

NO VOICE

HAITIAN STUDENTS ORGANIZATION

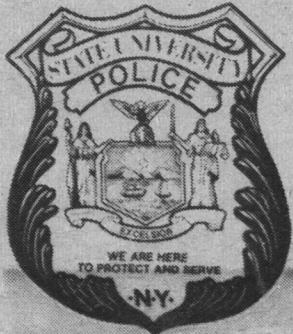
No. 3 FEBRUARY 12th, 1987 SUNY at STONY BROOK

SB UNIVERSITY COPS LOOSE ON HAITIAN STUDENTS

Everyone knows the formula which makes up the Police corps all over the world. An institution created to serve and to protect all the citizens of a community, while more often than not this institution protects but a handful of people and regarding the others it conveys but abuse of power and repression.

Public Safety, a security corps officially converted to a police corps in a university of 16,000 students should obviously have escaped this formula. This is not so, on the contrary, confident of their prowess, certain of these officers, assured that they are not dealing with the killers of Manhattan and Brooklyn, discard all scruples in dealing with an inopportune student, particularly if he's black and even further if he's

Haitian. The recent arrest in the open campus of four Haitians in a car known as being that of the HSO since it was issued a special service sticker for the organization's purposes, proves beyond any doubt that these individuals will stop at nothing to prove to them-



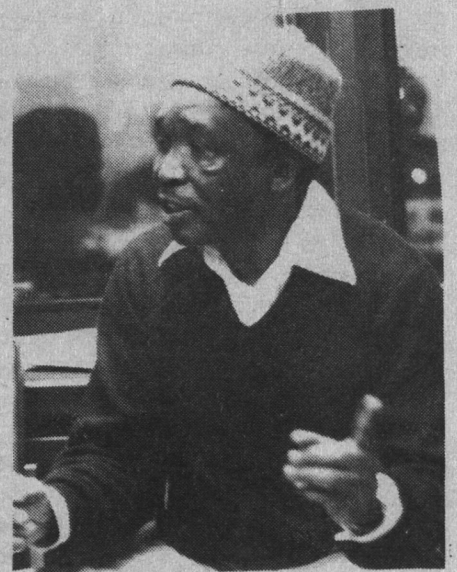
selves that they are all powerful since they are of the police.

For James Eustache, Rosine Ferdinand, Delcasse Joseph, Continued on Page 11

WHARTON KILLS DUBE AND QUILTS

For all these blacks who still believed in justice and democracy, the final verdict of the Dube affair is a hard blow even for the upholding of the demagogic democracy common in occidental institutions. It is absolutely inconceivable that after all these episodes, all these recommendations, all these committees favoring Dube, that such a decision be taken. Early Tuesday morning, we learned of Mr. Wharton's sorrowful decision this, besides the fact that after our analyses our predictions had forewarned, brought but consternation amongst us.

The fact of Mr. Wharton being black and resigning, had in no way altered the situation. He had accomplished his mission and was himself sacrificed. Why? Are we condemned to always have one of us serve as intermediary in these machiavellian works that are unquestionably aimed at us as a group? As much as it is admirable in a sense to see the Jewish



Prof. Ernest Dube

solidarity defying even logic and the very bases of their own institution to defend their common interests, it is inexcusable and shameful to see a member of the Black community servilely sacrifice one of his own despite the formal demands of the entire community in favor of the victim.

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UP CLOSE: DUBE, OWENS & BARAKA ON THE WHARTON DECISION

Anxious to learn Professor Ernest Dube's reactions to Wharton's final decision on



Dr. Leslie Owens

the tedious and drawn out process of his tenure question, we wasted no time in requesting an interview with Prof. Dube. Also invited to this interview was Dr. Leslie Owens, indefatigable supporter of Dube, throughout the entire crisis and still by his side at this final hour. Needless to say we are very honored to have

been the first organ to which Prof. Dube accorded an interview. We also took the initiative to interview Prof. Amiri Baraka, Chairman of the AFS Program here at Stony Brook which has unanimously supported Dube, to clarify the Program's viewpoints on the issue since up to now it has not made a public statement.



Prof. Amiri Baraka

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HAITI: UN AN APRES

BY James Eustache

De nombreux jours douloureux mêlés d'heures tragiques, macabres et mélancoliques se sont écoulés. De longues nuits d'horreur se sont aussi épuisées. Nous voilà enfin en face d'une réalité. Quelle méchanceté, et surtout quelle audace pousserait quelqu'un à confesser que le pays a changé, que la condition humaine s'est améliorée, et que les cadres sont réformés? Il va de soi que le temps ne peut à lui même régler tous ses comptes.

Un an après le départ des Duvalier, aucun grand changement n'a été opéré au sein du pays. Les mêmes débauches, les mêmes nouvelles, et surtout les mêmes structures.

Le Conseil National de Gouvernement perpétue la violence, le vol, les assassinats nocturnes comme par enchantement. Finalement, il se révèle ardemment répressif. Face à ce Conseil aux mains sanglantes, à la conscience dure et étroite, l'on se demande aujourd'hui encore jusqu'où ira notre pays?

Des favorisés de l'ancien régime détiennent encore les rênes du pouvoir et ne se font pas trop prier pour dérouter toute opération d'émancipation du peuple haitien. Le sang de nos pauvres concitoyens continuent encore à fertiliser le sol d'une révolution qui s'an-

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EDITORIALS

HSO ENCAISSE ET GAGNE

Une fois de plus, l'Association des étudiants haitiens de Stony Brook font face à des problèmes multiples. habituée comme tout le monde le sait aux durs combats, les vrais membres du club haitien font savoir qu'ils sont encore là, disposés plus que jamais à travailler loin du champ traditionnel des démagogues et des mesquineries qui nous sont léguées par plus de trois siècles d'esclavage.

Parlons d'abord de nos déboires pendant le semestre écoulé. Après avoir appris coup sur coup que du maigre budget de \$4 200 accordé au club haitien l'an dernier, nous devrions essuyer une baisse cette année et que le budget alloué cette année n'est plus que de \$3 500; nous avons appris aussi que nous devrions déboursier près de \$1 500 pour des speakers volés pendant la célébration du Haitian week-end. On a débuté l'année avec \$ 2 000, deux fois plus de projets et un chariot de motivations.

Notre performance peut paraître peu reluisante sur-

tout pour ces hypocrites qui nous accablent de tous les péchés du monde suite à l'annulation du Haitian Day. Il est évident que si des larmes ont jailli, suite à une faillite quelconque du H.S.O c'est à coup sûr, des yeux de ces infatigables qui, n'en déplaisent à plusieurs, constituent l'âme sacrée du club haitien. L'annulation du Haitian day qui a été inévitable dans les circonstances a été un dur coup, un très dur coup pour cette clique, comme ils le disent si bien, tandis que d'autres qui auraient pu se rendre utiles, pendant ce temps, abandonnaient jusqu'aux réunions régulières du club, pour se trainer dans d'autres clubs à la recherche de satisfaction à leur individualisme mesquin qui ne tend finalement qu'à la destruction non seulement de l'oeuvre mais de l'individu lui-même.

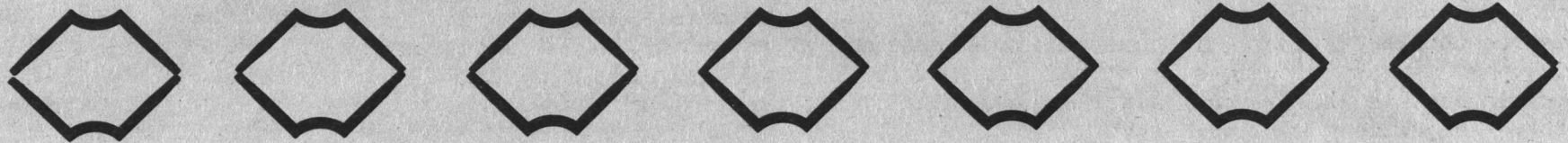
Contrairement à ce que plusieurs pensent, nous ne nous sommes pas restés à nous apitoyer sur notre propre sort, nous avons non seulement continué à tra-

vailler d'arrache-pied, mais nous nous sommes aussi sans hypocrisie penchés sur les problèmes de tous les étudiants haitiens qui sont indissociablement liés à ce que nous avons de plus sacrée: Haiti. Nous croyons dans les circonstances que le club haitien dans un cadre aussi difficile tant du point de vue économique que celui de la participation des membres, à tous les niveaux a été exceptionnel. un bal de Tabou Combo, une conférence dans le cadre de l'unité des noirs qui a été plus qu'un succès, une journée de promotion et de financement, la participation totale et prestigieuse à une manifestation jugée extrêmement importante. Renvoyer tout ça du revers de la main et prétendre que le semestre écoulé a été un vrai gachis relève de la pure malhonnêteté.

Compte tenu de nos projets et du budget qui nous est alloué ce semestre, le club haitien fonctionne avec force tout en gardant aujourd'hui encore le budget à \$1,300, cela relève sans démagogie d'une prouesse de

tout l'exécutif et en particulier de la trésorière Rose lyne Agnant qui en compagnie de Mildred Morency, de Roslyn Lesmond et de Pierre Jn Laurent, sous la présidence de Dahoud Andre se sont surpassés. Demarrant les petites et cette épidémie de crise aiguë de personnalité et de pouvoir qui accable nombre d'entre nous, ils se sont mis au travail et ont réalisé presque l'impossible. A ceux qui prétendent qu'ils ne sont que des "j'approuve" ils répondent avec un sourire qu'ils sont plutôt fiers de travailler intelligemment et modestement avec des individus de bonne volonté qui ont eu la chance d'acquérir de l'expérience et qu'inébranlablement ils vont continuer dans le meilleur intérêt de tous.

Esperant que tous ceux qui sont dehors par divergence quant aux méthodes ou même par conflit de personnalité finissent par comprendre qu'il est plus facile de travailler dans ces conditions malgré les difficultés qu'avec des gens de tendance ou d'idéologie opposée.



WHAT HAPPENED TO THE BLACK RADICALS OF YESTERDAY?

All revolutionary struggles always pass through a more or less long period of experience, apprenticeship, and above all, consciousness raising. Very often, the leadership characterizing this period is one of martyrs, those that have chosen to sacrifice themselves for the advancement of the cause very often without ever being awarded the recognition of posterity. Fortunately, true revolutionaries do not bother themselves, their real glory emanates from the concrete results of their work and in their consistency in action which is closely embedded in their profound aspirations.

In this same spirit, they claim the progress of the revolution advances in direct relation with the dis-

interestedness with which it was cultured.

Certain leaders who have consecrated their entire lives to a cause, have, in the sphere of actions harmonious with their strategies, personally achieved great social and economic success. History in retracing with faithfulness all that these have accomplished will always question the eventuality of there being a certain opportunism tied to their actions. We can quickly remind ourselves of a Booker T. Washington or even a Marcus Garvey. Three essential points above everything else marks the difference in the behavior of a leader: The consistency of his actions, the consistency of his philosophy and his unde-

niable participation in the advancement of the cause.

All of this leads us to wonder exactly what happened to the radicals of yesterday, or more precisely, those of the 1960's. We find them today exceeding or nearing their fifties sprawling behind a desk, professors in universities, top ranking administrators, directors of large businesses and even candidate for the presidency, all of them, in one way or another enjoying the benefits and advantages offered by this rotten, corrupt structure, this infernal machine which they had all fought against, while the conditions of blacks, which we can see very clearly, is becoming more and more inflamed by the day.

It is undeniable that the luxurious state, in which we find these retired revolutionaries today, obviously explains the reasons the struggle for the emancipation of Blacks, an issue of such vital importance in the U.S. today, is confronting such a decline. The ethics of a revolutionary leader transcend even ideology. As much as a revolutionary leader may be the torch to follow in the dark to arrive at the final objective, as much as he may be the dangerous mask of the reactionary, the true decelerators of all revolutionary process.

