

Blackworld

Published bi-weekly by students at SUNY Stony Brook



A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK Week of November 10th, 1986 Vol XIV No. 2

AIM Strives to Enhance Minority Enrollment

by M.D. Brooks

Many minority students here at Stony Brook gained admission through the A.I.M. program. As Professor Amiri Baraka simply stated "How many of you would be here now without the A.I.M. program? The Educational Opportunity Program (E.O.P) - Advancement in Individual Merit (A.I.M.) at Stony Brook began in 1970 with 50 students from minority communities. The state legislature approved funding for the University to implement a full opportunity program. And for 16 years the program has been providing opportunities for minority students to attend post-secondary institutions. These opportunities have enabled many to achieve their academic success by overcoming limited resources and inadequate preparation. At other colleges and universities, A.I.M. can be recognized as SEEK, HEOP, NOAH, and College Discovery.

The program was not created out of the benevolence of the university, but rather it developed out of nation-wide struggles that were waged by minorities who wanted a chance to uplift themselves. However, with the tremendous amount of support aid being cut by the Reagan Administration, college students fear that the cost factor of school will cause them to turn to alternative future goals. Because most of us rely on grants, loans, and academic/financial support programs we are affected by these cut backs.



AIM Counselor advises a Stony Brook student

"How many of you would be here now without the A.I.M. Program?"

We cannot allow a dream in which our brothers and sisters struggled and died for to end. A dream of the uplifting - via gaining a college education.

Since the HCOP program was discontinued, many feared that the A.I.M. program would also. However, the A.I.M. department, here at Stony Brook, assures us that this is not true. The program serves an estimated amount of 640 students all from Black, Hispanic, and Asian backgrounds.

The students are assisted not only financially with grants, but also peer counseling, career counseling and academic advisement are offered. The most widely used service

is the tutorial service. If you are an A.I.M. student, have you taken advantage of all the services provided? Why not?

Perhaps the scare of discontinuing the A.I.M. program is not a significant worry to you any more. But, you should be concerned with the number of minority students enrolling in college. Recent study shows that nationwide it is decreasing. Why? Because of money. The increase in the expense of college and university education and the decrease of financial support are the primary factors. Also cited is a decrease in the number of high school graduates. Of those graduates some are opting for "quick money" by finding a job or "quick careers" offered by technical training schools.

These factors hurt the future political, economic, and social mobility of minorities. Luckily, Stony Brook's minority enrollment does not reflect national trends in that it has been steadily increasing. Only by gaining a sound education and in turn using this education to help others can we progress upward. As A.I.M. counselor Greg Nanton stated, "if we look out for only 'self' you will definitely be all by yourself."

STONY BROOK UNDERGRADUATE MINORITY ENROLLMENT

YEAR	UNDERGRADUATE MINORITY TOTAL		EOP MINORITY TOTAL		EOP % OF MINORITY TOTAL	
1980	Black	(B) 591	(B) 319	(B) 54	%	
	Hisp.	(H) 410	(H) 105	(H) 26	%	
	Asian	(A) 748	(A) 142	(A) 19	%	
1981		(B) 555	(B) 245	(B) 44.1	%	
		(H) 413	(H) 94	(H) 23	%	
		(A) 775	(A) 137	(A) 18	%	
1982		(B) 645	(B) 251	(B) 39	%	
		(H) 429	(H) 95	(H) 22	%	
		(A) 873	(A) 136	(A) 16	%	
1983		(B) 673	(B) 257	(B) 38	%	
		(H) 428	(H) 100	(H) 23	%	
		(A) 944	(A) 129	(A) 14	%	
1984		(B) 719	(B) 233	(B) 32.4	%	
		(H) 475	(H) 111	(H) 23.3	%	
		(A) 1,033	(A) 130	(A) 13	%	
1985		(B) 773	(B) 260	(B) 34	%	
		(H) 478	(H) 132	(H) 28	%	
		(A) 1,092	(A) 117	(A) 11	%	

Inside:

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On Black History

by YVON MAGNY

Black History in a broad sense is the history of the Black race from Africa to the plantations of America, from the Egyptian civilization and beyond to the slums of Mississippi. It is the history of our every day life, a history we shall not forget.

Despite the fact that many of us certainly ignore that history is very much distorted, it is however very important that we search through it in order to extract the truth. In fact the authentic history of ancient Africa (e.g. the kingdom of KUSH the KEITA dynasty- the SONGHAY empire etc...) has been banned throughout the centuries and remains up to this day literally untold. In addition powerful conjurations destined to maintain the strict narration of a one-sided and altered version of history, have introduced and imposed racial and religious myths in order to justify the excessive abuses of history and the injustice made by one race to another.

Nearly five hundred years ago, with the early expansion of capitalism, the social and religious history of the so-called "dark side" of humanity has been traded for material profits. In an attempt to provide a justification for the inhuman atrocities that were and are still being used against the so-called "Black People," negative stereotypes were viciously formulated: e.g. the ideology of a superior and inferior race; The belief that the enslavement of the Africans and their decedents was the "will of God" because they were and are nothing but "beasts of burden."

Real history indeed is not what we were taught or what we are expected to believe because it is irrefutable that we, so-called "Black people," are very much better than what has been said! Therefore with that in mind [the duty to speak the truth,] and also in an attempt to not only abolish racist and negative stereotypes but enlighten the community as well, Black World is adding to its columns a section on Black History. This new section will be dedicated to a faithful account of the various aspects of the history and achievements of the African People.

"In order to know where we stand and where we are going, we must know where we are coming from."

With that in mind we will focus on the James Baldwin's lecture "The World I Never Made" (Stony Brook - Feb. 14. 1984) as the opening of the column.

James Baldwin
"The World I Never Made"

It occurs to me, and it's not a joke, that one of the dangers or one of the afflictions that we are living through is created precisely by that history which "white Americans" claimed to be theirs. Now let me point out that when I say white, I am not talking about race; I am taking my cue from the late Malcolm X who told us before he came back from Mecca that "white" people were not, as he has said before, the result of a disastrous experiment. which meant that all "white" people are blue-eyed devils and had no option that's what they were. He discovered that it wasn't true! He discovered something else... that all men are brothers in short! But he said and I paraphrase "... that you're as "white" as you chose to be, you're as white as you wanted to be... finally that to be "white" was not a scientific reality or a scientific doom or a

fatality! It was a moral choice! It was a moral choice to be made over and over again as all moral choices must be made over and over again."

With that in mind, all let us ask ourselves about that history of which "white Americans" are so fond and of which we are so frightened. If we go back to the proclaimed beginnings of the country before we hold this truth to be self-evident: that all men are created equal, that they are endowed by their creator with a certain inherent number of rights among which are life, liberty, and the pursuit of happiness. Let's go back before those lines were written. When the people who have settled this were, where ever they were, in trouble of one kind or another and had to live where they were. Let's go back where the Irish were starving to death in Ireland and where the British permitted the Irish to starve to death in order to protect the profits of British merchants.



