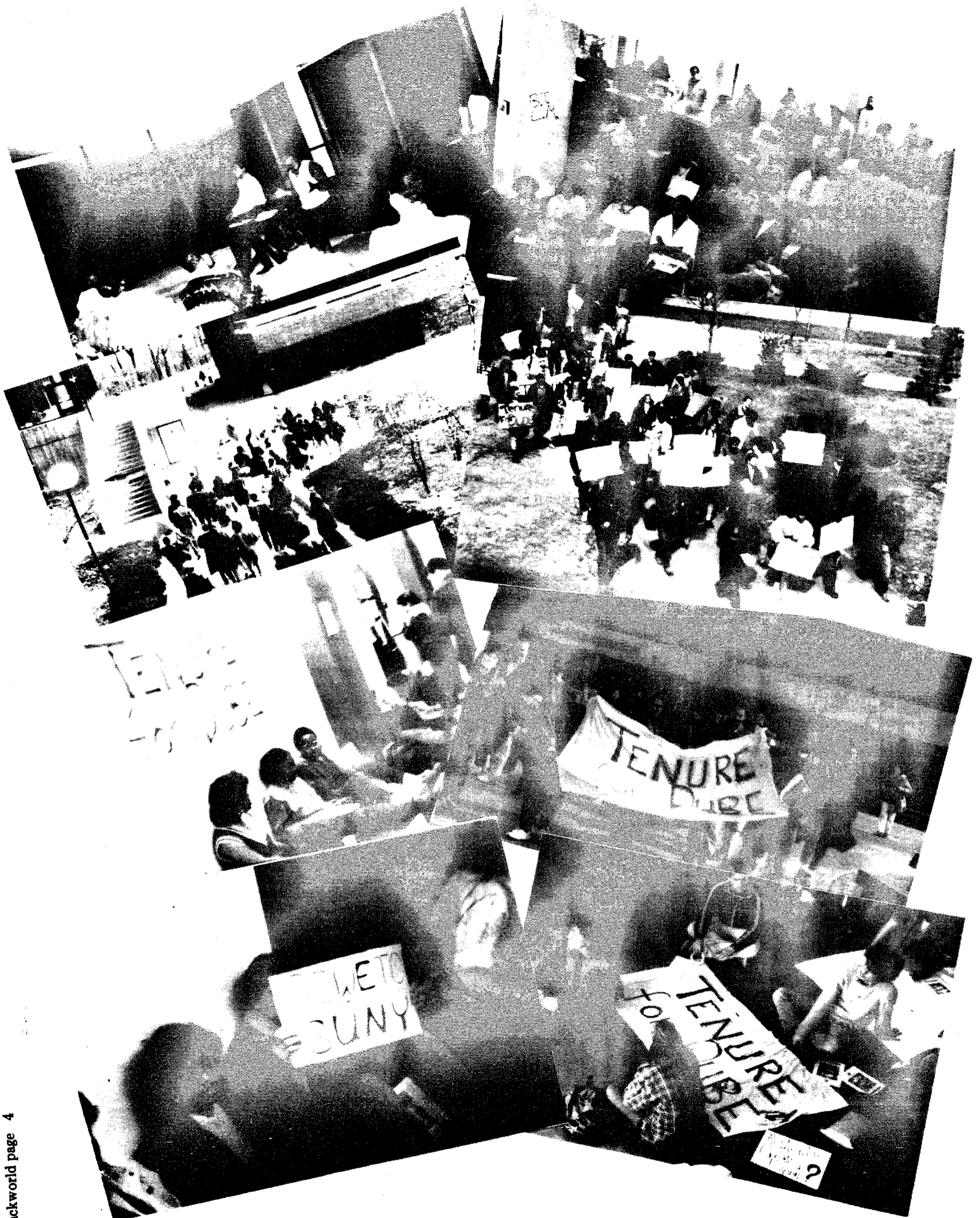
In writing her poetry she describes the creation of a poem as being the most challenging aspect. Miss Byron said "It's like giving birth, it's very painful getting out of your system, sometimes all I get is the melody and it sticks to my system for days and weeks." In creating an accurate atmosphere in her poem Miss Byron has travelled and performed in Barbados, Jamaica, Trinidad and Tobago, Canada, Kenya, Nigeria, London and all over the United States.



Miss Byron's more recent works are portrayed in story telling, both Afro-American and Afro-Caribbean stories. Her poems are being published by Shamal books' "Women Rise" a book of women poets in which Byron represents the Caribbean.

When asked to describe herself she said "I'm a black African woman with locks like the women of Senegal."

# 'We Are Dube'



Photos by

Charles Donovan, Cynthia Robinson,

Gloria Rodriguez, Jeff Davis and

Photographic Editor, Dedra Grizzell

# BLACK WORLD DEMANDS TENURE FOR DUBE!!

## Viewpoints . . .

### ABOUT LAST FRIDAY

by Emanuel Goldstein

In response to three unwarranted politically motivated tenure denials, a diverse group of committed Stony Brook students decided that enough was enough. The actions taken after the 19 hour sit-in outside of Marburger's office were, like those of the previous night, the actions of a leaderless, headless amoeba of outrage. We moved as one body, singing, chanting, guided only by spontaneity and conscience. In the aftermath we feel it is necessary to explain a few things about these actions.

As far as the graffiti in the Javits Lecture Center and "damage" in general, we can only say that these unpremeditated acts were performed by people driven by justifiable rage. Rage that occurs when, after hours of posting fliers in the freezing cold, a barnyard of brown shirted pigs decide to tear all of them down. (as if removing the physical manifestation of an idea would destroy the idea itself) If in response to this fascist suppression we emblazon our "Indellible Leaflets", Go With It! The walls of this campus could not be made any uglier with all the spray cans in the world. It may rustle your sensibilities a bit. But, think again...it's not pointless juvenile vandalism (which is everywhere yet never complained about) but rather it has a purpose. It has Meaning. A question like this (whether or not there is academic freedom in 1987) has real meaning. And, meaning transcends the hollow idol of "individuality"; the status quo preservant that makes us masturbate our consciences into moral inertia; degrading every form of conviction into a nebulous, immorphous "point of view"; or the personal "what's in it for me" philosophy, as opposed to collective commitment.