All concessions in a large struggle always contribute more to the amelioration of

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The Introduction Of Blacks To The Occident

by J' Rene Foureau

The 15th century, as most our respected historians would agree, marks the beginning of the dark ages for African civilization. Unfortunately for the latter, a band of voyagers from Europe after setting out for riches and adventure had wandered off their path and amazingly discovered that there indeed existed on the earth other members of the species.

Their first contact, they made with those creatures they came to baptise Indians. With gifts in one hand and a crucifix in the other, they underhandedly managed to seduce this population and cowardly put it in captivity. This very period coincided with another in which Europe's economy found itself in great peril. A sublime solution to these irremediable problems suddenly appeared over the horizon: New lands and cheap labor. Chiefly due to the brutality of the invaders, this "Indian" population did not last very long, it quickly disseminated. The lands remained but the labor force was now inexistant. Facing such a trauma, these Europeans with a thinking speed of light when it comes

to looking out for their interests, quickly explored the possibility of acquiring the needed manpower from other, more distant shores. Such started our misery, a misery that still today, in the 20th century, has yet to come to an end. Rape, aggression, invasion are only a few of the words used to describe the acts perpetrated by these Europeans toward our home, the African continent. The balance sheet of this operation, we all know it by now: the harshest form of slavery ever known to mankind.

To succeed in this endeavor, some very sophisticated and deceitful maneuvers had to be executed, because contrary to the peaceful and passive image propagated, these new captives resisted heroically and were only subdued through the use of automatic artillery and treason from within their own people.

Dispersed population, broken economy, total destruction of the family unit, constantly being referred to as objects--such became the reality of the African people, the true meaning of the

Black particularity. We first had to be "explored," then "discovered" and finally "saved from the Devil." The slave trade cost the African continent many millions of human beings who never dreamed of exterminating Hiroshima, burning down Vietnam, threatening to seize Middle Eastern petrol by force, the genocide of the Jews or even biological warfare.

Violence had been the only European dialectic to appropriate itself with the conquest of America, Asia, and Africa. After exterminating this first "barbarian and savage population" while, in the name of God taking their lands and everything in them the Europeans decided to replenish their labor force with Africans. These were black and strong, able to withstand the tropical sun and according to Las Casas, much more profitable to the sugar and cotton exploits. Without any doubt, the African continent paid the most extravagant price for the eccentricities and the avidities of the occident.

To achieve their destructive goals, the Europeans did

not go into battle barehanded, Jesus Christ was time and again evoked as a justification for their vicious actions. We can safely conclude that religion indeed played a determinant role in the process of colonization. We cannot forget that the very first thing the aggressors did after capturing a slave was to baptise him into the Catholic religion. Along with this, they assured themselves the slave's passivity toward his ancestral religion by burning down and destroying all sacred belongings that would bring to him any remembrance of Africa. Anywhere the Europeans set foot, one thing was for sure: that they would leave behind images of Christianity and the Church's symbols. This above all explains the penetrating presence of Christianity within the African, Afro-american and Caribbean cultures. This God had been foisted upon us Africans by force and the only possible way to remove him from our bloodstream is by force. ■

La Colonisation: Un Procédé De Deculturation

by Oriol Eustache

Haiti est-elle vraiment indépendante ou est-elle encore colonisée? Voilà une question controversée et qui pose pas mal de problèmes dans la société haïtienne. Haiti, subjuguée du joug infernal de plusieurs colonisateurs a du mal à se débarrasser de toutes les cultures occidentales qui lui sont imposées, toutes plus aliénantes les unes que les autres. Les troubles psychiques et physiques du peuple haïtien atteindraient leur paroxysme, si une solution concrète à cette question n'est pas trouvée incessamment.

Les Européens nous ont tout enlevé avec la colonisation. Ils ont entrepris sur nous une véritable opération de zombification, "d'électrification des âmes" de lavage de cerveau, échelonnée sur trois siècles d'esclavage d'une atrocité encore jamais connue dans l'histoire de l'humanité. La technique pouvait se résumer simplement en : châtement odieux jusqu'à la négation totale de tout

sentiment humain et une forte injection de christianisme pour annihiler en nous tout sentiment de révolte, nous transformant ainsi en véritables bêtes de somme.

Aujourd'hui, plus de deux cents ans après notre indépendance, nombre d'entre nous sont encore intoxiqués. On les retrouve dans toutes les classes de la société rejetant notre culture, notre langue et notre religion. Si le venin blanc a été chassé de notre pays en 1803, force est de constater que sa culture demeure encore inébranlablement soudée dans notre mentalité. Aussi aujourd'hui encore rencontre-t-on des Haïtiens catholiques, anti vodou, extrémistes, blancophiles, très instruits, dénigrant leur langue maternelle, dire même la rejeter, pour auréoler le français, l'anglais ou l'espagnol.

A ceux qui par snobisme ou par je ne sais quoi, renoncent naturellement à leur

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You Have The Right To Remain Silent!

by James Eustache

Humanities and any well-founded society owe their existence to some rights and duties which by means of security or prudence occasion the happiness and glory of some people at the expense of others. Ironically, reality is too much of a sweet dream to be conceived, life too great of a blessedness to be granted, power too strong of a word to be omitted and death too fatal of a fact to be experienced.

As far as history can recall, maneuvers of extermination and alienation have been orchestrated. But as is, it seems more a reality than the reality itself, for corruption, immorality, and intimidation are the sole democratic strategies to demobilize our society. Thus far, some loutish manipulating hands perpetrate violence and all the heinous crimes. They disseminate terrors throughout generations. Deliberately welded to too many petty sentiments of appurtenance, they lose any sense of logic. Genocide, homicide, slave-trade, unjust and lawless arrests

are the bottom line of all the above. To justify their gruesome cruelty and eagerness, they forfeit the rights of others by a simple formula: "You have the right to remain silent.."

It is this formula that was executed effectively and efficiently when in 1454 Nicolas V granted Africa, a rich and prosperous continent, and India to the Portuguese. It is also by this same formula that Pope Alexander VI, with the complicity of Queen Isabelle the Catholic, gave carte blanche to Christopher Columbus to colonize and exploit the western world. Later, on request of Las Casas, protecting the American-Indians that could not resist the "microbian shock," three sails loomed up on the horizon with millions of Africans as substitutes. This was the beginning of slave-trading. Not a sound was ushered, not even the sound of dismay. The cost-effectiveness of such a trade surpassed by far the

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HSO Fights For Haitian Literature at S.B.

In our first issue of HSO-VOICE, we published a letter sent to us by Mrs Wainwright who has been teaching the course French 393, on Haitian Literature, here at Stony Brook. In this letter she stressed to us the importance of such a course to Stony Brook's Haitian community and to the rest of the campus as well. In our second issue we responded to her, making her aware that this fact we are quite conscious of and not only were we continuously stressing this fact to our members but even before the semester

January 20th, 1987

Dear Dr. Whitney:

We have found a profound need to express to you our disappointment to have not seen the course FRN 393, on Haitian Literature included in the list of french courses offered by the French and Italian Department.

This was an even grater disappointment after we had made it our duty during this entire year to conscientize our members and make them aware that it is their duty to register for this course.

Given the importance of the contribution of Haitian literature in French literature; given the important participation of Haitian students in the promotion of the French language here at Stony Brook, the offering of this course on a regular basis cannot but be a question of justice and elementary respect regarding our people and our culture.

We would like to also call your attention to the fact that a majority of our members complain of not receiving equal treatment comparatively with native English speaking students taking french courses. We are profoundly against these maneuvers, even though the objective to promote the french language in itself is noble. The injustice done to Haitians in this case is even greater when we see that these same students are taking English courses with native English speaking students and there we find no politic which favorise them.

With the hope that a favorable solution can be found, we assure you our collaboration.

Haitian Students Org.

started we were distributing flyers about the course throughout the campus.

Concerned about the fact that this class was not offered last spring and the increasing rumors that the department had opted to do away with this course, we drafted a letter which was sent to Mr Whitney, the chairman of the French Department, in which we clearly expressed our complaints. Having just received his answer, we take this opportunity to publish both letters.

January 28, 1987

Haitian Students Org.
Polity Suite
SUNY, Stony Brook
Stony Brook, New York 11794

Dear Students:

Thank you for your letter dated January 20, 1987 regarding your disappointment about French 393 on Haitian Literature. We regret very much that the Department does not at this time have the necessary funding or staff resources for FRN 393. As you know, we have given this course in the past and it has been well received. I am sending a copy of your letter to the Dean of the Division of Humanities and Fine Arts. At present we do not have a person on the staff who is qualified to offer such a course. In the past we have relied on adjunct appointments. Nonetheless, a proposal has been made for a course to be offered on francophone literature, perhaps in fall '87 or spring '88. One component of this course would obviously be Haitian Literature.

We in the Department of French and Italian value your presence and the contributions which you make to our Department. Please be assured that we will do what ever we can to strengthen our programs in response to your special wishes and needs. We note that your letter is unsigned and we are looking forward to establishing contact with some identified representative or representatives of the Haitian Students Organization.

Very sincerely yours,

Mark Whitney
Chairman

La Colonisation ...

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identité pour adopter celle de l'occident une civilisation qui s'est développée et épanouie au seul détriment du nègre, je dirais: Vous constituez un danger imminent pour l'avenir du peuple haitien; et aujourd'hui le peuple haitien est dans la nécessité de se débarrasser de cette fausse étiquette de l'occido-chrétien colonisateur et destructeur que vous lui avez accolée. Il est grand temps que vous autres haitiens soyez fiers de notre culture et aussi conscients à reconnaître qu'elle n'a rien à envier à celle de l'occident. Notre culture, c'est nous avec nos sourires, nos larmes, nos joies nos vengeances, et par dessus tout, nos mérites. C'est ce qu'on a de plus intime et de plus inné. Du State University at Buffalo, nous avons reçu de notre ami Oriol Eustache, cet article, intégré facilement dans la problématique haitienne. Nous profitons de l'occasion pour saluer nos compatriotes de Buffalo et particulièrement notre ami et ex membre du H.S.O Stony Brook, Jacques Civil Benoit dit Toto. Le message du H.S.O à nos frères de Buffalo n'est qu'un rappel: le temps est à l'action. ■

Les Etudiants Haitiens De Wingate Protestent

Les étudiants de l'école secondaire Georges Wingate ont toujours senti la nécessité d'un club qui répondrait aux besoins des élèves haitiens. On peut croire que les membres du comité n'avaient pas lutté en vain.

Chaque année les écoliers haitiens se plaignent d'une situation qu'ils jugent injuste. Après avoir accumulé les quarante crédits, ils sont obligés de revenir à Wingate H.S parce que leurs crédits ne comprennent pas ceux dits obligatoires; par conséquent ils ne peuvent recevoir leur diplôme de fin d'études. Mais pourquoi leur donne-t-on des cours électifs avant qu'ils ne complètent le cycle des cours obligatoires? ou encore quel est l'avantage pour l'école du nombre des étudiants qui la fréquentent?

Nous, le comité du club haitien, protestons contre l'insensibilité des dirigeants de l'administration de l'école vis-à-vis de ce problème que confrontent les

écoliers haitiens à Wingate H.S. Et continuant la voie de nos prédécesseurs et de l'ex-comité, le club haitien ne tardera pas à se faire entendre sur ce sujet.

Que les dirigeants ne se fassent pas d'illusions, la lutte de nos pionniers continuera et tôt ou tard le courage et l'insistance de ceux qui n'ont jamais hésité à foncer, porteront fruit.

The Haitian Students Assoc. of George Wingate H.S. invites everyone to their greatest event for the 1986-1987 school year. This will be held on the 18th of May 1987, to celebrate the anniversary of the Haitian Flag. At this event they will hold various cultural activities to which everyone is formally invited. They will be holding a raffle until then to help with the finances of the event. They request the participation of all other Haitian Students Organizations in whatever form possible.