The Irish were not "whites"! When they were shipped back in _____ and brought here in a middle passage like my own, they were not "whites" - neither was anybody else! They were Polish, Germans, French or Dutch, but nobody was "white" until they got here. And I wasn't "Black" either while I was sitting around aimlessly waiting somewhere to be discovered. I had nothing else to do but "be discovered." Eventually, of course, I was and as someone put it I was discovered by Tarzan who carried me off to Metro-Gold-Win Mayer where I became the happy darkie on the "Gone with the Wind Plantation."

Now this sounds preposterous doesn't it? Haven't I just given you a capsule version of American history? Isn't this what "white Americans" on the basis of their conduct really believe? That they were whites, that they were freedom loving heroes who conquered the continent to set free all mankind and then they discovered me who had not been civilized before. In the twinkle of an eye, from savage I became the happy darkie. Isn't that what television is telling us every hour of every day? It is so funny?

Isn't this something remarkable about the fate of the Native Americans? Manifest Destiny, the son of the doctrine of White Supremacy stated, dictated that

a superior civilization had the right to exterminate anything in its path! It was the "will of God". It was Manifest Destiny. There were the Incas, the last of the Mohicans though they are still in reservation all up and down in this nation, still even more despised here than the "Black" is. Not only that, out of this bloody history we have created a technicolored romance, a staple of Hollywood. It was when I was a little boy going to the movies when John Wayne or Tom Mix or Randolph Scott or the other cowboys knocked off the Indians, I cheered for the cowboys. I didn't know that I was an Indian! But my point is that's something which really happened in human history. Nations [and] upon Nations on this continent were destroyed, were dispersed, were massacred and you can say that's a universal thing, it happens all the time and it does indeed, What's funny about it? What's romantic about it? How can a people capable of making such a romance out of such an event ever begin to grow up?

And if one wishes to examine the legends created by "white" people, the so-called "white" person, about "Black" people. If you really begin to look at these legends you will realize that there's something terrifying about them. When I grew old enough to have some sense of my own life to distinguish from the life that I was supposed to have, to disentangle myself from these legends and the labels bequeathed to me by my republic. When I began to suspect that my options that most "White Americans" insisted to be mine, then I began to realize too that in fact my father or my brother or my uncle were not all like the people that "White America" said they were. They were not stupid. They were not clowns. Some of them could not dance or sing. Some of them were so sexually repressed that they might as well have been monks.. And yet an entire republic believe and really believe until today that my father when he was young had the most extraordinary sexual equipment *ever seen* and was a danger to every female walking, especially, of course, the white female whom he lusted after in all his heart.

And when my father got older and more shrunk, if you see what I mean, he became an uncle who then had as his only function the protection of young "white" boys and girls. You think I am joking, reread "Gone with the Wind", most popular movie ever made except for "Birth of a nation" but they're the same subject. [and] "White America" wish to believe this, they still do believe it though they pretend that they don't. They like to believe that they don't...

TO BE CONTINUED...

(this column is open to all - Everyone's contribution, in order to ensure its existence, will be greatly appreciated.)

Graduate Student Earns Honors

STONY BROOK, N.Y. - Special recognition and honor has come to a graduate student at the State University of New York at Stony Brook.

A humanities fellowship administered through the United Negro College Fund has been awarded to a Virginia librarian studying for her doctorate at the State University of New York at Stony Brook.

Patricia Perry received her bachelor's and master's degrees from North Carolina Central University and joined the staff at St. Paul's College in Lawrenceville, Va., as assistant librarian and instructor of children's literature. The Humanities Fellowship Program for Black Private Colleges, which was funded by the Pew Memorial Trust to the UNCF, is supporting her studies in the Department of English writing program at Stony Brook. Ms. Perry plans to do her dissertation on the teaching of English composition.

The fellowship is awarded to UNCF member school faculty for doctoral studies. Ms. Perry is one of 19 to receive the 1985-86 fellowships. Her support, the UNCF announced this month, will be renewed for 1986-87. After completing her studies, Ms. Perry must return to St. Paul's for a minimum of two years, according to a stipulation of the grant.



"HSC Photography Service"

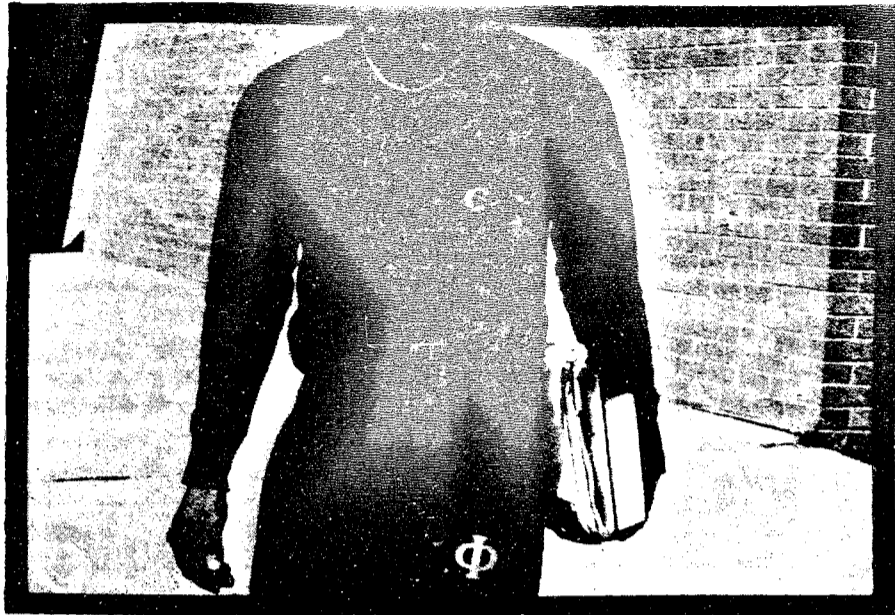
Black Greeks?

By Hakim S. Hasan

BLACKWORLD submit this article of constructive criticism for our readers' mental expansion. The crucial and factual information contained in this article are not directed against any like organization at SUSB but for the benefit and knowledge of all African students on this campus.

The giving of false praise to the Greeks, a custom which appears to be the educational policy conducted by the educational institutions has lead to the false worship of Socrates, Plato, and Aristotle; as intellectual worship, these institutions have organized what are known as Greek lettered fraternities and sororities, as the symbols of the superiority of the Greek intellect and culture.