You may say of the Dube question, "Why should I care?" "What does it have to do with me?" Well, if this type of academic repression is allowed to persist indefinitely (and with student non-action it most certainly will) it will have very much to do with you. But, by that time it will be too late. Not only will you not be able to change it, but you will not even realize it has happened because opposing viewpoints will no longer exist and a supposedly objective political atmosphere will really just be ruling class ideas wallowing in a festering right wing sump.

It's your decision. You. You, reading this right now, and anyone out in the street has just as good a chance at seizing the rein of history as anyone else on this planet!

The battle is not over. It has only just begun. Support academic freedom for Dube, support freedom for all people everywhere.

### THE DUBE ISSUE AND YOU

by John Saudro

The pebble that was tossed into the Stony Brook political pond turned out to be a bit of a boulder. The waves may wake up some people and wash away others. However, it is important to see what is at stake in the Dube case.

What is laying on the executioners block here, are three things: 1) The academic freedom of an extraordinary professor. 2) The purity of the tenure process (which is manipulated by off-campus political groups) 3) The freedom of opinion at the Stony Brook campus and other campuses in general. The executioners axe can only be stopped by a concerted movement of students and faculty at large.

Professor Dube is an extraordinary educator. His insights speak not from the etheral vacuum of books, but from real experience. After this man was persecuted for his ideas, persecuted for fighting for his people's freedom, and incarcerated in a South African dungeon, how could he possibly teach about Africa in the meaningless academic vacuum that permeates university life?

These are real issues that demand real action, not inert philosophical pondering! Throughout history, social movement and social progress has emanated from the universities. It takes someone like Dube to stimulate provocative thought, to overturn some of the sacred cows of American political culture. If merely suggesting that Zionism could be a form of racism, is a line over which a professor can not cross, then political criticism and freedom of speech are in a crisis.

However, even this analysis distorts the issue slightly because for the unvigilant onlooker the fallacy might prevail that this is a Black vs. Jew issue. Nothing could be further from the truth. The large numbers of Jewish students in Dube's class, who defend him, should attest to the fact that this is not an issue of anti-Semitism, but rather an issue of politics.

The visiting Israeli professor who distorted Dube's words as well as the media after him should bear the blame for the Black vs. Jew misconception. In his class, Prof. Dube merely included material from the U.N. which presented the position that Zionism was racism, a position that Dube himself thought to be simplistic. However, I talked with a Jewish woman from Roslyn who, imbued with the perhaps justifiable defensiveness of many Jews, was outraged at Dube. This was because her sources of information told her that Dube stated outright that Zionism was Naziism, something not even resembling what he said. However even if he had said these things, he'd be in his rights.

Whatever off-campus groups manipulated the facts and exerted the pressure, did so for their own political benefit in order to make Dube seem like an anti-Semite and strike the emotional chords in the Jewish community so that the classic dependence of politicians,

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*Please note that VIEWPOINTS do not necessarily reflect the views of*

*BLACK WORLD*

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especially Democrats, upon Jewish support would lead everyone, even Mario (disappointment) Cuomo to direct pressure against Dube. These off-campus groups are political organizations and their attack on Dube is politically motivated. This is NOT an issue of anti-Semitism, but of politics.

Finally, this discussion leads us back to its beginning; to what is at stake. Is Stony Brook better off with Professor Dube and others like him? The answer is a resounding YES. Yes, because he injects into the cold analysis of academia vitality and spirit. He makes the students think, he makes them realize their place in the global community, and understand the world of today which is becoming increasingly internationalistic. This is what Stony Brook finds in a professor like Dube, this is why he must stay.

### TRULY SPEAKING

The denial of tenure to professor Dube following his discussion of Zionism in the context of racism is a gross infraction to the first amendment and academic freedom. It also confirms the vulnerability and limitations of "Black people" living in this country. The decision in its very nature has made it embarrassingly obvious that there was tremendous racist and political manipulations involved. It is definitely repugnant but not surprising when one considers the hasty condemnation of Dr. Dube by the "democratic" governor of New York who had apparently no real grasp of the affair. Wharton's linching of Dr. Dube ultimately suggest that the in-class discussion was viciously taken out of context in order to achieve a shameful task which is: the systematic elimination of a "Black" native South-African professor, who is a leading member of the A.N.C.

Professor Dube indeed was discussing Zionism in the context of racism since the topic was listed in the syllabus of the class "Politics of Race" that he taught in the summer of 1984. Unfortunately an ignorant fanatic distorted the facts and reported to a visiting professor who, in turn made a vile accusation against Prof. Dube.

Let's not however harangue subjectively on a racist conspiracy that has already taken effect. Let's rather question both the validity of the Zionist accusations and the legitimacy of Dr. Dube's in-class discussion.

Without any aesthetic maneuver to distort the truth, one needs no further argument to reject the inappropriate and vicious charges brought up against Dr. Dube. Let's confront the truth now:

Fact 1) Zionism is a movement for setting up exclusively a Jewish national or religious community in Palistine. According to a 1976 U.N. resolution, Zionism is racism.

Fact 2) The Zionist imperialist state of Israil, second to the U.S.A., has billions of dollars invested in Apartheid South-Africa.

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# POETRY



## BLACK HISTORY MONTH

BLACK HISTORY MONTH WHICH BLACKS CELEBRATE AFTER OVERCOMING THE AGONY THAT WHITES CREATE DR. MARTIN LUTHER KING JR. GOT US THIS FAR WE MUST MOVE ON, WE MUST STRIVE FOR THE STARS DON'T LET THEM BRAIN-WASH YOU OR EVEN PUT YOU DOWN AFTER ALL, WE ARE STANDING ON SOLID GROUND

BLACK HISTORY MONTH COMMEMORATES OUR LEADERS BLACK HISTORY MONTH BRING FORTH TRUE BELIEVERS BLACK HISTORY MONTH IS A PART OF ME WITHOUT BLACK HISTORY MONTH, WHERE WOULD I BE? IF THERE'S NO BLACK HISTORY, THERE'S NO ME.

AVERY R. BLACK

(W.I.M.M.)

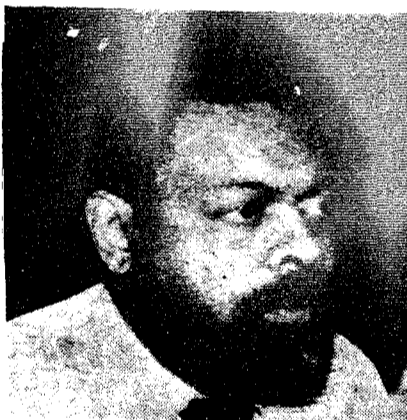
what happens to a dream deferred  
Does it dry up like a rasin in the sun  
or fester like a sore

and run  
Does it stink like rotten meat  
or crust and sugar over like a syrupy sweet  
maybe it just sags

like a heavy load

or does it  
does it  
explode.