They can be contacted at:
HAITIAN STUDENTS
Georges Wingate High School
600 Kinston Ave
Wingate High School
Brooklyn, N.Y. 11203
School tel. (718) 467-7400

N ap pwofite okazyon sa a pou nou fè tout manb HSO sonje ke reyinyon nou fèt chak semèn, Jedi a 9 è PIL, nan Social & Behavioral Sci. bilding nan, nan chanm N-206 Si ou gen kèk tan ou pa vini nan reyinyon ou se yon moun ki gen yon chay koze l ap manke. Nan reyinyon yo, apa de tout lòt kichòy nou fè, nou genyen "speaker" ki vin pale, enfòmè nou sou tout avantaj nou kapab jwenn nan Inivèsite a, nou genyen tou speaker ayisyen k ap soti deyò vin fè ti koze ak nou sou peyi nou, anplis de sa nou genyen tou yon ti pwogram regilye sou istwa Dayiti ak yon lòt sou kreyòl Kòm nou ka wè pou kont nou koze yo anpil kidire n ap tann tout moun alawonnbadè.

N ap tou pwofite voye yon salitasyon espesyal pou tout nouvo manb HSO yo tankou Paul, Sandra, ak Jeff. N ap fè yo sonje batay la pa kout e se tèt ansanm sèlman ki ka fè nou rive. N ap mande yo pou yo rete Veyatif paske gen yon bann makout an daki, yon bann fo dechokè ak tout yon bann BABILÒN k ap sikile nan mitan nou. Pou yo veye pou move kouran pa pase pran yo, e finalman pou tout lòt manb yo ki toujou la ak nou yo, ki wè peyi avan tout lòt bagay, n ap mande yo pou yo

KENBE RÈD PA LAGE

Letters

To The Editor

I was appalled and disgusted to ascertain the extent to which discrimination was manifested against black students by the people who claim "to serve and protect" these very students. The arrestation of four Haitian students on campus by Public Safety for no reason whatsoever (except perhaps for being what they were) cannot help but make me wonder just how safe we really are on campus if we are being harassed by the campus police. Will the administration allow such flagrant racism to perpetuate? Will Public Safety be allowed to randomly torment unsuspecting and above all innocent blacks with impunity? Will they once more simply sweep it under the already too crowded rug? These students were raped of the most basic human rights on which this country is supposedly founded. They were stopped, searched, arrested, assaulted and then set free without any explanation as to the reason for their arrest. When did not carrying one's I.D. card become a crime? If it has, then we suggest that you <Public Safety> arrest the 16,000 criminals running loose on this campus

We can only be thankful that these officers are not allowed weapons that would enable them to carry out the ever popular "shoot first ask questions later" policy when dealing with blacks.

To The Editor

While some may still be surprised by Public Safety's arbitrary arrest of our members, I view this act as nothing out of the ordinary since it perfectly reflects the rude and arrogant personalities of which they were always suspected.

As a thinking individual, unlike the cowboys of Public Safety, one tends to thoroughly analyze situations rather than react to them spontaneously, thus emotionally. It is through this process that I have come to certain conclusions which may bring light to such bestial behavior. As anyone who is looking, can notice during the past 2 years the HSO has been involved in most political issues concerning the black community and other international issues that directly or indirectly relate to us Haitians as part of the great exploited

and clientele world. As a result of this certain individuals or more precisely, certain conservatives and bureaucrats have come to feel very uneasy with our speeches and are becoming increasingly concerned. Unfortunately for us, these, bizarre as it may sound, have found individuals of lesser intelligence than they, and ordered these to execute incessant repression against us.

The frustrated and mentally handicapped subjects of Public Safety, ignorant of all kinds of political and social issues, neglect to do any kind of thinking which by the way they are not paid to do anyway, have proceeded directly to annoy and harass us Haitian students whose only crime against society is our thirst for knowledge and consciousness.

According to a survey on Public Safety officers, it seems that the closest they ever come to books is when they are called to harass students in their dormitories or to invade the main library when it is taken over by students. It has also surprisingly been noticed that these tend to get extremely disturbed at the sight of a book especially the one resting on the back of the HSO sweatshirts and T-shirts. It is a true shame that a huge university such as Stony Brook has not thought to hire more aware individuals, at least high school dropouts, in its repressive machine. The administrators have possibly forgotten that they are not dealing with murderers or drug dealers but with students, which we hope should make the situation more delicate. Anyway, I am confident that I am speaking for the entire club in saying that these intimidating maneuvers in no way, shape, or form impress us, they will not only spur us in our quest for knowledge and understanding but will inflame our spirit of solidarity with our brothers and sisters in the dominated world.

P.S. We do expect some more harassment and intimidation, but what the hell, we're kind of used to it by now.

To The Editor

I am writing you this letter in reference to the meal plan which was implemented by the Division of

Residence Life, here at Stony Brook. As you are well aware, all incoming students are forced to enroll in the meal plan program. Since this is my first semester at school, I was placed under the obligation of paying for the above plan. This policy is too restrictive and does not allow incoming students such as myself the freedom of choice. Thus, I resent this policy.

Perhaps the most important of all rights guaranteed in our society is the right to freely express our opinions about problems and issues that affect our lives. That right is as important for students as for regular citizens. The policies that govern the school have as much impact on my life as most policies formulated by the President and Congress have on lives of citizens. It is important for me to be able to discuss school policy openly.

First of all, my class hours conflict with the meal plan schedule. Secondly, the daily diet does not appeal to my taste. Consequently, I have no choice but to make other arrangements to eat. It is absolutely unfair. I am only a student, where should I get the money to pay for food I cannot eat. In addition, there is no reimbursement for any of the meals that I may miss.

It goes without saying that, I have a right to be treated with fairness in the educational institution whatever my status as a student. I would like to bring to your attention that, under both the United States Constitution and the New Federal Legislation, title IX of the Education Amendment of 1972, it is illegal for a school to discriminate against students on the basis of their academic status. As a freshman I do not have any choice but to participate in the meal plan program.

I understand very well that intentionally, all these measures were undertaken with the best interests of the freshman students. The adjusting period is, of course, very hard and the student faced with a full academic program can afford not to worry about his nutrition. I, also understand that the residence halls were not built with the intent of providing cooking facilities for every

one. The risk of a fire erupting is effectively higher when a greater number of students are cooking. Nevertheless I remain convinced that our national judicial system is excellent and nothing can justify the overriding of any article in our constitution even by a scholastic administration.

The fourteenth amendment states that nobody including school officials can deprive any person of liberty or property. You have the legal duty to treat us, incoming students, fairly. It goes without saying that choosing what, when and where you eat is a basic liberty.

Many people would prefer not to participate in the meal plan for various reasons, such as cultural and religious practices. Forcing people to pay about \$1500.00 a year for food that they will not eat, excuse me for the word, is extortion.

Traditionally, our administration has always been willing to consider any request. Hopefully something will be done to bring a constructive and fair change in this matter.

(For fear of reprisal the names of the writers have been withheld by request). ■

HSO ALASO

Nou menm nan Stony Brook
goumen pou n goumen jouk
nou sispann pran kout fouk
peyi nou pa taso
yo tout vle pran moso
nou pa pral nan veso

nou menm nan Stony Brook
nan yon chimen plen douk
nou nan yon batay malouk
nou menm nan HSO
menm si se a on bout sèso
nou tout di alaso

Sa ki di nap fè pwezi
yon jou ya va sezi
lè n ap simen wouzi
nou pa nan boujwazi
kap mache toupizi
se pèp la nou chwazi

Bò isi gras a dye
si ou wè n ap etidye
se pa pou nou mandye
si se la nou pandye
pase se yo n dedye
sa n gen pou n ensandye ■

UNITY HSO DINNER

In consistence with our struggle toward Black Unity, the HSO closed off the Fall 1986 semester with a dinner-meeting to which were invited various concerned members of the University's Black community. This was one more attempt by the HSO to, without the common and well identified demagogy, lay foundations for the establishment of a Black Student Front to counter the continuous injustices and attacks to which Black students and specifically the black students of Stony Brook fall victims to.

At this meeting, we realized that many of our

differences could be resolved by more communication, and made resolutions to continue to meet regularly, where we will discuss our individual concerns and keep each other aware of the various obstacles hindering our progress. We also realized, very quickly by our understanding, the danger in what we are doing, how effective we would be in resolving our problems if we attempted this together. We did not fail to acknowledge the fact that not only individuals but institutions have been put into place for the sole purpose of preventing Unity amongst us. We

pledged to be paranomically wary since the objectives of our enemy is to, even before it concretizes to infiltrate any tentative toward Unity, ensure that it only goes where they want it to go.

The major student groups present at this meeting were the HSO, the Caribbean Students Organization (CSO), and the Latin Students organization (LASO). Participation to the dinner was extended to many who, for mysterious reasons, chose against attending. Summing this up, we must conclude that this dinner, another of HSO's contributions to our ultimate goal, the complete

emancipation and rehabilitation of Blacks all over the world, was a grand success. Out of it another meeting was planned which has already taken place and proved beyond any doubt that Unity is definitely within grasp.

Resolutions that were made include the fact that we will continue to meet on a regular basis and that the Unity for which we yearn will only come out of student struggle, it cannot be prefabricated and handed to us by any means. We ended all firmly convinced that only the autonomy of any Black student movement will ensure its success. ■

ROOM SEGREGATION A LA DAKA

Yes, we protest and in the name of our most basic liberties. We refuse to be told where we must live and what and when we must eat.

Over the years, the Stony Brook administration has grown mature and has learned what all the dictatorial powers around the world have known all along. It is a thousand times easier to impose your will as a fait accompli than to abide by any of the democratic forms prescribed by the United States itself.

It is due to this sudden realization that we, the students of Stony Brook, find ourselves the victims of the wills and interests of our administrators. Besides the fact that all students on the meal plan unanimously oppose the kind of food DAKA offers and the service it provides, the administration had no qualms about assigning DAKA to another five year contract. Every year, more and more residence halls are being labeled "Meal Plan" and all who do not fit the category of "Meal Plan" must simply find somewhere else to live. By doing this we would like to stress that the University is not only forcing individuals to eat food they don't want to eat, only to continue to live where they have grown accustomed to and feel most apt to function in, but it is evidently promoting

yet another form of segregation. In our last issue, we spoke of the University room deposit as a form of economic segregation where we argued that through this process, the University was selecting only the privileged students, able to produce this amount at its whim, to remain on the campus. This "Meal Plan" affair is, we stress, another form of segregation for it forces all those students who are culturally opposed to DAKA food to live in the University's specified areas.

The other major point of concern here is the fact the meal plan service is only available at certain specified hours of the day. This means that anyone who cannot meet these hours will simply not eat. Thus, we find the University once more imposing itself on the students. We are forced to schedule our classes around the hours that we eat and not vice versa. This limits us as to the classes we can take if we wish to attend our classes and eat at the same time.

We foresee imminent dangers in this eventual segregation and we hold the University responsible for all possible consequences.

Since most of us Haitians on campus cook instead of subjecting ourselves to the meal plan, and this we do at the most inconceivable hours of the day, we wonder if one day we will all find ourselves quarantined in some remote corner of Stage XII. ■

HAITIAN WEEKEND

MAY 1st: ART EXHIBITION, FOLKLORIC MUSIC, SNACKS
2nd: SOCCER TOURNAMENT, FOOD, CULTURAL SHOW
3rd: POOL PARTY, SOIRÉE OF POETRY

SHARON KING ARBITRARILY EXPELLED FROM WINGATE H.S.

The HSO expresses great dismay over the Wingate High School administration's recent disencumberment of Ms. Sharon King. It becomes increasingly distasteful to us in the Black community to witness the ease with which the system liquidates those of us that have engaged ourselves completely in the struggle of our people.