George G. M. James



According to George G. M. James, author of *Stolen Legacy*, there are three things that African-Americans must do. They must stop using Greek Philosophy as an intellectual standard because the Greek philosophers stole their philosophy from the Egyptians. Their membership in all Greek lettered fraternities and sororities must be disavowed. They must abolish all Greek lettered societies in Black colleges and other universities because they perpetuate an inferiority complex and mis-educate African-Americans against recognizing Africa as the beginning of civilization, and themselves as the legitimate and only heirs to this legacy.

It is novel for African-Americans to proclaim that they are Greeks, "Black Greeks," and, moreover, it is also sad. This is both testimony and proof of the historical determination of Europeans, especially the ancient Greeks, to exchange cultural roles with the indigenous Africans. It is also clear affirmation that they have succeeded in implanting the subliminal mythology that Europe civilized Africa into the subconscious mind of the African people.

It does not stop here. African-American college students engaged in the excitement of rushes and smokers, sponsored by "Black Greek" letter societies, where their potential membership is discussed, substantiating intellectual racism and their own cultural genocide. In the secrecy of their initiations, inaudible passwords, door guards, and handshakes, they have not dared to think aloud - "to what do these things owe their allegiance?" As neophytes "crossing the burning sands," they are unaware that Greek letter societies are disrespectful imitations of the ancient Egyptian Mystery Schools where the Greek scholars and philosophers (all of them

mentionable by name) gained their "sophia," or wisdom, and eventually emerged from the subterranean caverns of the temples and pyramids as "neophytes." If a river must find the sea, what must the African-American, "one three centuries removed from the scenes his fathers loved," do?

The writing of history is a delicate process. It has to be symmetrical and balanced in order to be credible. No people in the annals of recorded human history have experienced the cultural devastation that African people have. Since their advent to world leadership (through aggression and exploitation), Europeans have written world history and have tremendously caricatured African people. Their historical account of African people is determined in such classical adjectives as: hypersexual, lazy (but not too lazy to be their slaves), savages, culturally unaccountable for - aliens from another world. As extensions of this imagination, which tells one much about its creator, African-American students in American universities and colleges perpetuate the malady that Greek philosophy and scholarship is a standard criteria for intellectual development, something to strive for. There is no curriculum to teach the irrefutable truth that Africans fathered Greek intellect. As noted historian John G. Jackson wrote in *Introduction To African Civilization*, "the Greeks were the first civilized white people." This malady is further fostered by African-American professors. Dr. Yosef ben-Jochannan, world renowned historian and professor of Africana Studies at Cornell University, maintains that a great deal of so-called Black Studies professors are ignorant, and pass their ignorance down to their students.

The development of "Black Greek" societies are the inevitable result of the European distortion of history and the trans-Atlantic slave process. Because African-Americans were barred from all white fraternities, justified by the Supreme Court ruling in *Plessy versus Ferguson*, upholding the doctrine of "separate but equal" in 1896, they organized the first "Black Greek" fraternity, Alpha Phi Alpha in 1906 at Cornell University. Even prior to this in Philadelphia, a group of African-American college graduates and professional men formed Sigma Pi Phi, later called Boule (greek word for council), in 1904. Their major concern was one of social exclusiveness, and the formation of an "aristocracy of talent." They were totally aloof to the concerns of African-American masses.

A subsequent chapter of the Alpha Phi Alpha Fraternity was organized at Howard University. This event proved to be the impetus for the creation of a second "Black Greek" fraternity at Howard, Omega Psi Phi, in 1911. This was the first fraternity established at a Black college. The Alphas were a very active and dominate force in the student government at Howard. Sociologist, E. Franklin Frazier wrote in, *The Negro Problem in America*: "There were other factors that were responsible for the organization of a second fraternity. The Alpha Phi Alpha became an exclusive social set, and was accused of snobbishness towards the darker students, and those not from prominent families."

The third of these fraternities organized was Kappa Alpha Psi in 1911 at Indiana University, and the fourth Phi Beta Sigma at Howard University in 1914.

The first "Black Greek" sorority was Alpha Kappa Alpha, established at Howard University in 1908. Ethel

Hegeman (Lyle), the young woman who started this society, got the idea from conversations she had with a caucasian professor at Howard. The second of these sororities was Delta Sigma Theta established at Howard University in 1913. Like all the other societies, it brought members together for a common social purpose. Soon thereafter Kappa Beta Gamma was founded at Marquette University in 1917. The fourth sorority to be formed among African-American women was Zeta Phi Beta, organized like many of its predecessors, at Howard University in 1920. Finally, Sigma Gamma Rho was organized at Indianapolis, Indiana in 1922 by a group of teachers. It became an incorporated national collegiate sorority in 1929, when a charter was granted at Butler University. Collectively, an estimated one-million African-Americans are members of these fraternities, and sororities in undergraduate and graduate chapters established at Black (and non-Black) colleges and universities throughout the country.

Had the founding fathers and mothers of these societies exercised the conscious awareness of their culture - had it been known, had it been a socially acceptable thing to do in racist America - the conceptual foundations of these organizations (self-perception magnified) would have reflected their own culture. Yes, they had to organize for the purpose of social cohesion, but under the guise of what, to the exclusion of whom? Even Herodotus, the ancient Greek historian, in his eyewitness account, noted that the Egyptians were "dark skinned" people, and the Greeks borrowed (stole) every aspect of their culture from the Egyptians. To the Greeks, Africa was anything but "a book one thumbed listlessly, till slumber comes." According to Haki R. Madhubuti (Don L. Lee) in *We Walk The Way of The New World*: "Send young Black brothers and sisters to college, and they come home Greeks, talking about they can't relate to the community anymore. So here you have Black Alpha Phi Alpha, Delta Sigma Theta, etc., unable to speak Greek, with an obvious non-knowledge of Greek culture - only supported by an ignorance of their own past (or present)."

Distinguished in the fields of African history and anthropology, and a professor of Africana Studies at Rutgers University, Dr. Ivan Van Sertima says, "much of what white historians write about Africa always emphasizes Africans at a primitive point in their culture." And then he angrily adds, "never, never, do they write about Africans at the high point of their culture." And this is precisely why African-Americans can easily assume the mistaken "Greek" identity, because they are ashamed of themselves as a result of the Tarzan and Jane - the African as a brute savage personification.

The Egyptian Mystery Schools were the center of learning in the ancient world. Students (initiates or neophytes) came from far and wide to be initiated into the mysteries.

POETRY

TRAPPED IN THE MIDDLE

Look at me

What do you see?

You white people, do you see a black nigger
Trying to be white? Do you hate the
color of my skin? Do you think it's
a mockery.

You black brothers and sisters,
Am I a sister? do you hate my skin color?
Do you want it dyed? I don't belong, do I?

Hey black sister,

Stop talking bad about my white brothers!

Hey white brother,

Stop treating my black brother like a dog.

maybe I don't want to belong.

Maybe I don't want to belong to a white majority

Or a black minority.

You all are caught, trapped, almost hypnotized

Into one way of thinking.