--Langston Huges



Reflections

When I was a child, and then a young man, Ronald Reagan was an actor of small reputation. Later, in college, Clarence Pendleton, a mustachioed hotdog a comical braggart, who one day disgraced his family and friends by leaving his fiancée standing at the altar, in a church packed with the cream of negro Washington. Youth, like a cave of the winds, useless pompadoured guys chortling stupidly in films of no importance about stupid things. And dudes you knew obliquely, your roommates buddies, who talked dumb shit in the room souped up on beer and frat pins and lies nobody (then) could disprove. But oh, don't you know, in the world, in the world. It was there all the time, in the cave, and before, life's frightening pits and contradictions. The wind in the cave is life's speedy trace, the motion the motion, of everything. And you then (and now) be awake, old man, raise your eyelids young girl, in that motion know it or dont. Where it leaves you, not what you leave it, as if there were grades as well as graves, but the meaning, like you say, what everything's about. We know what we know and what we dont knows us. Now we see Ronnie & Penny—those stupid guys!! Alas, where it's led us, this crumbling America! That these stupid guys are now our leaders. What would you have said had I whispered this in the last minutes of *Bonzo Goes to College*, and what wd you have sd if I pointed at Bonzo and said, and that's the Civil Rts Commissioner aint it?

AMIRI BARAKA



## IT HAPPENED IN MOTGOMARY

...then he slamed on the brakes  
turned around and grumbled

she was tired that day  
warriness was in her bones  
and so the thing she had done yesterday  
and yester-year  
on her work days, church days, nothing to do guess I'll  
visit sister Anne days  
she thought she would never do again

And he growled once more  
So she said, "no sir I'm staying right here"

and he gruffly grabed her  
pulled and pushed her  
and sharply shoved her through the doors

the news  
shushed through the littered streets  
slipped into the crowded churches  
slithered unto the unmagnolied side of town  
and while the mem talked and talked and talked

she who was tired that day cried and sobbed that  
she was glad she'd done it  
that her soul was satified  
the lord knows a little walking never hurt nobody.

--Phil Peachry

## "Student's Voices"

Tenure for Dube  
We want it right away  
Tenure for Dube  
We want it today  
Marburger you can't hide  
you support Apartheid  
Wharton you can't hide  
Tenure for Dube you denied  
Old Marburger had a farm  
E. I. E. I. O.  
And on the farm he had some Pigs (Police)  
E. I. E. I. O.  
with an Oink Oink here  
and a Oink Oink there  
here an Oink, there an Oink  
everywhere an Oink  
Old Marburger had a farm  
E. I. E. I. O.  
Justice for Dube  
We are here to stay  
Tenure for Dube  
He is a O.K.  
Hell no we won't go  
SUNY at Soweto  
We shall overcome, We shall overcome  
Dube shall overcome Someday  
from deep in our heart  
We do demand  
Tenure for Dube, right away!  
Black and White Together  
We are brothers and sisters  
Give me a "D" — "D"  
Give me a "U" — "U"  
Give me a "B" — "B"  
Give me a "E" — "E"  
What do we want  
TENURE FOR DUBE!

by Ras Marvin

## Respect

Walking down the street one day  
Hear what one of my brothers say to me  
As I was passing by  
It was enough to make me cry.  
He say — woman how you so ugly  
You aint got no beauty  
When God was sharing nose — he was vexed  
so you get an overdose  
and when it was time for lip — you get enough  
you even get a laniappe\*  
Ha - Ha Ha - the rest of fellas laughed  
Man — that woman have a face and a half...  
But tell me while we ridiculing are  
what is your standard of beauty  
If your nose straight you so pretty  
But if it's flat — you damned ugly  
If your lip only a little thick  
Man everybody quick to make fun of your  
only face

and make you feel out of place  
When Jah - father - God was making us  
we didn't have no choice and couldn't  
fuss

For a color, creed or race  
Nor the style if we face...  
It's time to build a legacy  
Appreciate black beauty.

Copyright 1977. Cheryl Byron

\*Laniappe — extras

An unabbreviated revision of Respect.



## Onoo Lef Wi Nuh

Let mi let mi be free  
Go weh wid yuh multi national  
corporations  
Go weh wid yuh leftist  
propoganda  
Go weh wid yuh guns and  
ammunition  
Go weh yuh Syrian  
Go weh to where yuh really waan  
ti be  
Go weh yuh exploiter, go get yuh  
cheap labor somewhere else.  
Go weh yuh tourist, yuh will never  
know mi people  
Go weh wi doan need yuh  
monetary manipulation  
Go weh wid yuh luxury cars  
and yuh corn flakes  
Go weh wid yuh plastic shoes  
and let wi dreads legther reign  
Go weh let mi be free  
or else yuh soon si wi rise up  
an mek onoo feel di pain onoo a  
mek wi feel.  
Di tree yuh see come from di seeds  
wi sowed  
Wi are a poor people but wi blood dat proud.

Natalie Neita



## STONY BROOK DILEMMA

Mi nuh know how mi fin mi self  
ina dis situation.  
Lef Jamaica come attend a so  
called reputable institution  
Where mi caan pass a class  
cause dem set quota  
all mi hafi call it is di  
Stony Brook dilemma.

Ha bwoy everybody de pon aim program  
and dem feel dem getting over  
but di administration have a plan  
dem select students according to dem  
low grades and poor financial situation,  
bring dem here in defiance  
fi compete wid creme de la creme  
from Bronx School of Science.  
Dem act surprise at di few  
a wi who graduate from ya  
when it's all apart a di Stony Brook  
dilemma.

Dem have french department  
Dem have a Spanish department  
Dem even have a section fir  
German an Russian  
Dem tun roun an gi wi something  
dem call di AFS program.  
Mi naw lie but mi hafi start fret  
Misses Teck a good look pon dem budget.  
What a sinting mah, when you get  
caught up in di Stony Brook Dilemma.