Very few of us can claim to have forgotten Ms. King here at Stony Brook. Ever friendly, ever devoted was she to the struggles here at S.B. We can all remember her at the head of several University protests denouncing the American invasion of Grenada, the SUNY and the University's ever faithful support to the perpetuation of Apartheid in South Africa and the University's denial of tenure to Professor Dube. It is sure that with Ms. King's engagement in her people's struggle, specifically speaking about all black people (for she concerns herself not with the geographical barriers created to divide us), she will possible never have to be denied tenure but actually she has been unjustly relieved of her duties as a Social Studies teacher at Georges Wingate High School, and on what grounds dare we wonder: For being one Black

woman who has vowed to take the struggle wherever circumstance may take her.

With the programs initiated by Ms. King at Wingate High School, such as an after-school folkloric, African dance program and her group's incantations of such inflammatory lines as "My Blackness is the Beauty of This Land," it was evident even to Ms. King herself that her days at Wingate were numbered. Although at the time we shared her thoughts, we wondered then and we wonder now, why must the Black youth continue to be marginalized in all of the situations. Just as the Students of Stony Brook are being denied Dube, so are those of Wingate being denied Ms. Sharon King. We raise our voices very high in demanding the immediate reinstatement of Ms. King at Wingate. ■

BY ANY MEANS
NECESSARY



Wharton kills ...

Continued from Page 1

To refuse tenure to Professor Dube in such circumstances is gratuitous, cowardly, and maladroït and altogether inappropriate. This decision brings us to question the means we have at our disposal to claim our rights. Can we ever conceive a justice based on these sacred principles that we have been taught to respect and glorify and not on the particular interests of a group whatever the legitimacy of its interests? This decision is conclusively an error, for a brief analysis of the situation shows that it would even be more advantageous for these groups, and above all for the respect and safeguard of all the democratic institutions, to yield to popular fervor in granting tenure to Dube.

Today, it is the duty of all blacks to denounce with determination this flagrant injustice and this attack, finally not aimed at an isolated individual but at the entire black community, and this in what it holds dear-

est and most sacred: its emancipation and its complete rehabilitation all over the world. Above all, it is the duty of the Blacks to make the entire Jewish community understand that in the name of that same anti-racist principle which had always moved us and brought us to, without any hesitation, fight and denounce the racist and cruel Nazis, we condemn with determination this blow against all Blacks.

Today, is it not time that we prove that we exist as a community? Is it not time to prove that our approaches toward the Unity of Blacks have not only had a theoretic base? In the respect of human rights, is it not today or never, the time to admit that we have been badly beaten and that it is still time to make it clear to all that we have a right to respect and justice?



Haiti: Un An ...

Continued from Page 1

nonce déjà à l'horizon lointain. Ces derniers temps, le pays en particulier la capitale est tout feu tout flamme. Sur chaque visage on peut rapidement discerner tous les tourments d'un peuple défavorisé, abattu, exploité, et totalement opprimé. Trop longtemps pétri dans les fers, le peuple haïtien devient un habitué du sort et ne se laissera pas intimider par les manoeuvres maladroïtes et destructrices du Conseil National de Gouvernement. Cette junte composée en majeure partie de militaires sadiques, d'hommes malformés, algrés et névrosés, a une fois de plus prouvé à la nation tout entier qu'elle n'est que la continuité de l'ancien régime. De même que le peuple haïtien a su se débarrasser de la dictature des Duvalier il saura comment s'y prendre pour déraciner celle en vie. D'aucun temps le peuple haïtien s'est laissé fouler aux pieds. Dirait-on que la flamme qui l'a animé en 1791 aux Bois-Caiman s'est à jamais éteinte? Non. Au contraire, il se prépare à raviver les feux inextinguibles de 1803. Mais pour se faire, il faudra l'apport des organisations politiques du pays et la conscientisation des masses populaires opprimées.

Du train que ça va, on a du mal à croire qu'un éventuel mouvement d'émancipa-

tion fera accroc aux traditions établies. Les bénéficiaires de l'état récupèrent la situation actuelle par le biais même des organisations politiques. Plus de 150 organisations ont vu le jour à travers le pays. dans la mêlée, il devient encore plus difficile de scruter les intentions et de tirer le bon de l'ivraie. Et à les regarder agir, on se fait une idée de la démagogie politique en vigueur. Au moment même où l'état haïtien se fait le complice des grandes puissances impérialistes, il nous revient de droit de poser cette question: Est-ce au peuple de choisir ou d'élire son propre président, ou aux nations étrangères de tendances malicieuses de nous imposer un par des atouts galants dont le plus précoce est celui de la carte d'identité. L'estocade est portée. Bon nombre de gens croient que ces politiciens de grand chemin se sont trompés par inadvertance. Encore non. Tout au contraire, ils ne souffrent que d'un mal endémique: La crise du pouvoir. Pris dans leurs propres contradictions des éléments subversifs sont entrés à brûle-pourpoint sur la scène politique haïtienne. Ils ne font que semer la pagaille dans le pays. Il n'est pas à douter que les conflits d'intérêt consti-

You have the right ...

horrible damage inflicted upon these free and happy Africans. Moreover, this was considered the greatest feat of all times in the eyes of the Europeans and their accomplices. No one, but the Africans themselves, could come to their rescue, for their only rights were to "remain silent."

The wound was punctured. It degenerated into one of the bloodiest and most fatal abscesses that the world had ever known. The situation was brought to a climax when, in 1803, the slaves in St. Domingue exerted their right to "remain silent," and set themselves free. This served as an memorable lesson to those so called "well-advised" individuals, reminding them of the consequences of infringing upon the rights of others. Such situations became new items.

"Whatever you say or do can and will be held against you in a court of law..." When in 1980 Haitians were fleeing the dreaded dictatorship of the Duvalier regime to come to America, "land of the free," they were detained, imprisoned, and quarantined. Having also been put into concentration camps, the men were administered progesterone (a female hormone), comparative

tuent les éléments de base et l'intrigue primordiale de la lutte.

Les erreurs manifestes peuvent être corrigées et les problèmes passés sous silence par les traditionalistes doivent être posés. Eu égard à notre formation et aux sentiments patriotiques qui nous ont toujours animés, nous répudions sans hésiter toutes ces manoeuvres de démobilisation. Outragés, nous dénonçons également toute campagne tactique de désamorçage du mouvement étudiant. Il s'avère donc nécessaire que nous autres étudiants jouons notre gamme dans l'harmonie d'une nation unie tout en respectant les notes civilisatrices et restauratrices de paix, de prospérité et par dessus tout de progrès social. Que le mouvement de 1929 nous serve aujourd'hui encore de guide dans les ténèbres de ce brouhaha politique; et que plus jamais nous ne soyons pris au coup-bas de 1946. Dans le respect des grands principes révolutionnaires que nos ancêtres ont longuement adoptés, disons-nous une fois de plus: HAITI OU LA MORT. ■

with the many horrendous experiments made famous by Hitler's Nazis and those performed by the Americans themselves at Tuskegee; and they were by fate condemned, judged and convicted under pain of deportation--"AIDS carriers" was the penalty.

These diabolical acts, attitudes and behaviors, intertwined with prejudice, racism, to only mention a few, are today being hawked to universal standards. One of the most recent exhibitions is the unfair arrest of four young and restless Haitian students on University grounds at 2:00 A.M. on January 14th. These students were in fact "guilty of innocence". Ironic fate, they were read the same rights that their ancestors were being read centuries ago. "You have the right to remain silent ...court of law." But these ancestors had taught us well and we were not intimidated. Once again today, should these malicious maneuvers continue to be perpetrated upon us? Or, if such is the case, we wonder: Should there be another 1803 outside of St. Domingue or should we, as students, be guaranteed all our rights in the University?

The choice is yours...and the cause is ours. ■

HAITI

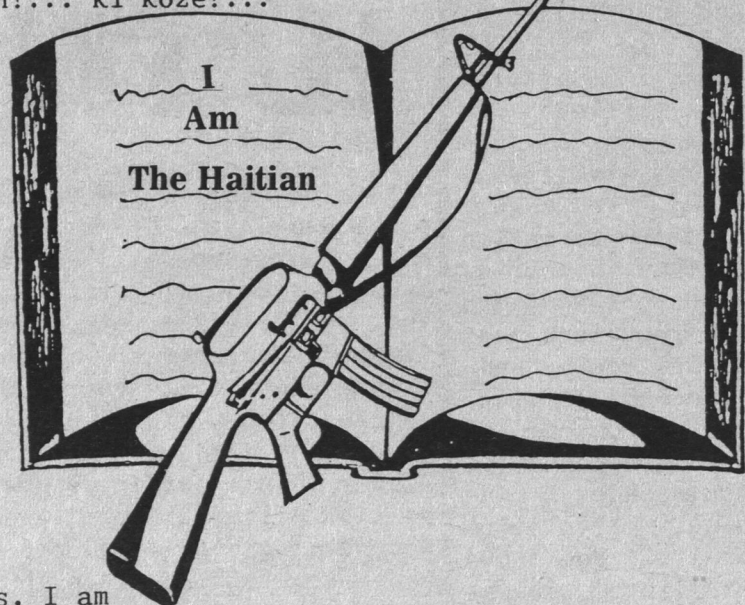
"I am of Haiti, the Mecca, the Judea of the black race, the country where lies the sacred grounds of Vertières, the Crête-à-Pierrot, the Ravine-à-Couleuvres, the Tombeau-des-Indigènes and hundreds of other places where any man with African blood in his arteries must go to pilgrimage at least once during his life, because there, is the place that the negro made a man of himself. It is there that by breaking his chains, he irrevocably condemned slavery throughout the New World. We have acquired equality in the only way that until now it can be acquired in this world; we will maintain it until "the reign of God comes to the earth", by the force of arms, by our determination to live free or to die. Without this virile determination, without this will power, we become prey and are easily devoured by the predator."

POWEEEM

MEN, KI KOZE

by James Eustache

Way!
 Rout la long
 Pa gen repondong
 Zeklè tire!
 Loraj gwonde!
 Tonnè tonbe!
 Lapli vide!
 Chimen an woteba
 Do'm tou chaje kou leba.
 7 pas dlo ...
 13 repo ...
 Yon lakansyèl madyòk byen bòzò
 Mare nan kou yon mòn ròklò
 Jouk rive nan pye yon ravin vèvè
 Koupe souf tout dezespwa, tout doulè
 Solèy la pike!
 Raje ap boule!
 Atè a cho!
 Manke dlo!
 Anpil kouraj
 Men !... pa gen lonbraj
 Nan Ginen, ason libète sonnen
 Legba souple, ouvè baryè fè yo tounen!
 Nèg mele, nan pwen tan
 Chwal la fatigue, koze yo make san
 Dlo desann
 Anvayi tout savann
 Ou pa bezwen tann
 Nou pa p vann
 Solèy la sangle yon lanmè sovaj
 Pou pote tout krabinay jouk bò rivaj
 Van debwaze tout plenn chagren
 Pousyè mache trennen tout poud "Ya Bezwen"
 K ap leve nan jaden lesperans
 Kote zòt ap ka fè zòt konfyans
 Lalin klere!
 Zetwal file!
 Timoun t ap jwe!
 Men!... ki koze?...



Yes, I am
 Look at me my friends.
 Am I not flesh and blood just as you and he?
 Don't I have a soul just like my black brother?
 Don't I have the gray matter with which to reason?
 And most importantly,
 Don't I have a heart with which to feel shame?
 Well my friends, sad as it may seem, some think not.
 They see me as God's worst possible curse to humanity.
 I am the boat person,
 though only an element just as many
 in the search of my rainbow.
 I am the infamous AIDS carrier,
 they accuse me of carrying a disease
 which is practically nonexistent in my country.
 I ask you my friends; WHERE DID I PICK IT UP?
 I am the "Frenchee",
 they even hate me for the way I speak



I Know A Word

This word is my future
 this word is my love
 this word is my madness: HAITI.