You think the pigment color of a person's

Skin changes the way the person thinks.

Just because I'm black I have to think black,

Act black, dress black, talk black

And whites - You also have your own line

Of clothing, your own speech

And don't ever try to cross that line
of difference!

If you're daring, you might just try

But you always go back to reality

For that's how things are, and so,

Will time change it?

No I don't think we want it to change

We are happy with the idea of; blacks are blacks

And whites are whites

But what happens to me?

Can I act white today and black tomorrow?

Will society compromise their beliefs in my case?

To one I'll be closer to white

And to the other I'll be closer to black

Where does that leave me?

Look at me

What do you see?

A.M. Star

POEM FOR BLACK HEARTS

For Malcolm's eyes, when they broke
the face of some dumb white man, For
Malcolm's hands raised to bless us
all black and strong in his image
of ourselves, For Malcolm's words
fire darts, the victor's tireless
thrusts, words hung above the world
change as it may, he said it, and
for this he was killed, for saying,
and feeling, and being/ change, all
collected hot in his heart, For Malcolm's
heart, raising us above our filthy cities,
for his stride, and his beat, and his address
to the grey monsters of the world, For Malcolm's
pleas for your dignity, black men, for your life,
black man, for the filling of your minds
with righteousness, For all of him dead and
gone and vanished from us, and all of him which
clings to our speech black god of our time.
For all of him, and all of yourself, look up,
black man, quit stuttering and shuffling, look up,
black man, quit whining and stooping, for all of him,
For Great Malcolm a prince of the earth, let nothing in us rest
until we avenge ourselves for his death, stupid animals
that killed him, let us never breathe a pure breath if
we fail, and white men call us faggots till the end of
the earth.

AMIRI BARAKA



I AS A TREE

A Gusty Wind
may come my way
but I, as a tree
will only sway
but not be dismayed
I may tilt to the
left & tilt to the right
but I as a tree will
stand upright.
I am uprooted in the world
In a storm I may bend a little
my leaves may fall
my branches may break
but I, as a tree,
will stand tall in
rain, hail, or sleet
I, as a tree
will stand on my own
two feet
with my arms reaching
to the sky

Naymie Rene

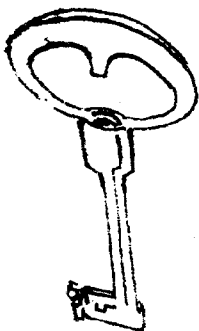
WILL YOU ?

My Brothers and Sisters,
think positively African;
Let's join in the same state of mind,
together, happiness and being the best we can;
For, we all originate from the same place
Africa is our heritage and we are all one race,
Not BLACK, Not NEGRO, Not COLORED
But AFRICAN!
Join forces with me brothers and sisters
Will you give me your hand?

My fellow AFRICANS, it's time to fight
Let's strive like our ancestors did, by day and by night,
We can pull our minds together and work as one
If we could unify ourselves, Our struggle may be done
for unity is the key to success
And without it, our accomplishments will surely regress
We must fight to win, we'll win if we fight
will you give me your hand and hold it tight?!!!

It's time for sharing and proving our common bond
reach out to me; for I'll always reach for you
extend your hand cause I am reaching
share your heart; togetherness is what I'm seeking
open your mind; for new ideas are always peaking
our heritage extends from the past into eternity
African Awareness is not a dream,
It's a concept that's based on reality

Jovanna Barriteau

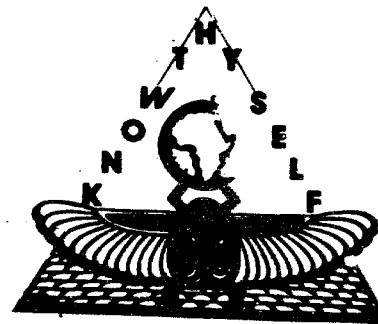


THE PROMISE LAND

The Promise Land

This is a land that
is paved for those
who are saved
This land is not
promised to many but
to the very few
for those who are not
false, but true.
This land, I have seen
For those that God
has redeemed.
Where we won't
have to worry about
tomorrow
where there's no
hunger, pain, or
sorrow

Naymie Rene



JITTERBUGS

The imperfection of the world
is a burden, if you know it, think
about it, at all. Look up in the sky
wishing you were free, placed so terribly
in time, mind out among new stars, working
propositions, and not this planet where you
cant go anywhere without an awareness of the hurt
the white man has put on the people. Any people. You
cant escape, there's no where to go. They have made
this star unsafe, and this age, primitive, though yr mind
is somewhere else, your ass aint.

AMIRI BARAKA

South African Dissident At Stony Brook

By Andres Arrango

Recently Blackworld had the opportunity to interview Mike Morgan, a white South African Anti Apartheid activist. Mike Morgan is presently active in Brooklynites Against Apartheid.

Blackworld: What made you leave South Africa and become an activist?

Mike Morgan: Upon graduation from High School all white South Africans are expected to serve in the military. There are no ifs, ands, or buts about it. As a young boy I always knew this and I was prepared. When I joined the military I found its main purpose was to uphold apartheid. I also found out something that many South Africans are not always aware of; Many whites in the military are badly injured or killed. I did not want to die for this unjust system so I left the military and went to England. I left South Africa with the intentions of contributing to black freedom.

BW: Were you brought up in a household that supported apartheid?

MM: My parents were liberal and knew that apartheid was wrong. Most white people in South Africa support Apartheid because it benefits them. Many people believe that apartheid is the way God wanted it. My parents were Welsh. My father was in the British Army and was wounded in North Africa. In those days wounded soldiers were sent to South Africa.

BW: Would you say that most South Africans support Apartheid?

MM: Yes. Most white South Africans are loyal to Apartheid and there are many that will die before

giving up the system. There is only a percentage of white South Africans that are opposed to apartheid. The ones who say they are against Apartheid have not really done anything effective to end the system. They are not taking the same risks that blacks are taking for the struggle. As South Africans they should fight for freedom just as the blacks have done.

BW: Which groups are involved in the struggle?

MM: There are a number of groups involved in the struggle. The African National Congress, The Black Consciousness Movement and the Pan African Congress are the more popular groups. The Trade Unions have a tremendous amount of power. They are the largest groups and have enough power to stop the South African economy. Their main problem is that they do not know how to stop it. Some of the labor unions, however, are affiliated with the ANC. The most important group of people in the struggle are the kids. The kids are the backbone or "the cutting edge." They have an extremely high level of political consciousness. They are the main ones fighting and taking the ammunition from the soldiers.

BW: How do they accomplish taking the weapons away from the soldiers?

MM: The kids are clever because they take soldiers as suckers. When the soldiers are near the townships, the kids invite them to a friendly game of soccer. When the soldiers get off the tanks to play they put down their guns, the kids take them and run. Another technique they use to make the soldiers chase them into towns and when they get into the town they are outnumbered and stripped of their weapons. Since mines are set up by the kids to disable the tanks, the government made antimine tanks that do not tip over when they go over mines.