Recently wi hearing a lot bout  
one big wud name academic freedom  
it have everybody in di place  
turning upside down.  
Everybody hafi start wear padlock  
pon dem mout mi seh  
or i gwine end up looking fur a job  
like professor Dube  
we suppose fi be in di lan of di  
free  
where everyman have a right  
to freedom of speech  
But day is not what mi see from  
mi come ya  
Maybe its just apart of di Stony Brook  
Dilemma.

Fettucini Alfredo or Creme of Tomato  
when mi tech a stock dem a lick  
wi wid di stale antipasta  
If yuh nuh min sharpe yuh nyam  
raw pizza  
an blood a run out a yuh  
hamburga  
yuh go fi go drink sprite but  
a pur seltzer wata  
Dem force yuh pon meal plan an  
sen yuh go a benedict cafeteria  
Whe dem tell yuh "All you can eat man"  
De food so nasty dem know yuh  
Nuh want extra  
But I suppose it's all apart a di Stony Brook  
Dilemma or is it di Stony Brook Disaster.

Natalie Neita

## UNTITLED

My life is caught.  
In a never ending rainstorm.  
And with each raindrop.  
there comes more complications  
That add to this puddle;  
the puddle that lay at my feet.  
One day the sun will shine, though,  
and the puddle will be gone.  
Until that day I'll battle this rain  
Just me and my  
Umbrella.

by Audrey Toler

# Viewpoints . . .

continued from page 5

Fact 3) The Zionist Imperialist state of Israel has developed expensive politico-economic and military relations with the racist government of South Africa and remains ironically a faithful supporter of the ideology of Apartheid (Which is nothing but another form of Nazism).

Why? One should ask. Is it because Apartheid South-Africa was the first and only African state to recognize Zionist Israel? Is it because both political entities have common characteristics?

On the other hand, it comes to question Dr. Dube's discussion in the context it was being conducted, one needs not be a fanatic to admit that it (the discussion) was quite legitimate. In fact who wouldn't question Zionism in this context when the Zionist

Imperialist state of Israel vows absolute support

for Apartheid South-Africa? Why shouldn't Dr. Dube discuss Zionism when Israel, a state created out of Hitler's infamous Holocaust, is the military supplier to Apartheid South-Africa? Let's again face the facts:

Fact 1) Dr. Dube is a native of South-Africa who spent most of his life under Apar-

theid (which is a system destined to maintain racial atrocities and safeguard the supremacy of the so-called "Arian-race.")

Fact 2) "Dr. Dube, as Professor Baraka stated, is a leading member of the ANC, banned and exiled from his country, and who has been imprisoned in notorious Robben Island..."

Fact 3) Dr. Dube has been for 33 years a member of the ANC which is an anti-Apartheid, anti-oppression, national liberation front and which is classified by the "Free World" as communist.

Fact 4) It is needless to say that the government of South Africa is a faithful replica of the Third Reich. That native "Black" South-Africans, in other words, Dr. Dube's and our brothers and sisters are still helplessly exposed to the evils of Apartheid just like the Jews were under Nazi Germany.

Thus being aware of the close ties existing between the two governments and taking into consideration Dr. Dube's extraordinary experiences and natural feelings, one must agree that he is in the position to question Israeli Zionism in the said context. His in-class discussion was quite legitimate.

However if a Jewish person can say without embarrassment that "Dr. Dube is a nigger and a pig..." that shows how easy people forget and don't learn from their past. One might as well add that Seide Adolphe Hitler was, in the same context, right.

It must be added also that in the very same fashion all Jews feel towards Hitler, his direct associates and anybody who has had any involvement in such inhuman atrocities; It's with the very same intensity Dr. Dube, all native "Black" South-Africans and all true Africans must feel towards the Brother Klan and anybody who supports Apartheid ideologically, politically, economically and militarily!

*Anonymous*

IT'S THE 80'S YA'LL, DO YOU KNOW WHAT TIME IT IS?

by D.W. & N.R.

There was a message which Spike Lee (the director and producer of "She's Gotta Have It") was trying to convey to the Black brothers of today. The message which he wanted to bring across is that we are in a new era and that Black brothers need to wake up. It is quite evident that Spike Lee knows what time it is; he understands that the Black woman has come a long way and he is sensitive to our needs. Unlike other black movies which Whites have directed, Spike successfully demonstrated the ethnicity of our people.

Contrary to popular belief, Black women are not subservient. Generally speaking, the Black woman on screen is portrayed in domestic roles as maids, nannies, and Aunt Jemima figures to her white employers. In this movie the Black woman is aggressive, assertive, and in-

dependent. She is not afraid to take the initiative. She is no longer standing behind the man, she is standing next to him. God created woman from the rib of a man's side, not from the bone of his back. (She has desires to be fulfilled, and takes the initiatives to satisfy her needs.) This is demonstrated in Nola Darling's character.

Is it wrong for Nola Darling to be so promiscuous? We pose this question. Or is it right for the man to have more than one lover? We took a census from several conscious black women on campus. We've concluded from these women that Nola Darling symbolizes the new era that we are in. They agree that as Black women we are becoming more aggressive. We are turning the tables around and now the shoe is now on the other foot. We are tired of being trampled on, knocked, and dumped on, as if we were merely a worn out rag. The Black woman is now taking the initiative and hence is in pursuit of what she wants.

However, there are some negative aspects of this movie. All of the conscious black women on campus who were interviewed revealed that this movie was inappropriate in honor of Black History Month.

## Opinion Poll

Dalie: "It was inappropriate for Black History Month. It degraded the Black woman, this movie made me as a Black woman feel exposed and cheap when I left the movie."

Fawn Waterman: "It had no theme, no plot, no basis. That movie was inappropriate for Black History Month. They should have shown The Color Purple. However, it was very funny."

Janet Grant "Even though the movie was funny at times and made a direct statement to the male population I do not think it was an appropriate presentation for Black History Month. This movie not only degraded Black women morally, but it also depicted Black men in a very negative light. One is often confronted with negativity with regards to the Black family and I feel that Black History Month should be used to educate the masses as to the struggles of our forefathers, our present struggles and those we must face in the future as well as our positive accomplishments as a people."

Nora: "Black History Month is supposed to be about the struggles of black women and men. It is supposed to depict the accomplishments, and their contributions to Black History. This movie degrades the Black Woman because it portrayed her not in a positive way but in a negative light, as being a sex friend without scruples."

Sharon: "This movie is inappropriate for Black History Month. Any other time would have been better. Instead, they should have shown "Go Tell It on The Mountain." This movie disrespected women because it gave black men a bad image of black women.