Black I Am

by Roselyn Agnant

Thick lips
 Coarse hair
 Flat nose
 That is my face

Hands on black arms
 Feet on black legs
 A colored girl
 Yes, that is me

You look down upon me
 As if I were not there
 How can you miss such a glare
 You stepped on me
 Wishing I were dead
 Only to realize
 That I survived

Wishing I would disappear
 No, not quite as yet
 For I am singing
 Freedom at last
 Complete freedom I'll never get
 But my grandchildren will
 And that's a sure bet

My skin will remain the same
 To show that Black is here to stay
 For Black is powerful
 Black is beautiful
 And Black I am

My friends, I am crying out now because
 my people are suffering.
 They are enduring their greatest threat of all.
 They are being conspired against by this great,
 so-called "Civilized Society".
 Its High-lives exploit them for nickels and dimes,
 while its low-lives steal from them
 these nickels and dimes.
 But my friends, pity me not, for my day will come
 and I shall rise up against my oppressor.
 I know this because I know my oppressor's weakness.

He fears me.
 He has well studied me and he knows my powers.
 He fears my boldness,
 for I was the first in my neighborhood
 to rise up against my landlord and claim
 ownership of my domain.
 He fears my originality,
 for his great inventions and modern wonders
 are not enough to blind me and make me his puppet.
 He uses my originality to divide my brothers and I,
 bettering his chances of conquering us.
 He fears my determination,
 for after all he has done to make me succumb,
 I still hold my head up high.
 My friend, his greatest fear of all is of my ambition,
 for it has no end.

IT GOES TO POSITIVE INFINITY...

by Dahoud Andre



The Capitalist Manifesto

by Yvon Magny

I believe in power, I believe in propaganda.
 I believe in fantasy, I believe in showing off
 And of course, in materialistic possessions
 Such as: money, fancy clothes, luxury cars...
 I think I believe in God,
 But in fact, I am a SATAN worshiper.
 I believe in DEMOCRACY,
 And I strongly believe in EQUALITY of RACES
 In FREEDOM of SPEECH, and PURSUIT of HAPPINESS
 But do you know what I do?
 Right now I am supporting "APARTHEID"
 IN SOUTH AFRICA
 And I am improving misery in the "THIRD WORLD"
 You know something, It really bothers me
 To see these damned "niggers"
 In Nicaragua, Grenada, El Salvador...
 On the road to social and economic progress.
 You know why?
 It's because I want them to be hungry and ignorant.
 I want them to beg me for food and money.
 It's because I don't want them to have
 Their share of happiness they so legally deserve.
 NO! I don't want them to have
 Their share of luxury they so hardly work for,
 And it's because I want them
 To come to my "free world"
 TO SERVE ME
 With the illusion that I care...
 Now, guess why I am such a sophisticated hypocrite,
 So madly ambitious?
 Can you guess why
 I have all these evil and fine beliefs?

It's because I am...
 "A TYPICAL CAPITALIST!"

Chwal Mwen



Chwal mwen mare lan poto
 M' pa priye pies moun ô
 Lage li pou mwen
 Li mèt genyen vè
 Li mèt genyen maling lan do l
 Sen Jak o bali lavi pou mwen

The Solution

Treated like waste product
 Jailed for "Improper Conduct"
 Chained to Institutions built
 To self destruct!

Assassination
 Assimilation
 Destruction
 Their solution

Revolution
 Our only solution.

by Delcasse Joseph (DJO-I)

Tribute To Bob Marley

by Sargine Dupuy

I woke up one Misty Morning
 To find that the Buffalo Soldier was gone
 Three Little Birds whispered to me:
 The Zion Train came in the night
 Took him to a place where One Love rules



No Woman, No Cry, they said softly
 He has fulfilled his mission
 And his Rastaman Vibration was felt by all
 He has taught us the meaning of Survival
 We must continue singing his Redemption Song

And we must Work, for one day
 We will be Comin' In From The Cold
 We will stop Runnin' Away
 Stop running this Rat Race
 And declare War, for the Uprising is imminent

Konkòda

Daprè le konkòda
 Nou ba legliz manda
 Pou l montre tout moun li
 Men l chwazi moun pa li
 Pandan prè de desanzan
 Depi ou se peyizan
 Swadizan ou voudwizan
 Li di ou ale ou vouzan

Legliz di Ti Seli
 Li pa gen dwa konn li
 Sèl lèzanfan joli
 Al lékòl mè lali
 Moun mòn avek konnli
 Konbinezon foli
 Reto filo pa li
 Se solèy ak lapli

Maten midi e swa
 Ou ap di Jezi reswa
 Tout moun kèlkilanswa
 Tout sa se bèl istwa
 Seminè ak Senlwi
 Pou tout ti moun tèt swa
 Ti Mari tou lèswa
 Prale lekòl diswa

Legliz pa p ba ou kalòt
 Legliz pa p ba ou kout pwen
 Men l toujou jwenn mwayen
 Anpeche vye sangwen
 Aprann li konn siyen
 Konprann tou sa l bezwen
 Al di lepap pou mwen
 Dechoukaj pa l pa lwen

by Fernand
 Ph-Auguste

Boukman

Good Lord who made the sun
 Which shines on us from on high,
 Who raises the sea,
 Who makes the tempest roar,
 Hear you, people, the Good Lord
 Is hidden in his cloud.
 From there he looks down on us
 And sees all that the white men do.
 The God of the white men commands crime,
 Ours solicits good deeds,
 But this God who is so good,(ours)
 Orders us to vengeance.
 He will guide our hand.
 And give us assistance.
 Break the image of the God of the white men
 Who has thirst for our tears
 Hear in our hearts the call of liberty!..



Dube, Owens ...

maybe the next. You always have the hope until they leave you alone, until you're



abandoned, rather. We had that hope basically with Wharton, the hopeless condition by the fact that, look, what's to lose? There's nothing to lose at all. The committees have recommended Dube. This is not of those black men goes out on the limb and overturns everything that's gone on before this. Here all of the committees, mostly of white ethnics, have recommended Dube. All you have to do is follow University procedure and sign off and say yes. That's all. This is no big daring deed. He couldn't do that simple act; follow the recommendations of his own committees. There's some deficiency.

HSO: What does this show us about academic freedom? What does it mean?

DUBE: Well it means that academic freedom is a slogan and like all slogans, they are just words. They don't mean anything. They are there to give people an impression, if we respect this, but yet in actual fact when it comes to reality, there is no respect for academic freedom. It's almost like the sky is the limit for everyone in the U.S. It's only the limit for some who happen to have white skin, and for blacks the sky is not the limit. So for even academic freedom it's just another slogan. If it were not so, as you have already heard from Prof. Owens, the University would not have caved in from outside pressure, political pressure; from Jewish organizations. Interesting enough, the only people who did not cave in were my colleagues. But when it came to the administration, it caved in like hell. Yet it keeps on saying it wasn't

a political decision, when they are the only ones who can believe that nonsense.

Anyone else knows the truth is not that way.

OWENS: It shows that political, what is called academic freedom, is very conditioned by political forces. If you have power, you can shape academic freedom, its meaning. If you are powerless, then you know it doesn't have as much significance obviously for you. In a way, it's a concept that is not different from any other of concepts in the sense, that politics and power, always play the rule, particularly in a system where power is lopsided, certainly. It's not going to prevent certain people from speaking out, and saying what they feel responsibly about things. But I think it's the kind of thing, the political playing with political influence, that has led to the criticisms of the American Higher education system that is coming out. That it is weak. That it has no central function or basic value structure that allows people, students to come up with analyses of their own situation. That it can't support them; It doesn't create people who think critically about the future; about what's wrong with it, about their lives, and society. So it is basically, as I said. When you have power, you exercise that power. You redefine political of academic freedom the way you want for the moment.

HSO: What kind of reaction do you expect from the black community?

DUBE: I don't really know. I don't want to define their reaction. I only do know that if I were a student, this is one thing I would be fighting about. But that doesn't necessarily mean that students don't feel

there is something to fight for. So, I don't really know. I would much prefer that the students themselves come to that decision on their own.

HSO: Do you think that Dube should resent his resume to other SUNY Universities?

OWENS: The Chancellor in the letter has obviously signaled the other campuses of SUNY. He says "look we have a political liability.

We don't want the political liability to be at Stony Brook. Do you want it? Is the president of any other campus going to say, "yes I want him".

DUBE: Well at the present moment I can not even say that. It will depend on the advice of my attorney. After I meet with him, I will know. But at the present, I don't know what I'll do. ■

Baraka Speaks Out

McAdoo and Carolyn Brown and then the five people that ran over in my classroom, I wasn't there cause we had a rally, and said that they were going to wait for me to disturb the class but the students threatened them and ran them out of there. I don't know if there will be that much confrontation, but I think we have to get justice, I think we have the capacity to reach a lot of these students and let them know that Dube's problem is their problem that it is not just about Dube and tenure, that it's about the whole atmosphere of American University and what is going to be allowed in American Universities and what is not, and if you can't discuss Zionism as racism that is just out of the question. Black students come to me all the time complaining about the stuff going on in the campus, a guy came to me and complained that he had gotten a degree in American history here at Stony Brook and they didn't mention black people anytime during his four years, if that can go on in an American university and you mean to tell me nobody can even say that Zionism is racism, that's bizarre, very bizarre, we might even put signs on the walls that say "Zionism is Racism", if it is confrontation they want, we'll take it all the way out because you don't tell me what I can say and do and nobody would dare do that except because we're black, when this first came out, they threatened to take Black Studies off the campus, but we said NO! The History Department can say anything, you could have someone in there nude teaching a class but you would have someone laugh at you if you threatened to take them off the campus, but you can come and say let's take AFS off the campus and people will look at you like you're saying something profound because the white supremacy and I think that's what has

to be raised that these people still got their white supremacy first foremost and always.

HSO: Do you see this as a direct attack against the AFS program?

BARAKA: Against black people generally, see they're putting it on us, what they are trying and what they have been trying to do from the beginning, the reason they did that is because they were bating us and they got Dube, of all the people to get, the most mild man at least, the least controversial figure on this campus as far as we're concerned, because it was aimed at me, because the anti semetic thing has been always been something put over my head, they always say Baraka is antisemite, that's supposed to be my history and it is all lie, but they figured with that they would draw something, to make us make some careless, anti-semantic statements. The point is we are not going to make any anti-semantic statements but we are going to make some anti Zionist statements, we are going to oppose Israeli imperialism, we are going to say that it is impossible for the government of Israel to control the educational system of the United States of America, and we don't know how that is going to happen, those are the kind of things we are going to raise because we are not anti-semites, we are anti-

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BAD BLOOD

by Sargine Dupuy

Over three years ago, when the CDC (Center for Disease Control), after thorough research, declared that Haitians as a people were no more likely to contract AIDS than any other group, most of us mistakenly proceeded to breathe a sigh of relief. That same CDC, a trusted and respected authority on diseases had not too long prior to that placed haitians on the high risk group list, consisting primarily of homosexuals, hemophiliacs, and hypodremic drug users.

As a result, haitians were stigmatized, labeled, and ostracized as the propaganda spread throughout the community. Thus, upon learning that Haitians had been officially removed from the CDC's list, it was assumed that the next step would be that an apology be made to the Haitian people and the removal of Haitians from any documents which listed them as a high risk group for that disease. But we were rudely awakened to the reality of the situation when the media, and other institutions continued to perpetuate Haitians as carriers of the deadly disease.