In one incident the kids lured the tanks down a road into a ditch. After the soldiers were in the ditch the kids disarmed the soldiers. There are so many other ways in which the kids take part in the struggle that without them the struggle would not be even half as strong.

BW: Other than the fact that kids are oppressed what do you account for the high political consciousness of the kids.

MM: The kids are willing to die for the remaining oppressed. They are very aware that they are part of a struggle.

BW: What actions do you think other nations should take toward apartheid?

MM: Any nation opposed to liberty should be campaigned against, exposed and isolated. Very little is done by western countries to bring down apartheid. First of all the concern of the western

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Viewpoints . . .

REAGAN'S SDI is MAD

by Zachery Dowdy

This is in response to President Reagan's Summit Meeting with Mikhail Gorbachev. The talks were held on two successive days: October 12 and 13. Mr. Reagan and Mr. Gorbachev conducted this symposium to try to resolve the tension between the U.S. and Russia vis-a-vis nuclear war.

In Mr. Reagan's speech to the American people on Monday, October 13, he began rather auspiciously. He informed us of the proposed ten-year plan to rid the world of nuclear warheads. Both the President and Mr. Gorbachev were in agreement on this particular course of action. But then Mr. Reagan began to speak of the darker side of the meeting. Mr. Gorbachev suggested the U.S. implement a ten-year grace period on the development of SDI. SDI is an acronym for the Strategic Defense Initiative. It is also more colloquially known as Reagan's "Star Wars" program. The vocabulary used in naming SDI is a euphemism as it mitigates the deadliness of the situation. A term like "Strategic Defense Initiative" appears to be an honest cry for desperately needed defense. We are inclined to believe the plans for Star Wars are such that we may protect ourselves from the "Red Monster." Reagan calls SDI an "Insurance Policy" for the United States. Mr. Reagan, consequently, did not agree to Gorbachev's proposal to abolish this program for the 10 years in which both powers should disarm themselves. This action disturbs me because if both powers disarm, there will be no need for any "defensive" program.

I will now elaborate on the shortcomings of this ridiculous program which our President holds so dearly. Mind you that some of this information is not relayed to the public as the filtered media deliberately creates an aura of delusion: In its ideal state, the SDI program should fend off a major nuclear attack by Russia. The Soviets own an estimated 10,000 ICBM's (Intercontinental Ballistic Missiles). A satellite station will seek out these missiles and destroy them by emitting lasers, hence the name "Star Wars." This sounds very simple but there lurks a sophism in this theory. Should this system work flawlessly, we would still be subject to

a terrible nuclear winter as the warheads are detonated in our atmosphere. The resulting environmental conditions will still devastate the human race. Also, Mr. Reagan banks on a piecemeal insurance policy because there are three, not one, but three ways in which to launch a nuclear attack. These are: ICBM's which are launched directly from military bases and "silo sites" on land. Bombers may also detonate nuclear bombs. Nagasaki and Hiroshima are historical proof of this. And lastly, and most lethal, is the SLBM (Submarine launched Ballistic Missile). This last warhead is the most dangerous as it is the most difficult to retaliate against. It's "funny" that Mr. Reagan did not mention exactly what this program defends against. But SDI cannot stop submarines or nuclear warheads transported by bombers. How can we put our trust in a program which barely suffices to defend against one-third of a full-scale nuclear attack? Also, this SDI program is in such a primitive stage of its development that some experts, such as Dr. Helen Caldicott and Dr. Monica M. Eisenbud of Harvard University, can't even conceive of it ever becoming operational!

In an interview I conducted with Dr. Eisenbud, she said this program (SDI) which will not even be efficient for defending against ICBM's will cost "well over a trillion dollars." I ask the public where will this money come from? Dr. Caldicott, in one of the University Distinguished lectures last year at this University relayed her own views of this "defensive" program. She said SDI will actually have the capacity to exercise offensive warfare, Dr. Caldicott is the world's most active disarmament advocate, a scholar and noted authority on the subject of nuclear war. She also believes our seemingly altruistic space program (Challenger) is in operation for the sole purpose of erecting SDI. This is truly shocking as we look back on the tragic deaths of our Challenger astronauts as well as Christy McAuliffe, "martyrs", "heroes" in Reagan's lexicon. But are they heroes? They may have been tools used to build this killing machine which only increases the tension of the Cold War. Maybe Reagan dubs them heroes because Dr. Caldicott is correct and these people perished in the name of honor, and honor

that is ascribed to actual war. There is proof of our present space program's role as an instrument of war.

SDI is supposed to replace the mad concept of MAD (Mutually Assured Destruction). This is the concept that should one power launch an attack, the other may also launch their missiles and both sides will be destroyed. MAD serves as a deterrent because if one side decides to attack, that side is, in essence committing suicide. I don't consider MAD a very comforting policy. If both sides would disarm, there would be no need for any defensive or offensive initiated. How can an Administration which advocates peace on earth sacrifice an actual step in that direction for an ineffective weapon of war? This is beyond my comprehension as I see it as a woefully inadequate method of obtaining peace. I think Mr. Reagan has greatly reduced our chances of peace with our Soviet counterparts. His action makes us question whether or not he really wants to end the Cold War. Nuclear disarmament is the pancea to this nuclear arms race. Why should we spend an astronomical amount of money on a program that actually strains U.S. - Soviet relations to an extent never before attained? I feel we should not forsake disarmament for an ineffective defense machine. I ask the American people, does Reagan really want peace? One could argue that this political move is grounds for a negative response to this question. I must stress, but cannot overemphasize the impracticality of Reagan's action as it runs counter to his professions of world peace as well as human ethics.

I cannot understand the Reagan Administrations motives for declining this "bad agreement" as Reagan calls it (referring to the ten year ban on SDI). But we must still search for a solution to this suicidal ritual we dub the Cold War, as this nuclear buildup of killing instruments is both unnatural as well as downright immoral.

Please note that VIEWPOINTS do not necessarily reflect the views of

BLACK WORLD

RASTA

DREAD CORNER



DREAD CORNER consists of:

RAS MIKE- Dreaditor
RAS MARVIN-Irator

Dread Corner Issue No. 2 Fall Semester 1986

Dreaditorial

I & I find it ironic that 54 years since the first man identified His Imperial Majesty as the returned Messiah, that today Rastafari culture is in the forefront of African awareness. Indeed, in 1930-32 it was heresy to speak of such blasphemous notions.

The idea that sparked controversy at that time was considered short-lived and seditious, yet the basic premise has now enveloped the shores of every continent in the world. The man responsible for conveying the truth concerning African (and thus world) history is not Marcus Garvey as commonly depicted (although Garvey plays a major role), but a man known as Leonard Pereival Howell, born June 16, 1898 in Clarendon, Jamaica. Howell is accurately described as "The first man who came to Jamaica and introduced His Imperial Majesty Emperor Haile Selassie I as Rastafari the creator of heaven and Earth."