"For instance in the movie, Greer Childs last lines to Nola were, 'Now I'm going to try to get me a white girl.' How come when they are down, poverty stricken, they need the black woman to help them in the struggle but when they become accomplished, they turn to the white woman. This is constantly shown by black men in the public's eye.

eg: Hershel Walker. When he was down he had a black woman to help him in the struggle, but when he made it, he turned around and married a white girl and this white girl divorced him "Real Quick" after she swindled him out of his money."

If you have any views which are significant and that you would like to share please don't hesitate to write your rebuttal in this viewpoint of Black World.

P.S. Black Men Of Yesterday, Are You Ready To Meet The Black Women Of Today???

## BEWARE OF AESTHETIC MANIPULATIONS!

Currently a small sector, under the pretense that they are so righteous and better qualified to decide and make transactions on behalf of HSO (Haitian Student Organization) without ever consulting the general body, is conducting a series of false propaganda in order to denigrate and intimidate all members who do not agree with their alienative policy and sectarian attitudes.

Also when considering that this sector deliberately and viciously tries to use the "unconditional" support for professor Dube as the issue of our internal dispute, we as well as the majority members of HSO believe that it is absolutely necessary to both inform the community about what's really going and reaffirm our sincere support for Professor Dube in his fight for tenure.

In fact, our dispute is created out of the dictatorial practices and alienative policies that this sector has introduced and attempted to implement within the Haitian student organization. It is also activated by their constant refusal of direct communication and any possible consensus.

It must be made clear that the sector that is making arbitrary decisions in the name of HSO is made up of many members who were never elected by the general body and are neither part of the executive body. Among these members, some are graduate students.

As a result, the minority community must be aware of the fact that the above mentioned sector, since it is facing eventual dismissal, is and will be using all sorts of slanders and lies in order to disguise the truth.

We hope that the community understands the situation and again we want to confirm our support for Prof. Dube in his struggle for tenure and furthermore in his struggle for the liberation of South Africa!

UHURU!

by Dalie Colas  
Donald Guerrier  
Yvon Magny  
Lionel Philippe-Auguste

## BLACKWORLD "KNOW THYSELF"

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# American Poetics & Afro-American Poetry

by Terrence Nunes

Poetry, as a distinct form of literature, has been found present in many cultures since the art of writing established itself as an important means of communication. It is often used subjectively to express strong convictions, either personal or political. Therefore, poetry can be found to play a significant role in the development of a particular culture or, more specifically, society. Where rifts in a society are present so too will there evolve different forms of poetry; each seeking to support or project the different points of view held by sects of people in that society. Two such forms of poetry found present in our society are American poetry and Afro-american poetry.

Professors William J. Harris and June Jordan, on February 12th at 2:30pm in the Africana Studies library, undertook the arduous task of comparing the two forms of poetry previously mentioned. Professor Harris brought into perspective the fact that American poetry is inherently derived from British poetry in actual form. Many poems are still written in iambic pentameter as well as other "traditional" methods. What constitutes American poetry is the language. William Carlos Williams is presented as a positive example of American poetics because he writes in the "American language."

The language in which a poem is written seems to be a crucial aspect of poetry. Professor Harris, in his discussion, uses language as a means of determining the differences in styles of poetry. While comparing American poetry to Afro-american poetry he cited Amiri Baraka, who was present, as a positive example of Afro-american poetics due to his writing in the "Afro-american" language.

Since the possibility exists that a poet may wish to express his or her ideals in a non-traditional manner it was fortunate that Professor Harris examined a method by which this could be attained. He stated that a poet could "escape a model by drawing on another model essential to a culture." Amiri Baraka, in some of his works, accomplishes this feat by using jazz as a model. This may be viewed as an attempt to reshape or undermine the dominant culture. American poetry which is dominated by a combination of British and Western traditions and ideologies would, in effect, become inverted to form Afro-american poetry. The Afro-american poets are seen as dissenters of the established language and culture inherent in American poetry.

Professor June Jordan carried the discussion one step further. While generalizing on the topic she outlined many distinguishing characteristics



which exist between "white" and "black" poetry. Professor Jordan stated that white poets may be more creative in their works. Louis Simpson was quoted as having said "I make this up" while reading a few of his selections in the Fine Arts Center. Black poets will tend to be more rigid. They have a political obligation to their people.

Another apparent difference lies in the fact that much of the Afro-american poetry is a direct reflection of the current issues of the times. In order to reach the masses of people these issues directly concerned the poets of the sixties were compelled to recite in the streets. This meant that their work "had to hit right away" in order to attract and hold the attention of passers-by. The poetry needed to be purposeful, clear, and accessible. The topic or idea being expressed had to be "big enough to involve everyone listening." These factors spurred a fundamental evolution in the rhythm of poetry. The meter (a traditional method of coordinating the words compiling a verse in poetry) required replacement for practical purposes. A new rhythm was introduced, which Professor Jordan calls vertical rhythm, and it suffices in captivating an audience and even pulls people through a poem. This was essential to the successful relaying of information to the people through poetry. Much of Afro-american poetry is centered around political issues and the vertical rhythm, as a distinct characteristic of black poetry, has remained an integral component of the literature.

## The Future of Black Theatre

by Jackie Distant

In celebration of Black History Month those involved with the black theatre chose to look forward rather than back as they discussed "The Future of Black Theatre" in a panel discussion held on February 17. Introduced by host Professor Amiri Baraka as "two giants of the theatre", Professors Glenda Dickerson and Louis Peterson enlightened students concerning changes that are essential to the survival of the theatre.

The discussion began as Professor Dickerson responded to the questions, "What is the future of black theatre?" and "What direction is black theatre going in?" She replied, "Usually the answer to that question is a gloomy one...there is no black theatre, or there is no national black theatre or there is no unified effort toward creating a national black theatre of an African-American theatrical tradition." This is in fact the reality of our predicament and both Dickerson and Peterson lend themselves to this fact as they present their views.

Professor Dickerson went on to cite recent happenings in the November symposium sponsored by the Actors Equity Association along with the other major theatrical organizations. The topic discussed was "Non-traditional Casting in the American Theatre." She explained, "What the symposium did was to take a look at some nontraditionally cast scenes. Nontraditional means a role that's cast without regard to gender or ethnicity when that ethnicity or gender is not germane to the reality of the role or the play as a whole." The term blind casting is also used to refer to nontraditional casting.