Meanwhile, few of us imagined that such ignorance would penetrate the walls of an organization as humanitarian and well-founded as the Red Cross. And even fewer of us expected to be directly confronted with such blatant racism at Stony Brook. Discrimination has been

overtly manifested by the Red Cross. With heart-wrenching slogans, the Red cross tells us that giving blood is a question of caring and showing compassion for those in dire need. They go on to inform us that there is never an overabundance of blood and that even one pint of blood can make a major difference. Yet, they have continued over and over again, for quite some time now, to ban Haitian students from donating blood. Ever since Haitians were erroneously linked to AIDS, the Red Cross published a pamphlet that states, in short, that Haitians and a few other groups, do not qualify as blood donors. And although the CDC has now removed Haitians from the list, the Red Cross has not bothered to change or update this pamphlet.

If they are truly concerned about the lack of participants in the blood drives here at Stony Brook, why do they refuse the blood of close to one hundred students? If one pint can make such a difference, imagine how much of a difference one hundred pints, or more than twelve gallons, could make.

One cannot help but ask why nothing has been done to correct these pamphlets. Is it because the Red Cross doubts the research done by the CDC? No, The Red Cross would have difficulty to assert that its doubts of this authority's research led it to quarantine the

Haitians. The haste with which this organization seized the opportunity when the CDC classified Haitians as a high risk group has no comparison with the sluggishness that it has adopted to extract these same Haitians. It took less three months for the Red cross to insert the Haitians on its black list after the CDC's publication. And today, more than three years after a declaration retracting the defamation, the Red Cross continues to drag its feet in enacting the necessary corrections. It is evident that under the pretext of protecting hemophiliacs and recipients of blood in general, the Red Cross, for motives that could be none other than racist, set upon the defenseless Haitians facing the powerful western machines.

The Africans of Zaïre have had the same problem in Belgium and in France. These coincidences could not have occurred accidentally and racism that arose from them is absolute evidence.

Once again, Haitians and, in the wider sense, Blacks in general are faced with a problem. This problem surely could not be resolved by simply inserting it into our global problem set. It is essential that all Blacks bind forces to understand and discard the contradictions, resulting finally, in a real unity in the struggle



HSO: An Injunction To The Red Cross

February 3rd, 1987

To Whom it May Concern:

Already three years past, since the Center for Disease Control after many years of research on Acquired Immune Deficiency Syndrome, as it had himself claimed, had judged it proper to officially remove Haitians from

the list of persons at high risk. Who would ever have been able to predict the consequences that such a propaganda would have left on a community that is so poor, overexploited and completely exhausted?

The Red Cross, so soon we would not forget, was the first organization to jump on this propaganda so well orchestrated by the occidental powers through the C.D.C.. Immediately Haitians were prohibited from donating their blood and all the leaflets of this organization propagate this propaganda to quarantine our community.

We, of the Haitian Students Org. of SUNY at Stony Brook, are not writing to you today

to demand that you remove the names of Haitians from your leaflets, as have all other organizations for the past three years, but to firmly make you aware that in coordination with the black and other concerned student groups in the University, we have decided on a systematic boycott of the next blood drive to be held on the campus if your representatives bring with them leaflets gratuitously denigrating Haitians.

With sincere hopes that we will not have to arrive at these ends, we wish you success in your other operations of strictly humanitarian nature.

Haitian Students Org. ■

University Cops Loose ...

all active members of the HSO, and their guest Kentz Alexis who were all molested by members of Public Safety at 2:00 AM on the 14th of January, they were living one of these terrible nights made famous by the Death Squadrons of El Salvador. These officers grossly amused themselves at the expense of these students retained at the Public Safety headquarters for about 45 min. under the trite accusation of suspicion. The car they were driving was unjustly impounded and held for about two weeks. While impounded the car was thoroughly searched and completely sabotaged and vandalized.

Of course, once more, the HSO reacted as it should have against this additional vicious attack. As usual, they have obtained assurance from the office of the President of the University that an investigation is in progress on the matter. Mr Herbert Petty, Assistant Director of Public Safety, received eight members of the organization for over two hours and more or less reassured them that the HSO was not particularly targeted in this nocturnal operation which seems to fit more under the category of "Normal" procedure for his goons.

The apprehension brought about by this incident goes well beyond the traditional harassment orchestrated for some time now against the HSO, it led us to wonder not only to what extent will reach the arbitrariness of these soldiers of Public Safety but most importantly to reflect on the crudity of their intervention and the weak academic level vibrantly remarkable of many of them. Whatever the reason, the approach of security officers on a university campus can in no way be executed in the same spirit as a police raid in a gambling casino or a San Francisco brothel.

That in a village of 16,000 souls, students or other, it proves necessary to create a police corps to maintain security and above all to ensure the well functioning of the social machinery, however superficially democratic it be, they should at least for the sake of harmony require a bit more formation in the recruitment of the agents of Public Safety. Unless again the logic of our administrators requires that the less trained these men are the greater their efficiency. ■

HSO VOICE/FEBRUARY 12th, 1987 11

HSO - TE - LA!

Nan kòkenchenn manifestasyon ki te fèt sou Istèn Pakwe nan Bouklin sanmdi 6 Desanm 1986, HSO te la ankò. Nan manifestasyon sa te gen senk gwo revandikasyon: - Yo te mande jent makout la pou l dechouke manyok li bay tè a blanch. - Kòz nasyonal la se bagay ki gade nou menm Ayisyen, men li pa zafè okenn gran zouzoune etranje, blan meriken antyoutyout ki konprann peyi ya se bitasyon yo. - Yo denonse tou tout vye zak abitrè jent la ap poze nan kòzman eleksyon malachong. - Yo mande Chalo Jaklen an vi. - Anfen yo te

deyò pou libere pèp Ayisyen. Si jodi a nou vin la a se plis pou etidyan Ayisyen ki bò isi ak anpil lòt moun ki sanble k pa fin konprann ròl etidyan Ayisyen nan kokenchenn lit ke pèp la ap mennen an Ayiti.

Jan bagay yo ye jodi a nan peyi a ekstrèmman difisil e poutan gen yon bagay ki ekstrèmman fasil pou n konprann sè ke:

Fòk Bagay Yo Chanje!

Nou pa di menm jan ak anpil moun fòk govènman chanje sèlman, men nou di byen fò "fòk bagay yo chanje".

Stony Brook kwè ke se grèv etidyan Ayisyen 4 Nov. 1929 ki te vin pwovoke yon mwa apre asasina machatè ki te fèt O-Kay le 6 Desanm ki te deja anonse ke pa t gen plas nan peyi a pou Ameriken.

Paske nou menm nan Stony Brook kwè ke se 4 jou grèv etidyan ayisyen de 7 a 11 Janvye 46 ki te voye Lesko ale e ki te ouvri lavwa pou kokenchenn chanjman t a fèt nan peyi Dayiti si se pat trayizon etidyan ke te dwe asire larelèv yo.

Paske nou menm nan Stony Brook kwè ke si de etidyan (Makenson Michèl ak Daniel Israel) te tombe nan Gonayiv se pa t pa aza se listwa k ap suiv wout li

nòmalmann e nou konvenki fwa sa p ap gen okenn lòt stop k ap fèt. L ap kontinye nan mitan mizè, soufrans, touman dife, san, jiskaske l rive nan aboutisman final la ki pa lòt bagay ke liberasyon total pèp Ayisyen.

Paske nou menm nan Stony Brook kwè ke jodi a klòch la sonnen, demagoji fini, se oubyen ou prale ansanm ak pèp la oubyen ou chwazi rete kanpe.

Se pou tout bagay sa yo nou menm nan Stony Brook deklare devan tout moun ke non sèlman nou menm n ap kontinye ak pèp la men san ezite nou anbake nan premye kamyonèt la. ■



di aba tout diktati krazezo ki vle fèmen djòl jounal. Kòm kòz nasyonal la se kòz nou tou etidyan, nou menm nan HSO nou te di byen wo sa yon bann lòt etidyan te pè di tou ba:

Deklarasyon Haitian Students Organization (HSO) te fè nan manifestasyon 6 Desanm nan Brooklyn, New York

Ròl Etidyan nan Lit la!

Nou menm nan Stony Brook, nou byen kontan ke nou pa oblije vin la jodi a pou fè pèp Ayisyen k ap goumen konnen se pa sèlman sipòte n ap sipòte l. Depi plis ke en an n ap patisipe

--Fòk 70% pèp la k ap mouri grangou jwenn manje pou l manje.

--Fòk 90% ti Ayisyen souzalimante jwenn lekòl pou yo ale.

--Fòk Ayisyen k travay latè a k ap benefisye dirèkteman nan sak sòti ladan l.

--e finalman, pou tout bagay sa yo fèt, fòk nou fini definitivman ak pongongon ke nou tout gentan rekonèt deja ki

Enperiyalis Ameriken.

Paske nou menm nan Stony Brook kwè ke se jenerasyon etidyan jodi a ki pral asire premye relèv la. Fòk yo byen plonje nan basen pwomès revolisyon an pou demen se san chanjman sèlman

We would like to inform any Haitian Organization that we have not already contacted that we are here and are very much eager to get in touch with you. We have already begun to meet

with all the organizations that we are aware of. Our address is:

HAITIAN STUDENTS ORG.
POLITY SUITE
SUNY @ STONY BROOK
STONY BROOK, NY 11794

Rankont HSO - FENEH

Nan yon ti ba sou channmas yo rele Table Ronde 5 etidyan chita sou yon tab. Twa ladan yo se reprezantan FENEH (Federasyon Nasyonal etidyan Ayisyen) e 2 lòt yo se de reprezantan HSO kidonk Jn-Rene Foureau ak Fernand PH-Auguste. Yo te bwase gwo keksyon patisipasyon etidyan nan transfòmasyon politik ak sosyal kap fèt an Ayiti.

Reprezantan FENEH te kòmanse pa remèsye HSO pou tout ankourajman ak soutyen ke nou te voye ba yo. Yo fè yon istorik de mouvman an ki kòmanse depi yo te obligè fè komite lyezon pou tout Fakilte yo te ka koòdone mouvman yo. Apre sa yo eksplike nou inisyativ FENEH yo depi dènye grèv la. FENEH plis depi keketan pote konkou nan lòt mouvman de revandikasyon yo e yonn nan ekzanp yo te ba nou se soutyen tèt kale yo te pote ak asosiyasyon chofè kamyonèt yo. Apre sa nèg yo te plis montre yo enterese ak mouvman HSO yo.

Fernand ak Jn-Rene te kòmanse eksplike nèg yo klèman ke HSO kwè definitivman ke avni peyi Dayiti pase pa etidyan, se sa ki fè ke HSO antreprann yon vè pelerinaj nan tout lekòl pou wè si ya mobilize etidyan sou keksyon chanjman ki gen pou fèt nan

mantalite kolonize jenerasyon dirijan jodi yo genyen. Apre sa yo pale nèg yo de reyalizasyon HSO nan lekòl la e patisipasyon HSO nan mouvman andedan peyi ya. Yo te fè nèg yo konprann ke pou yo, yo pa kwè gen Ayisyen an dedan ake Ayisyen deyò, yo kwè gen Ayisyen ki pwofondeman atache ak kilti li e gen lòt ki chwazi pou li rete kolonize. Lè Fernand te pwan tèt li kòm ekzanp ba nèg FENEH yo ki gen kenzen deyò, ki pa te janm tounen, ki gen twa jou sèlman an Ayiti, nèg yo te sezi paske pou nèg yo misye sanble nan tout sans ak yon natifnatal kap viv andedan peyi ya.

Anpil pwojè te diskite ant HSO ak FENEH ki gen yon kokenchenn kongrè la p prepare. Donmaj li twò bonè nou pa ka divilge tout sa ki pale e ki prepare. HSO ankò yon lòt fwa di tren yan ap mache; apre Bouklin, Kwins, Bostonn, li te fè yon estòp Ayiti nan misyon Alfa an ete Sa pa te rete la, li fè yon lòt estòp an janvye ya nan misyon espesyal. Sak prale an ale sa kap kanpe ou mèt kanpe men pa kanpe devan tren an paske li pap kanpe la p blije pase sou ou. ■



tèt kale nan tout mouvman k k koule nan venn yo. Paske nou menm nan

HSO ALASO!