Leonard Howell served in the Jamaican military in early years, and after working in the U. S. Army transport services as a cook for 5 years, he later became a citizen in 1924, and worked in construction on Long Island, N.Y.(!) soon after he moved to Harlem, where due to nefarious practices was outcast from such organizations as the UNIA (Universal Negro improvement Association, which Marcus Garvey founded, and adopted a socialist philosophy, which led him aimlessly back to Jamaica. It was then that Howell met David and Annie M. Harvey, founders of the "Israelite" sect in Jamaica, during a time of great religious upheaval. The Harveys had just returned from doing missionary work in Ethiopia and brought back with them the news of the great Emperor and most importantly, a photograph of His Imperial Majesty.

Howell had copies of the photo made and started selling them for a shilling each, with the premise that they were passports to Africa, Land of Zion. One witness, Jepheth Wilson recalls: when he (Howell) came, he told us that Christ was back on the Earth. But I couldn't understand it, but after he put it to me several times and I read the scriptures, I saw that he was coming off the Bible. He told us that Christ was coming back with a new name, Rastafari. Gradually, I watched his movement and I took it home. I went back, and when he started to teach with the Bible and this same black supremacy book, I took it home. I had visions in my sleep at night and said "Oh you come back with a scornful name that scorn the nation, and the name of Rastafari is it. The name is going to scorn the nation and don't ask it the name isn't doing that."

- to be continued...

Ras Mike
Dreaditor

Rise ye mighty people
There is work to be done
So let's do it little by little



Children get your culture
And don't stay there and gesture

Rastawoman SURVIVAL NEWS

"A virtuous woman is worth more than precious gems! Her Kingman can trust her, and she will richly satisfy his needs. She rewards him with good, and not bad. She buys wool and linen and she works at whatever is the delight of her hands. She has proved to be like the ships of a merchant. From far away, she brings in her food. She also gets up while it is still night, and gives food to her household and the prescribed portion to her young maidens.

She considers a field and proceeds to buy it, from the fruitage of her hands she has planted a vineyard. She has girded her hips with strength and she invigorates her arms. Her trading is good. She is an energetic, hard-worker and looks for bargains. She works far into the night.

She sews for the poor and generously gives to the needy. Her hand she has thrust out to the distaff, and her own hands take hold of the spindle. Her palm she has stretched out to the afflicted one, and her hands she has thrust out to the poor one. She has not fear of winter in her household for she has made warm clothes for all of them. She also upholsters with finest tapestry; her own clothing is beautifully made - a purple gown of pure linen. Her Kingman is well known, for he sits in council chambers amongst the Elders of the land.

She is a woman of strength and dignity, and has no fear of old age. Strength and splendour are her clothing and she laughs at a future day and she will rejoice in time to come. When she speaks, her words are wise and kindness is the rule of everything she says. She watches carefully all that goes on through-

out her household and is never lazy. Her children stand and bless her; so does her Kingman. He praises her with these words:

"There are many fine woman in the world, but you, have ascended above them all."

Favor is deceitful and beauty is vain; but a woman who fears and reverences Jah shall be GREATLY praised. PRAISE her for the many fine things she does. Give her of the fruit of her hands. These good deeds of hers shall bring her honor and recognition from even the leaders of the nations."

(Proverbs chap. 31, verses 10-31) versions used in this bible statement New Rold Translation of Jehovah Witnesses Bible King James Version and The Living Bible selfhelp edition)

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall the King greatly desire thy beauty: for he is thy Lord and worship thou him. And the daughter of Tyre shall be there with a gift: even the rich among the people shall intreat thy favor.

The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace.

Instead of thy fathers, shall be they children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever. (from Psalm 45)

AFRICAN TEACHER AMHARIC

ENGLISH	PRONUNCIATION	SPELLING
I am pleased to meet you.	Siletwawkibot (Siletagnabot) des yillegnal	ለሰ ተደቅኑህ? ደስ ይላል:
Are you Mr. Bekéle?	Ato Bekele not?	አቶ በቱላ ነገት?
Where are you from?	Keyet metu?	ከየት ይወጡ?
I am from Gondar.	Gondere negn. (kegonder new yemetahu)	ገንደር ነገት: [ከገንደር ነገት ይወጡ]
Where do you live?	Yet yinoralu?	የት ይኖራሉ?
How is your son?	Lijeo indet new?	ልዩኛ አገላት ነገት?
How is your family?	Betesebo Indet new?	ሲተበበኛ አገላት ነገት?

How is your father?	Abatio indet nacheo?
How is your mother?	Enatio indet nacheo?
How is your husband?	Baleo indet nacheo?
How is your wife?	Misteeo indet nacheo?
Do you speak English?	Englizna Yinageralu?
Yes, a little.	Awo, tinish.
I don't speak your language well.	Yerson kwankwa dehina adrige alinagrim.
Please speak slowly.	Ebakeo keess bileo yinageru.
Please repeat.	Ibakeo indegna.
I beg your pardon.	Yikirta yadirgulign.

አባታዎ አገላት ናቸው?
እናንድን አገላት ናቸው?
ባልኛ አገላት ናቸው?
ግለሰብ አገላት ናቸው?
አገላት አገላት ናቸው?
ይህን ገንዘብ ይገባል?
የሲዩን ደንገ ይህን አድርገው ይላኩኝ:
አባታዎ ከሌሎች ይገባሉ:
አባታዎ አገላት ናቸው:
ይቅርታ ይገባል:

BLACK GREEKS...

continued from page 3

Education in Egypt was viewed religiously because religion permeated every aspect of the African's life. The priests (hierophantes) taught the schools. The curriculum of these schools consisted of the seven liberal arts which was the fundamental training for all neophytes. They included grammar, rhetoric, and dialectics called the trivium; arithmetic, geometry, astronomy, and music called the quadrivium. In the matter of specialized training for the neophytes who wanted to be priests, they had to specialize in some aspect of the scientific knowledge contained in the forty-two books of Hemes. This called for specialization in medicine, music, animal slaughter, embalming, land surveying, astronomy, **The Book of The Dead**, theology, masonry, hieroglyphics, art, and a wider realm of advanced curriculum. Other students who wished to become a part of the secret orders were taught numerical symbolism, geometrical symbolism, myths, parables, law, civics, economics, government, navigation, and ship building.