In an attempt to clarify misconceptions held which equate nontraditional casting with affirmative action Dickerson adamantly states, "What we are talking about is opening the door for an American theatre that is truly representative of this country." The goal is to create a theatre that reflects our cultural richness and diversity and acknowledge the contributions of groups and gender other than whites.

In order to implement blind casting on a broad scale Professor Dickerson feels that it is imperative for change to begin in the educational institutions and regional theatres. Concerning the existing form of theatre she states, "It does not allow us to explore the questions that are immediate concerns to us as a people. It is incumbent upon these artists coming up now to take and build upon that (blind casting) rather than going back and imitating a European form of theatre."

The problem of craftsmanship within the university is also addressed by Professor Dickerson as she expresses the difficulty that young black playwrights encounter in receiving training. "So few...have or are able to get the craft or know that they need the craft of writing plays. We don't really have a lot of places for young people to go and learn that craft"

In closing, Professor Dickerson stressed the need for the theatre to review the narrative and the minstrel show, which are indigenous theatre

forms whose contributors were African slaves. "We have to go back to those forms because the minstrel show is what theatrical comedy is built on and the slave narrative is the oral tradition by which our history has come down to us. We have to go back and do something with those and find a means of relating to our people in a form that is more close to our emotional reality."

---

"The goal is to create a theatre that reflects our cultural richness and diversity and acknowledges the contributions of groups other than whites."

---

Professor Peterson begins with a self history as he reflects on his experiences as an "American black person with mixed blood" attempting to enter the realm of theatrics. Throughout his attendance at Yale Drama School and thereafter he experienced several bouts of "tokensim." Having grown in a period in which blacks were portrayed solely as servile and amoral, Peterson bluntly states, "I grew up thinking that 'Step and Fetch-it' had all the black people."

These seminal experiences blossomed as Peterson began an era of plays in which middle class blacks were portrayed. "I decided to write a play about people like me, middle class black Americans, who came from a certain section of our society who had a father and a mother who worked hard and I thought in them there is a drama. I have yet to see myself portrayed on the stage, in the movies, anywhere."

Compounding the problems of black theatre as well as white is the threat of television. As Peterson put it, "It is suffering because the mainstay of the theatre has always been situational comedy or family comedy." According to Peterson this type of theatre is now dead and for the past 15 years the theatre has been wandering around in search of a new form. He goes on to suggest a new form that incorporates the style of the ancient Greeks as they addressed the sufferings of humanity. The university and regional theatres will live on but it is the theatres of New York that Peterson feels "will not survive unless this new form is found."



# Weekends At Stony Brook

by Darren Lee Jenkins

On the Stony Brook campus, a question is usually asked to students by students on Thursdays: "What are you doing this weekend?" "I'm doing the same thing I do every weekend; nothing," said Alrene Robinson, a sophomore at Stony Brook. This answer is commonly heard around campus. But some student's response is completely different from Ms. Robinson's reply. "I'm going to hit EOB's on Thursday and Tokyo Joe's on Friday," said John Buonora, a senior at Stony Brook. The biggest difference between these students aren't their class or sex, but their race. John Buonora is white and Alrene Robinson is black.

Over the past three years events and activities for blacks and other minority students don't happen on a regular basis. "It's hard to believe that this is the same school," said Cheryl Gray, a senior at Stony Brook and a member of the organization Drastik Measures. Drastik Measures is a multi-ethnic organization--one of the few on campus that give events that will entertain all races. But this group has an astigma of being a bunch of punk-rockers that are too wild for most students. "We gave a club and new wave party this year. Lydia Lunch, an avant garde poet living in Spanish Harlem was here. This semester we're having a reggae party and another club and new wave party at the end of the year," said Jackie Cooke, a member of the group.

This is one of the few groups that are racially mixed. Most groups are either predominately black, white, latin or oriental. All clubs or organizations are forbidden by SUNY law to keep anybody out of the organization because of race, but usually people of similar ethnic backgrounds congregate in the same organizations. "I don't think anybody white would want to join any of these [black] fraternities on campus, because of some of the things they say," said Lynda Jordan, a junior at Stony Brook. Black fraternities and sororities were created to counteract the bigotry and racism of many white fraternities when blacks were first permitted to attend white schools.

Rose Silfa, is a hispanic student at Stony Brook. She is a member of LASO (Latin American Student Organization) and sees the frat battles cluding other nationalities. "I'm caught in the middle." said Ms. Silfa. "You have the black frats over here and the white frats over there and we (Hispanics) are here in between the two."

Why is there such polarization on campus? What can be done to change this? One answer to this is SAB (Student Activities Board). This organization is designed to give events for students on campus. Although they usually give an event every week, blacks and other ethnic groups feel left out. "SAB is not doing a good job. All of their events are geared to white people," said Ms. Jordan. Clubs like Tokyo Joe's or concerts like Lou Reed does not attract a large minority crowd. Joyce Yearwood, a member of Drastik Measures, feels that everybody is entitled to events held by SAB. "Hey we [blacks] pay activity fees just like anybody else. We have every right to go to Tokyo Joe's. We just have to get a large number of blacks to go there and ask the DJ to play the music we want to hear. If we don't do that, things will never change.

## DUBE:

continued from page 1

clubs and organizations. Present was the Caribbean Students Organization, African-American Students Organization, Latin-American Student Organization, Hatian Student Organization, Hands Off Latin America, Gospel Choir, Zeta Phi Beta, Delta Sigma Theta, Black World, Young Socialist Alliance, Sigma Phi Rho, Minority Planning Board, Women's Center, Malik Melody, Alpha Kappa Alpha, Kappa Alpha Psi, Malik Sigma Psi, Phi Beta Sigma, Graduate Student Organization, N.Y.P.I.R.G., U.N.I.T.I. Cultural Center, Red Balloon, et cetera.

Professor Baraka encouraged students and faculty to voice their disagreements, and they did. Many students complained of being used as pawns by members of the Black Faculty. Some students felt certain professors were pitting student organizations against each other. They also felt that Professor Bruce Hare was a hypocrite in his stand on Tenure for Professor Dube. On one hand he claims Professor Dube to be an extraordinary teacher and on the other hand he feels he should not get tenure. Professor Bruce Hare denied such charges and affirmed his support for Dube. Professor Baraka made it clear that the African Studies Program stands firmly behind Tenure For Dube.