Brunel Leads The Dance For HSO

Throughout the course of our history the HSO has been graced with many individuals who have realized the importance of our struggle and have pledged to assist us, in their own way, in fulfilling our many objectives.

Such an individual the HSO has found in Brunel Joseph who since last semester has been



Brunel Joseph

regularly working with some determined members, helping them to put together a dance troupe, one of the achievements the HSO would certainly be proud to attain. We are indefinitely grateful to Brunel and hope that his efforts reap the fruits deserved.



One More Initiative Of The HSO

This past intersession, the fervor with which HSO is accustomed to working with during the regular semester, did not diminish in the least. Along with the coordinating of events for this spring semester, some concerned members took to the streets of Brooklyn, with the intention of opening up the lines of communication with Haitian students in various high schools. These encounters were not only productive but showed the level of consciousness these youths have attained; one lost by some elders, as society begins to affix them their roles.

Amongst the high schools visited were Tilden, Sarah J. Hale and Wingate. We sought to give the students an opportunity to discuss their views, problems and contemplations for the future of the Haitian community.

All were in accordance with the desperate need for

Unity, in recognition of the everpresent intensified problems facing Haitians of the diaspora and Haiti. We stressed the urgency for a medium through which the students can keep in contact, consolidate themselves in projects, with their emerging as a formidable part of the movement for our country's emancipation.

We found that a major problem of the students were the abuses and harassments suffered at the hands of administrators of schools and individuals of different cultural backgrounds. They sought solutions to counter-attack these injustices.

We also discussed the problems within the organizations themselves. Being no stranger to these phenomena, we understood the apathy of members and the conflicts which arise. We are all aware of the need to motivate and increase participation of members, providing them with a pleasant refuge, never forgetting the main goals, all the while accepting the sacrifices that have to be made to achieve them.

The follow up to these encounters are greatly encouraging. Wingate High School has already taken the initiative of meeting with other Haitian student organizations in high schools, making a declaration, featured in this paper, and presently organizing a major event with hopes of eliciting participation from many other Haitian clubs. It truly demonstrates the determination of these students; an example that must be followed.

We intend to contact these schools on a regular basis, with hopes of more encounters. Also making a point of their visiting Stony Brook and participating in our events in the future. Thoroughly pleased with these visits, we anticipate going to other schools throughout this semester.



Alo Boston! Sak pase? Nou gen lontan, twò lontan menm nou pa koze. Nap voye yon SOS espesyal pou AHSMA nan Boston. Alyans nou te trò byen kòde pou bagay yo rive nan eta sa a. Bò isit, nap kontinye travay. Tren HSO a pa p sispan roule lanwit kon lajou, nan bon tan kòm nan move tan. Si-klòn, loray, delij pa p

anpeche nou fonksyone. Se konsa tren yan te fè yon bann estòp nan Wingate High School, nan Sarah J. Hale High School ki nan Bouklin. Nou te rive fè yon estòp jouk an Ayiti nan estasyon FENEH. Anpil pasaje ap monte, tren yan gen pou l fè yon dènye derape kote nou tout etidyan ap ka p kanpe pou defann kòz nasyonal la. Kòm nou konnen ke AHSMA gen yon plas espesyal nan tren HSO a, nap pwofite di nou ke tren yan ap anbake.



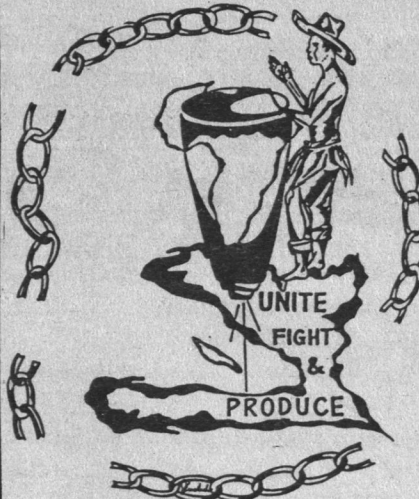
Toujou nan premye semès la, HSO te reyalize yon bal ekstraòdinè avèk Tabou Combo. Malgre gen moun ki te kwè ke Stony Brook manke Ayisyen pou bal la te pran, nou te montre yo ankò yon lòt fwa ke kote gen kouraj ak detèminasyon pa gen mòn ki pa p kraze, pa gen rasin ki pa p dechouke, epi tou pa gen dife ki pa p tenyen. Bal la te yon gwo siksè nonsèlman pou anbiens la, se premye fwa yo wè yon òganizasyon etidyan reyalize yon bal konsa. Yo te tou fè nou konnen ke yo dispoze nenpòt lè pou yon bal ki pi michan.

HSO CONF. 11

On the road to Black Unity The HSO presented last semester, what we can conclude to be one of the black community's greatest achievements, a conference on "The Black Perspective, From The Racial Issue To Racism". Speaking at this conference



Nan kòmansman premye semès la, HSO mete deyo yon ekip mayo ki fè wè klèman pou ki sa nap goumen, e ki montre



tou tout detèminasyon nou. Mayo sa yo te fè anpil bwi. Òganizasyon toupatou wete chapo devan michan reyaliza-

were the distinguished Professors Amiri Baraka and Lesly Owens.

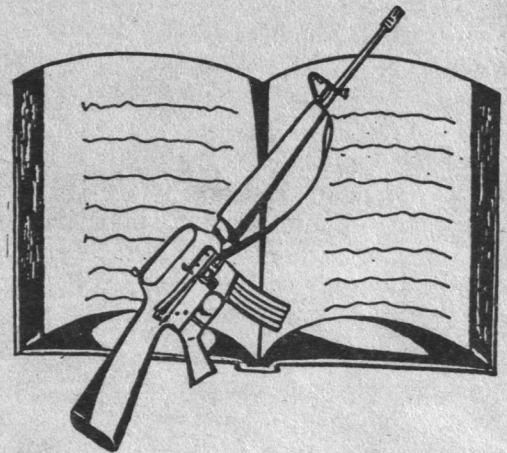
At This conference, the HSO stressed that with our meager means, this was but one more of the HSO's contributions toward the fulfillment of what we feel should be the main objective of all blacks having truly accepted themselves for what they are, this is none other than the emancipation and the complete rehabilitation of blacks all over the world.

While Prof. Baraka analyzed the issue strictly in reference to the American Civil Rights movement of the 1960's, Dr. Owens saw the topic in a more international point of view, from the arrival of blacks in the western world to the situation of blacks today. We certainly learned a great deal from both participants and especially from Dr. Owens, who enlightened us even on our own Haitian history. We hope that there comes a day when such activities become more frequent in our black community. ■



HSO sends a special hello to the Haitian students at Sarah J. Hale H.S.. Regardless of the minor hardships along the way, never lose track of the greater objective: HAITI. Don't bother with people that try to put you down, for what you do have is greater than you will ever know. We look forward to a long and fruitful relationship.

"FOWARD EVER BACKWARD NEVER"



pa p sispan travay. Koze anpil nanpwen tan. Si yon pòtre vo mil mo, de potre vo demil mo, pou nou pa di plis.

Dube And Owens Testify

HSO: Do you think that you're involvement in the ANC (African National Congress) could have been directly related to the decision on your tenurship?

DUBE: Well I don't really know whether it is directly, but you begin to wonder when, for instance the American Jewish Congress, dicusses Apartheid and they pretend in actual fact to see and be with all the people who are against Apartheid, and then in that context begin to say what is the ANC? What is its face? Then pretend to be discussing the ANC, when in actual fact, it is describing all the stereotypes which have already been used by the racist regime by trying to do what an English saying says : give a dog a bad name and hang him. They've been trying for many years, that is the South African racist regime, to paint the ANC as a communist organization. Now, when the American Jewish Congress does the same thing and in the context of doing that, it repeats some of the statements which were made by the racist regime, in South Africa; and then says in actual fact the ANC is dominated by the communists. Then within the same breath come with this diatribe of the attack on me then you wonder whether this is not part of the same attack. Whether the attack on me is not also another way of attacking the ANC, or the attack on the ANC is also another way of attacking me.

HSO: Can we conclude that the oppressors who attack you today and those who have institutionalized apartheid are one in the same?

DUBE: It's worse than that because if you look at the statements that have been made by the right wing racist who call themselves the conservatives, they all pretend to be hating Apartheid and they would wish to see the changes in South Africa. Except that those changes should not have ANC as part of the solution because, as you know, ANC can be wished away, as it were, and you can't wish away the ANC in South Africa. To be able to wish away the ANC in South Africa, you have to change the thinking of the people in South Africa and the thinking of the people in South Africa

today is that there are two forces: The forces in support of Apartheid and the forces to end Apartheid. All other people fall in these two categories. There is no room for middle of the road.

HSO: Having been a member of a couple of the committees which approved tenure for Dube, and with your active involvement in this whole affair, how do you view the decision passed by Wharton?

OWENS: The political decision is plain, just in the destiny of blacks in higher education. For me it is a definite attack on the ANC, at one level. It's an attack upon a representative of the ANC in the university arena, one of the most important places where the attack of Apartheid has been going on. It's an attack upon an ANC leader in SUNY, which has had a lack of discussion, certainly Apartheid, and by getting at Dube. They send a very strong message to the people who know Dube per se. It seems as if we were, the committee structure, was just a cover. At each stage there was a hope that some committee would not recommend Prof. Dube for tenure. So when another would not have to overrule them or go on. At each stage, that simply did not occur. The committee that I served on, always arrived at any conclusion that they saw fit, really without influence exerted by me or by people in the AFS. They just saw things; that he should be recommended. They saw issues very clearly. They wrongly believed however that decisions that they arrived at would be followed. But they all operated under some delusion that they were performing university functions, proper functions, that would be listened to. I think they are a wiser group because they saw the kinds of games that can and do happen where blacks are concerned.

HSO: On the same note, how do you interpret the fact that a black man was used to bring this blow to the community.

OWENS: I think he uses himself. If he was used, it's because he allowed himself to be used. If he has gone astray, it was

before. It's not having his head on straight before, this particular time. It should occur to you, if you are a chancellor, say a top administrator, and you don't really recruit other blacks into your administrative system; he's had probably more than one, one that I've met. That you really don't have any other blacks, and you are the head man in a powerful enough position within a central administration. There is something wrong. I could say the same for Homer Neal, that you are Provost and you have no other black people working at any of your associate provost levels and any other level in your office, it's just you. I mean, what is that? That doesn't alert you to, "well if I'm gone everything is gone", if you are a concerned person. So some of it was blind spots within the individual, within the individual administrator. There's been



Baraka Speaks Out

HSO: Since we have not heard any public statement from the AFS, we would like to know the program's reactions toward the denial of tenure to Prof. Dube?

BARAKA: Essentially you see, my feeling is this, How can you have an American University whose policies are dictated by foreign power? How can our American University be dictated by Israel imperialism? How can you have a research University when professors can't do research without being afraid if the research they come out with results that might be offensive to somebody thereby that can get them fired?

We will defend Dube as much as we can and take this affair as far as it can be taken. We will call all the progressive forces on this campus to help us take it all the way out. I think it's dangerous to let this just go by because this is a bad precedent not just for black folks but anybody. It means you can not say anything you want in a classroom because when Dube says that zionism is racism he didn't think that up, the UN voted, remember that, the UN voted that in 1975. Zionism is racism, that was

much learning ground, much that they could have learned from before. Some of it has been a privelege to blacks; Having that privelege over the years, blinds you to what is happening to other blacks, what other blacks, people of African heritage, go through. You don't experience it. He hasn't experienced it directly. Clearly he hasn't. Watch, he moves from one thing to the other. Accepting awards, and appreciation, rarely from black groups. So some of it is a blind spot, that he has created for himself. Something we allowed to be created, because we always have that hope, there's always that hope that this black person, not surrounded by any blacks, will be sensitive to your needs. If it doesn't suceed this year,

Continued on Page 14

voted by most nations in the world, so does that mean that the stuff most of the nations in the world think don't apply to Stony Brook. Does that mean it's all right for most of the people of the world to have an opinion about something that we can't even uterate, and that's what we're saying, because when you combine this with affirmative action figures you see that there is a big lynching going on and on with black people and it can't be allowed to go on, I think it has to be stopped. We have to bring attention to it and I think that the Dube thing is funky enough to bring attention to it.