Considering this, how did Herodotus become the "father of history," Hippocrates, "the father of medicine," Pythagoras become accredited with the Pythagorean Theorem; Socrates, Plato, and Aristotle, the famous trio of Greek philosophers, become recognized for advancing a philosophy regarding the nature of the creator, creation, and man when each of these men prostituted the teachings of the Egyptians? The question that modern academia and African-Americans refuse to consider is, why is Greek culture a standard of scholarship and intellect when the teachings that the Greek philosophers and scholars allegedly "fathered" were advanced thousands of years before their birth?

One of the classical arguments of this century was advanced by Erich von Daniken, author of **Chariots of The Gods**, which later became the subject of a movie. He went to painstaking lengths in his attempt to prove that the edifices the Africans built were too colossal, required a mathematical aptitude, and engineering genius that could not be of human origin. Thus, aliens from outer space were responsible for their construction, and African civilization was a geographical decision of aliens. It is this type of intellectual racism that distorts the fact, which is far from an emotional pro-Black conclusion, that the modern world received all of its religious, philosophical, and scientific knowledge via the Greeks intercourse with African culture.

Not only was philosophy alien to the ancient Greeks, but the dialogues of Plato reveal that Socrates was convicted, and sentenced to death for teaching against the divinities of Athens - for teaching philosophy.

Twenty-seven years in the aftermath of Brown versus The Board of Education decision of 1954,

a decision by which the Supreme Court overruled Plessy versus Ferguson on the grounds that it violated the fourteenth amendment of the U.S. Constitution, which guarantees all American citizens equal protection under the law, African-American students are still being taught an ideology that not only fosters separation, but inferiority.

In multiplying the subtle conclusion of America that African-Americans are three-fifths of a man - since the animal is still in the history books - by four hundred years of indoctrination, and the continual defiance of the American educational system to rectify their educational curriculum so that it places the African culture as the standard of world scholarship, it is evident that African-Americans will never reach a human definition of themselves as long as they are taught by people other than themselves.

That full grown African-American men and women in college can rationalize their "whiteness," their nothingness, is a direct result of the mis-education they have received from secondary and primary schools.

African-Americans require collective association, just as any other people, especially in academic environments that isolate them. Understandably, this is the underlying reasons "Black Greek" letter societies developed. But this collectivism cannot be an extension of the European's deranged sensibilities, nor can it be couched in a defensive, reactionary self-hatred. As one African-American student intimately attached to his fraternity said, "we are Black, man; no one has the right to question us." But isn't the survival of a people, in this case, the survival of African-Americans tied to one word - culture? And then he adds, "Many prominent African-Americans belong to these societies because it gives them a good feeling and a sense of security."

W. E. B. DuBois in his passionate essay, "The Talented Tenth," one of the many rejoinders against the educational ideas of Booker T. Washington, wrote "The Talented Tenth of the Negro race must be made leaders of thought, and missionaries of culture among their people." He believed that, by virtue of their exceptional intellect, they would have to lead African-Americans.

Exactly how was this to be done? It was clear at the turn of the nineteenth century that the "talented-tenth" could not defuse the myths, or defy the gravity of the whiteman's philosophy - a philosophy which held them socially inert, personally inept, historically misinformed? Was this a vision that DuBois had?

The jovial fraternal songs, the sororatal high-pitched glee still fills the air. For what reasons should African-Americans in light of the scholarship made available by such persons as John H. Clarke, Ivan Van

Sertima, J. A. Rogers, Chancellor Williams, Cheikh A. Diop, Yosef ben Jochannan, Haki R. Madhubuti, and a score of others, still continue to think and overtly define themselves as Black Greeks? No one doubts that their ranks will grow larger each year, but there is a day of reckoning.

African-American youths are still being taught that they recapitulate a history of slaves - slavery is their only and foremost contribution to human progression. What, then, does "Black Greekism" offer in the way of a counter argument?

Black Greek letter societies recognize that there is a tremendous amount of work to be done in the development of African-American communities. A Black Greek leader, who wished to remain anonymous, says, "Fraternities and sororities spend a great deal of time and money in Black communities. This is something that we are firmly committed to doing - helping the poor."

The work that these societies conduct in African-American communities is applaudable. It is an unquestionable fact that they render a great deal of service to their people.

But, it is not the allocation of money alone, but a human definition that African-Americans desperately

need; this is where these societies fail. Hasn't the American government allocated millions of dollars in federal programs to African-American communities and at the same time given matching funds to the F.B.I. to thwart the rise of African-Americans?

History must be corrected if African-Americans can justifiably call themselves "Black Greeks." If there are piecemeal hints to the contrary, and an explanation of it all, the griots sit silently on library shelves; some tell lies and others, humble truths. That African-Americans cannot discern between the two is because they have been taught to memorize rather than think; to accept blind assertion, rather than question it; to understand the world without understanding they constitute a part of it; to react, rather than act. If, in the grandeur of African-American history month, this false sense of self still manages to breathe; then history must be a serious question for us: what are we going to tell our children? And who will they claim they are? □

Hakim S. Hasan is a freelance writer.

Taken from **The Black Collegian**, Vol. 12, No. 3.

UNITI CULTURAL CENTER PRESENTS...

On November 25, 1986, the UNITI Cultural Center is sponsoring a town meeting for the minority community. This meeting is aimed towards unifying the minority students and organizations within Stony Brook University. This will be an all night event with many activities taking place such as videos, games, music, dancing, food and speakers.

The purpose of this event is 1) to let the minority community realize the importance of the Cultural Center and that it is our home. 2) a reflection of the Cultural Center's meeting with President Marburger. 3) to make ourselves more aware of current issues taking place on Stony Brook campus that involves each and every one of us. 4) as a social environment: to familiarize ourselves with members of our community and get to know each other, relax and enjoy a long evening together.

We need the help of as many people as possible. It is your input that would lead to the success of this project which is geared towards unification.

We invite all of the minority members on this campus to attend this important event. Bring food, blankets and yourself. Look out for any further information soon!!

Jovanna Barriteau

Africana Studies Presents...

The Africana Studies Program, in association with the Student Media Research Group present

THE MESSAGE

Adviser: Amiri Baraka
Coordinator: S. Eric Blackwell

A weekly half-hour show hosted by Stony Brook Students. By design this program will involve students in every aspect of media production with intention of developing student producers. The content will include interviews, both live and taped. One of the show's highlights will be live telephone interviews with noted people throughout the country. It is our program goal to create a forum while offering commentary. The show's format will feature literary and musical artists. The show will be aired on WUSB, 90.1 FM; time slot to be announced.