An outgrowth from SAB has been MPB (Minority Planning Board). This organization is designed to create and hold events geared for the minority community on campus. "MPB is doing a good job this year compared to other years," said Ms. Jordan. MPB doesn't have the funds to give events on a regular basis. Two years ago MPB was almost eliminated all together because some members of SAB believe MPB was a mini-SAB. Last semester MPB had given two parties and a caribbean weekend. These events, however, only came once a month during the fall semester.

Other organizations on campus do hold events that every student can enjoy. COCA usually shows a movie every weekend. "I usually go out on the weekend and check out a flick. But after the movie it's still early and you have nothing to do for the rest of the night," said Ms. Silfa.

Another problem is the drinking age law. Raising the drinking age to 21 has kept many freshmen and sophomores away from events where alcohol is sold. "Being 20 keeps me from going to a lot of parties on campus, because alcohol is served there," said Ms. Silfa. "The drinking age law is good because it keeps some of these crazies off the road when they are all fired up," Ms. Jordan said.

There aren't any sports teams that the students on campus could rally around either. "When I went to OU [Oklahoma University] Saturdays during football season revolved around [Oklahoma] Sooner football. The games would be so crowded that we could give television parties where we would watch the game," said Bridgit Cooper, a graduate student from Tulsa, Oklahoma. Athletics are not promoted on campus like other major schools. "I didn't know we had a football team," said Sheri Flanagan, a junior at Stony Brook. Stony Brook had a good football team last season, featuring an All-America candidate in Chuck Downey. But a good crowd at Stony Brook game is 1500 people. Schools like Oklahoma, Michigan and UCLA average about 80,000 people at their home games.

This year's Men and Women Basketball teams will make the NCAA division III tournament this season. But most of the students on campus are unaware that the women's team is ranked nationally (15th according to AP) and the men's team is presently, 16-4. SUNY at Buffalo received permission to upgrade its program from division III to division I. Don't expect the Stony Brook athletic department to attempt something as radical as division I in the near future. They couldn't get Chuck Downey on any of the all-American teams last season. The emergence of a good sports program can keep the whole student body interested in the same event and make them feel more united as a school.

Many minority students combat lack of activities by going home on the weekend. "I stay around now on weekends because I am more mature, but last year I went home almost every weekend," said Rose Silfa. "I have to work on Fridays, but usually Saturday morning I go home and come back Sunday night," said Lynda Jordan.

This lack of activities has made some minority students even bitter towards Stony Brook. "The best part about this place? Leaving," said Lura DeBerry, a senior at Stony Brook.

## King

continued from page 2

afford to be set back by resolute, wicked men. Negroes were dispersed over thousands of miles and over many continents, yet today they have found each other again. Negro and white have been separated for centuries by evil men and evil myths. But they have found each other. The powerful unity of Negro with Negro and white with Negro is stronger than the most potent and entrenched racism. The whole human race will benefit when it ends the abomination that has diminished the stature of man for too long. This is the task to which we are called by the suffering in South Africa, and our response should be swift and unstinting. Out of this struggle will come the glorious reality of the family of man. □

Taken from the Black Collegian  
February 1986.

## Great Kings of Africa

### Menelek II—King of Kings of Abyssinia (1844-1913)

Proclaimed to be a descendant of the legendary Queen of Sheba and King Solomon, Menelek was the overshadowing figure of his time in Africa. He converted a group of independent kingdoms into the strong, stable empire known as the United States of Abyssinia (Ethiopia).

His feat of pulling together several kingdoms which often fiercely opposed each other earned him a place as one of the great statesmen of African history. His further accomplishments in dealing on the international scene with the world powers, coupled with his stunning victory over Italy in the 1896 Battle of Adwa, an attempt to invade his country, placed him among the great leaders of world history and maintained his country's independence until 1935.

His profound pride of independence helped stabilize his people and made his country one of only two nations in Africa (the other is Liberia) to successfully resist colonization by the European powers.



# Beware The Emperor's New Helpers: He or She May Look Like You

The following excerpt by Bruce R. Hare originally appeared as part of a National Urban League (1982) Commissioned Paper titled, "The Rites of Passage - A Black Perspective." In it the author issues a warning as regards the emergence in the 1980's of a new crew of administrators in response to the irresistible demands of people of color and women for inclusion in decision making positions. While the increased presence of people of diverse characteristics in decision making positions is to be applauded, the author warns that such persons (like their predecessors) must be judged by their actions (and inactions) rather than simply by their complexion or gender. If such sophistication is not developed, the author warns, for example, that Blacks who successfully demand not to be oppressed by whites will increasingly find themselves oppressed by Blacks, and women who reject oppression by men may simply find oppressing women in their stead. The identification, exposure and neutralizing of such persons who would exploit our sentiment and the fruits of our struggle is becoming an increasingly urgent task if we are to continue to progress in the 1980's. Such persons as mayor Goode of Philadelphia and Clarence Pendleton of the U.S. Civil Rights Commission are argued to be the new helpers.

## IN HOUSE QUALITY CONTROL

While one might argue with a notion of the declining significance of race, as forwarded by William Wilson, there is reason to sus-

pect an increasing significance of class within our community. The same forces which have served to decrease the level of collective commitment among Black people, through the assassination, harassment, and incarceration of Black leadership, have also freed upwardly mobile Black individuals to pursue personal reward without community reprisal. Just as the Africans spoke of "sellouts" who would work as colonial administrators over their brothers and sisters, we also have such individuals, although we believe them to be in the minority. Nevertheless, we currently have "Black" professionals sitting atop educational systems, police departments, and welfare departments that do not work in our interest, as well as politicians, religious, and business leaders, who are not responsive to our real needs.