HSO: What kind of reaction do you expect from the black community, student, faculty and staff?

BARAKA: I think there will be a great deal of support. I don't know if there will be as much support as there was three years ago when it just came up when the students actually shut down the administration building and were walking around with buttons that say "I am Dube" because that was real spirit of confrontation when the JDO, came up in here with briefcase and threating

Continued on Page 14

What happened ...

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the conditions of a small group or individual rather than the real advancement of the cause. Thus, may leaders, throughout the history of revolutionary struggles, have always opted to sacrifice their lives rather than yield to semblances of concession, not to speak of actual blackmail from the enemy.

Recuperation is already the ideal weapon of the adversary and very often, to denounce it is to turn the knife against our very selves. An example of this is the recuperation of Dr. Martin Luther King. To fervently denounce this dangerous recuperation would not only impair the work and the revolutionary life of the hero but,

Baraka Speaks ...

Israeli imperialism and we are anti-any opposition to academic freedom and we are certainly opposed to the oppression of black people which all of this is wrapped up in. This is a gift wrapped box of black oppression. I think is a lot of stuff we have to investigate, we have to investigate how come Wharton made the decision he made and got promoted from a \$89,000 a year job to \$500,000 a year one, that's what he makes in his new job and he got this job two days after the letter came to me. I would like to know which came first, the chicken or the egg, did he get the job first or did he make the decision first or vice versa obviously objectively they came together but in the real world they came at the same time, I mean if you get a promotion from a \$89,000 job to a \$500,000 one we have to say you have been fortunate, at least, and if I want to go beyond good fortune, there's no telling what I'll turn up. I want to understand Homer Neal, how he made that decision and now he's on campus, a full professor, Phd, and he has no classes, he's not doing anything, he does research, I would like to do that too, I would like to come to my office everyday and just sit down and think, write poetry and go through some big intellectual trip but I want to know how did he do that, did that come first or did the decision come first. I want to know the chronology of that, that's two negroes that have left this campus,

also creating profound divergences within the heart of the Black community. The Black Americans, struggling in an extremely rich and powerful country risks at any moment being recuperated. It is then extremely vital to the big Afro-American leaders that they become more attentive when it comes to the ethics and the traps inherent in the system.

We of the HSO, conscious of the importance of the struggle of Black Americans within the problematic of general emancipation of Blacks all over the world would like to see a national congress, regrouping all the activists of the 1960's for a frank and honest evaluation of the actual situation of Blacks in the United States: The evident decline of the Black American struggle and the mitigated intervention of the Blacks in position in the great national and international debates implicating Blacks.

We of the HSO will never hesitate before the grandiosity of viable projects, let us even say, Why not make this a project of the AFS here at Stony Brook?

based on Dube, that's very important to understand. How is it they can get rid of Dube, Wharton and Neal with the same action, that's what interests me, other than the fact that it is just racism, you don't come and tell people in an academic situation what they can teach and what they can't, that's crazyness, otherwise you don't have a university, what are we going to say this is a pro-Israeli university, that's the only thing I can say, the only conclusion I can draw from this is that the university is pro-Israeli and if you make a statement against Israel you don't get tenure, that's the only thing we got from that.

HSO: Will Dube's line be kept open or will that be one less line for the AFS?

BARAKA: No, we are going to keep both of those lines, we have two lines that one and Carolyn Brown.

HSO: Will Carolyn Brown be returning?

BARAKA: I don't know, she probably will be back, I am not sure. We have another line we have asked for and we don't know what will happen next. I am not at liberty to say what Dube's attorney will do but if I was in Dube's spot I would have my attorney file an injunction to make them show cause, I would take them to court.

HSO Another Form Of Protest

1/14/87

To: Herbert Petty
To: Fred Preston
To: John Marburger

Dear Sirs,

We find it quite unfortunate to be once more in the position of relaying complaints against those who are ironically here to serve and protect. The continuous racist and discriminatory attitudes on the part of certain officers from the office of Public Safety have taken us from the offices of Herb Petty, the Assistant Director of Public Safety, to that of Fred Preston, the Vice President in charge of student affairs, in search of respite. All persons and objects related to our organization find themselves persecuted by these agents of service and protection, the most recent of these occurring this morning around 2 AM when four individuals were stopped and eventually arrested simply for being Haitian students traveling in that Blue Station Wagon the officers of Public Safe-

ty so dread. We ask all of you, When has it ever been a crime for students to go out for fresh air at any time of the day on the campus grounds, and when has it ever been trespassing, as the ignorant officer claimed, for Stony Brook students to wander on their campus.

Sirs, individuals have been arrested, although released, violations have been issued, a car has been impounded and all done so unjustly and for all those we demand resolutions in the greatest of hastes.

Sincerely Yours,

Dahoud André
for the Haitian Students Org



HSO: All of this leads us to one simple question, what will happen to the Africana Studies program next semester.

BARAKA: As soon as I find out, in the next 30 days, what Dube's status will be next semester, because we are not willing to give that up without a fight obviously so we are not going to just dismiss him, we're going to make them come and get rid of him.

HSO: Do you think that there will be any lacking in the program next semester?

BARAKA: No, I will get people, I have people ready to bring in, I have professors who can come in and teach tomorrow if we need them but that is not the point, the point is justice. I am not going to do it before I have to, in other words I am not going to do their job for them, I am not going to start hiring anybody until I am forced to...

...I see this as a war myself, I never see this as being consolidated institutions, as far as I'm concerned the only reason black people got Africana Studies is because of what people did in the 60's and the 70's and we're going to hold it as long as we got some muscle and when we don't have this muscle they take it away they kick us out and we're gone as usual.

I never see this as being permanent, I think we should make it permanent but I don't have any illusions about how much they want an Africana Studies program here at SB or on any other campus for that matter because they have never treated us right. From the first day I arrived here in 1979, the next day Professor Owens was telling us we had to go out and demonstrate, this is the day after I got here and why did we have to go and demonstrate? To get these little rooms, we were not out there an hour and they said OK OK and they gave it up but I don't see this as anything but the results of struggle, the less struggle the less we will have and the more struggle the more we will have...

...It is always the same obstruction, it is always slavery, the slave masters are still the slave masters and the slaves are still the slaves, the only thing that is different is the definition and the year, the society has just gone to another level, now they call us different things but we are still slaves in relationship to America. ■

- MALCOLM - X -

Has He Earned A Place In Black History Month?

by Lionel Ph-Auguste

Let it be understood that I always was reluctant to write about Malcolm X, because I felt it would be difficult for me to be objective in doing so. This subjectivity stems from the fact that I love Malcolm too much. But this is not enough to deter me from eulogizing him, because I know the white power structure does not want us to know about our brother.

All Americans know about Martin Luther King Jr., but a few, very few know about Malcolm. This is because white people want us to still believe in turning the other cheek. I now overcome my reluctance and decide to honor Malcolm,

because we can't stand idly by and wait for the white man to give us a Malcolm Holiday. Malcolm would not want it either, because in fighting for us he did not seek glory. Another reason why I write, is because February is Black History Month and I know Malcolm will be left out. I also know that if we listened to him, we would not be in this sorry shape today. Malcolm was not only a leader, he was also a prophet. He told us not to fight for integration, and we now know this after the coward sons of bitches of Howard Beach killed our brother Michael Griffith. Malcolm taught us

to put our petty differences aside. He said and I quote him verbatim: "They hang me not, because I'm a muslim, but because I'm a black man. The bunch of thugs who murdered our brother did not bother to know that Michael Griffith was from Trinidad. They killed him because he was black.

Malcolm said " You do not take your case to the criminal", but we don't listen. We took Griffith's case to John Santucci, who dropped the murder charge under the pretense that one of the victims refused to testify. Malcolm was not a racist. Some niggers and some crackers like to talk

about black racism or racism in reverse. There is no such thing. We are not racist. We are scared of the white man, because he has made us believe that whatever he is up to, won't do us any good. Malcolm X told us there can be no black and white solidarity, until there is black solidarity.

So brothers and sisters, it is time for us to say, WHAT KIND OF WORLD THIS WORLD WOULD BE, IF EVERYBODY WERE LIKE ME. Then we would unite to fight against our real enemy, THE WHITE MAN ! ■

Malcolm Also Had A Dream

Malcolm X believed that the education or reeducation of the black people of this country was necessary for the building of a new mass movement capable of fighting effectively for human rights. He therefore took every opportunity he could get, on television and radio, at press conferences, interviews, and public meetings, large and small, to teach, to explain, to show the connections between various aspects of the freedom struggle, to induce people to think for themselves.

" The textbooks tell our children nothing about the great contribution of Afro-Americans to the growth and development of this country. And they don't. When we send our children to school in this country they learn nothing about us other than that we used to cotton-pickers. Every little child going to school think his grandfather was a cotton-picker. Why, your grandfather was Nat Turner; your grandfather was Toussaint L'Ouverture; your grandfather was some of the greatest black people who walked on this earth. It was your grandfather's hands who forged civilization and it was your grandmother's hands who rocked the cradle of civilization. But the text-

books tell our children nothing about the great contributions of Afro Americans to the growth and development of their country."

THE MAIN LESSON

" For three hundred years, we stayed at that level. Finally, we got to where we had no language, no history, no name. The white man named us after himself Jones, Smith, Johnson, Bunche and names like those. We couldn't speak our own language; we had none. And he began to teach us that we came from a jungle, where the people had no language. This was the crime that was committed he convinced us that our people back home were savages and animals in the jungle, and the reason we couldn't talk was because we never had a language. And we grew up thinking that we never had one.

In the meantime while he was working on us, his brothers, in England and in France and in Belgium and in Spain and in Italy and in Germany, were working on the African continent. While he was working on us over here, they were running wild on the African continent, stomping out all signs that ever there was a civilization over there, making slaves out of them over

there too. And by working together as partners, the man on the European continent, in cahoots with this white man on the American continent, succeeded in taking over Africa and Asia and the entire world, while we went to sleep.

Then in 1865 he came up with a trick, pretending that he was fighting a civil war to set us free-which wasn't to set us free. He came up with another trick, that he was issuing an emancipation proclamation to set us free-which wasn't to set us free. And then he also pretended that he was putting some amendments to the Constitution to set us free-which wasn't to set us free. Later on, he came up with a Supreme Court decision which he said was to give us free access to better education-which wasn't to do that. And then last year he came up with a bill that he called also to give us more freedom-which also wasn't to do that.

Any man who will know the level of civilization that we started out on, and came from, any man who knows the criminal deeds that were done to us by his people to bring us to the level that we've been on for the past three hundred years, knows

he is so deceptive, so deceitful, so criminally deceitful, that it is almost beyond his nature of desire to come up with anything meaningful that will undo what has been done to us over the past three hundred years. It is absolutely necessary-anything that is done for us, has to be done by us.

WHAT KIND OF ALLIES?

If a white man wants to be an ally, ask him what does he think of John Brown. You know what John Brown did? He went to war. He was a white man who went to war against white people to help free the slaves. He wasn't nonviolent. So if we need white allies in this country we don't need those kind who compromise. We don't need those kind who encourage us to be polite, responsible, you know. We don't need those kind who tell us how to be patient. No, if we need some white allies, we need the kind that John Brown was or we don't need you. And the way to get those kind is to turn in a new direction. ■