Tentative Shows:

1. Gil Scott Heron and Linton Kwesi Johnson
2. Black Attrition Rate: Blacks Vanishing from Campus
3. South Africa
4. The Black Woman
5. Revolutionaries of the 60s and 70s
6. Black Media
7. The Black Bourgeoisie
8. Black Literary Scene

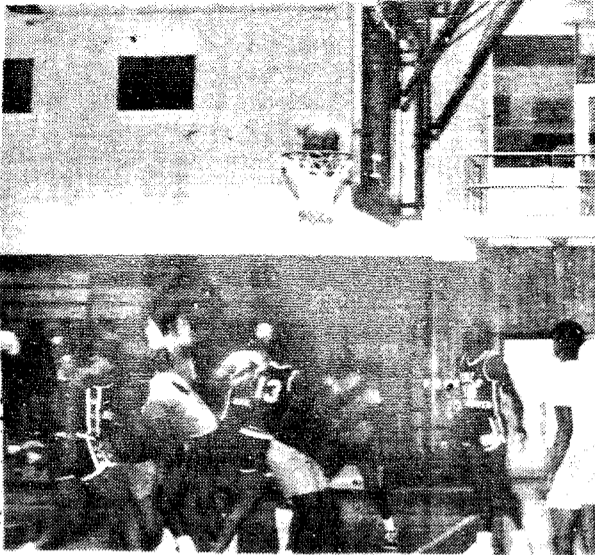
Sports For Charity: Maliks vs. WBLS

By Darren Lee Jenkins

While most sports fans in and around Stony Brook were glued to a television set, watching the Mets fight for their lives in the sixth game of the World Series against the Red Sox, the Malik Sigma Psi Fraternity and the WBLS Sure Shots were playing basketball at the Stony Brook gymnasium. The game was sponsored by the Black Historians in order to raise funds for Black History Month.

The Sure Shots are a barnstorming basketball team that play games for various charity organizations in the tri state area. This season the Sure Shots are 7-1, after Saturday nights, 138-107 win over the Maliks. Although the sure Shots is stocked with division one caliber players, they had a hard time shaking the undersize, overmatched team of frat brothers.

The first quarter saw the Maliks hang with the Sure Shots. Using a pressing defense, the Maliks forced many turnovers that frustrated their opponents. The first quarter ended with the Maliks trailing by six, 34-28. With the small crowd on the Maliks' side, the Sure Shots went out for the second quarter like a team on a mission. Led by the shooting of John Hunter, the Shots went on a 6-2 spurt and had their first double figure lead, 40-30 that was never lost. By quarter's end, the Sure Shots built a 67-44 lead. But despite the large lead, the play by Dwayne Nelson overshadowed the Sure Shots' play. The 6-2, 165 lbs. center sparked the crowd with a flying slam. In the second half, Nelson displayed more of the same acrobatic slams against the larger Sure Shot team. "They (the Sure Shots) had bigger bodies, but I out-quickened them. "They couldn't deal with my quickness around the basket," said Nelson after the game. Nelson a former swing man for Hofstra was coming back from a serious knee injury. "I tore ligaments, so I haven't played ball in a while," said Nelson.

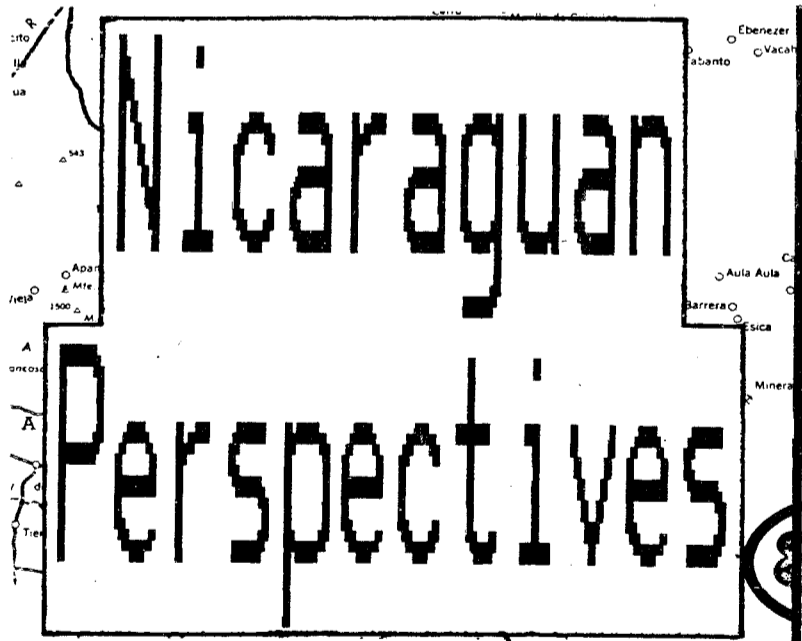


Although it was a benefit game, the contest did get tense twice, where play was stopped. Midway through the second quarter a couple of Malik players vehemently protested the physical play of the Sure Shots. This scene occurred in the third quarter where both benches left their seats and argued over the physical play. After the last confrontation, the Shots tried to score 150 on the Maliks. "A buck fifty, a buck fifty," yelled Charles Robinson from the Sure Shots' bench, leading the cheer for the Sure Shots to run up the score. The maliks come into the game realistically. "We knew we would lose, but our goal was to hold our own and give it our best shot," said Tariq El-Shabazz, head coach of the Maliks.

On the whole the Maliks were happy with their performance, but radio station WBLS might have lost some fans. "I won't be listening to BLS anymore" Tariq El-Shabazz said after the game, talking to the Sure Shots' player John Hunter. "I'm keeping my radio on KISS."

**WATCH OUT FOR
CSO WEEKEND
NOV. 21-23
BE THERE!!!!**

COME TALK TO STUDENTS, TEACHERS,
CLERGY AND OTHER MEMBERS OF THE
LONG ISLAND COMMUNITY WHO HAVE
TRAVELED TO NICARAGUA AT:



WED., NOV. 19

at 6:30 PM

Union Fireside Lounge

SOUTH AFRICAN DISSIDENT...

continued from page 5

world is what would happen to the whites in South Africa. In the commonwealth meeting Margaret Thatcher wanted to pass a resolution prohibiting Blacks from discriminating against whites if South Africa is freed. The main concern should be about the black South Africans. Also the world is not concerned about the inhumanity of Apartheid. If they were they wouldn't have been there in the first place.

BW: Are sanctions effective?

MM: I don't believe so. Sanctions are used for public relation tricks. The corporations say "Hey come on, ease up on the oppression a little, everybody's on our backs. If you don't we're gonna have to act like we're doing something."

BW: Why do so many nations support South Africa?

MM: They do so because of the money involved and also for what South Africa stands for. South Africa represents the stronghold for white supremacy.

BW: Are there many South Africans in the United States?

MM: Yes. many middle class and upper class white South Africans are losing faith in apartheid. These people are going to places where white supremacy thrives. They go to places like Australia, Britain, and many come to the United States. There are a good number of them in Southern California and in Houston, Texas. When they get there they say they are political dissidents and they opposed apartheid.

BW: Give us some information on Brooklynites against apartheid.

MM: Brooklynites against apartheid was formed two years ago. It was an all-white organization working in conjunction with black organization against apartheid. I am the only South African in the organization.