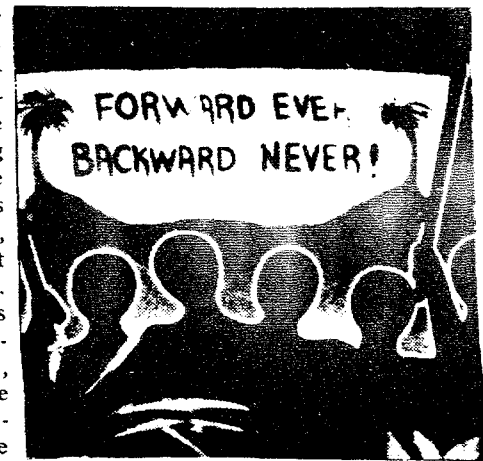
Having recently emerged from an era of Black nationalism, in which all whites were enemy and all Blacks friend, we fall subject to the residual ploy of assuming that the elevation of Black persons to decision making positions in such institutions as government, education, social services, and criminal justice constitutes automatic progress. The danger of such an assumption might best be expressed by imagining that one day a group of Africans, during the early colonization of Africa, sat around a circle and legitimately agreed that they had all been given a hard way to go that day by a "white" person. That day symbolically became their day for defining "white" people as

the enemy. The oppressing whites, having subsequently heard the news, were wise enough to realize that they could no longer directly administrate. The logical solution became to recruit "some" Blacks to act in their place in exchange for limited privileges. The effectiveness of such a strategy rests on the initial inability of the group to recognize a foe of same characteristic on the heels of a struggle initially logically based on color. The consequences then becomes a period of vulnerability to exploitation by "one's own kind." For example while there is much agreement that the bomb dropped on the Philadelphia community under Mayor Goode's authority would not have been dropped on a white community, few realize that. If Mayor Rizzo (the Italian) had done what Mayor Goode did, we would have burned down the rest of Philadelphia and other significant parts of America.

Domestic translation of this scenario, would allow for the analogous emergence of Black domestic administrators who, while identified as friend by the general Black population, in fact serve at the pleasure, and in the place of the white domestic elites in administering the domestic colony. It should be noted that administrator status could refer to business, political, or even religious leadership, that acts in the interest of the elites. Such persons are also sometimes elevated to the status of "community leader" by the ruling elites, although not anointed by the masses. In the absence of community accountability such false

necessary, and are in fact less likely than many other groups to return to and/or help their communities of origin. It appears that the attractions of rugged individualism and desire for integration continue to forward, what Frazier called the "pathology" of this new Black middle class. It should be pointed out, however, that the acquisition of status does not by definition create an enemy either. As should be the case with any high status occupant, it is at the point of action that such people should be judged recognizing that inaction is also a form of action. W.E.B. DuBois' ultimate disillusionment with the notion of the talented tenth as possible sellouts reflects the depths of this crisis, and speaks to the need to develop mechanisms of accountability within the Black community.

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## Why Blacks Shouldn't Call Themselves Greek

I wrote this article in attempt to break some shackles of past mental colonialism that is still prevalent today. I don't blame the writers or believers of this misinformation. I blame the white-based educational system for the half-truths and lack of information they have taught my sisters and brothers. This article is an attack on the European-based education (the puppeteer), that has given us (the puppet) a strong pride for cultures other than our African culture.

Shame on anyone who would try to justify why blacks call themselves "Greek." As if it's not trouble enough to realize that we are African. I think if I would call some of my fellow black students African, they would raise up on me and try to beat me down. People still call each other (and think they are) negroes, niggers, and minorities. We should see ourselves as Africans, realize that our plight is the same and work together. We may find we are the majority. As you see, the problem facing our people here in America is greater than all other personal or organizational differences. We should concentrate our united efforts toward solving the unending mental hurt that is being inflicted on our people here in America.

I had discussed Tony Brown with a member of the AFS faculty and others. I had been told that Mr. Brown, in commenting about the movie "The Color Purple," said he "never saw the color purple and can't stand the color purple." In the said context, it seems he doesn't see the difference between black and white, and may not like dark-skinned people. A statement like this leads me to believe that if this brother was any darker, he would hate himself.

I advise you to look into the validity of using Tony Brown's article. His article has attributes of an Uncle Tom psyche. He evidently was a victim (and still may be) of European-cultural brainwashing in his "undergraduate days." Any brother who calls himself "Greek" for years, and doesn't know why, has been tricked or brainwashed to do so.

There seems to be a need for people to identify important black figures with those of other cultures. Zulu King Chaka has been called by some historians "The Black Napoleon." For him to be considered great or of any importance, we identify him with a European figure. The same goes for the black fraternal/sororial system in America. We have identified them with the Greek culture instead of the greater culture of Africa.

Lets focus our attention to the book by George G.M. James, the "Stolen Legacy." In a previous issue of Blackworld, the article "None Dare Call It Treason: Black Greeks" by Hakim S. Hasan, was printed. Some people feel that the article was "bull." Brother Hasan sort of gave us a summary of information in the book "Stolen Legacy." His article was not diluted and contained no half-truths. He told it like it is, whether we liked it or not. Unlike Hasan, Brown's article was diluted and begs for reference of information material. I don't recommend anyone to take this celebrity's word for it (people usually do). Go and seek that knowledge for yourself.

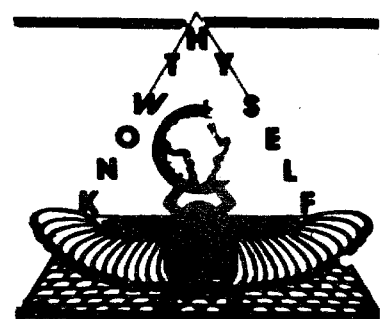
In Brown's assertion of Socrates identity, I seriously doubt Socrates was one of us, a "Pelagian." In an excerpt from "Like It Is," show No. 489, June 6, 1982, John Henrik Clarke said, "Most of the so-called Greek philosophers

believed in slavery and--had slaves. When they came under the influence of the teachings in Africa, they were in serious trouble. This is why Socrates had to be put to death...he wouldn't recant." This leads me to believe other than Socrates being one of us.

I do not intend to give false praise to the Greeks. I also have no desire to be identified as part of Mr. Brown's "us." I am not a "Pelagian"; I am an African. As for his term "Pelagian-African-American-Greek," there is no such term to describe us and could never be. As far as I am concerned, my place of birth does not constitute me to be anything other than African. If I was mixed with another race, I would still be a black man and be considered as such.

Once again I recommend you brothers and sisters to read up on books, written by Ivan Van Sertima, Chancellor Williams, Yosef Ben Jochannan and a score of others. If we do, we can avoid the perpetuation of false knowledge.

As-Alaikum-Salaam  
Michael Ifeanyi Williams  
Proud to be an African



# SIGHTS & SOUNDS



Randa as Janet Jackson,  
Gerald as Patti Labelle,  
Black Historian Dancers,  
Poet: Halim Suliman,

Brothers of Alpha Phi Alpha,  
Poetess: Cheryl Byron and drummer,  
Poet: Lloyd Henry,