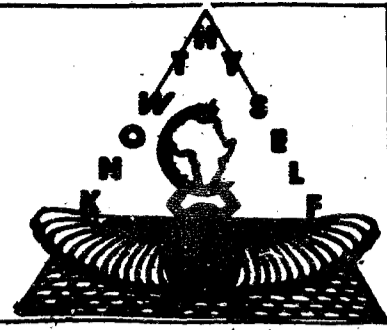


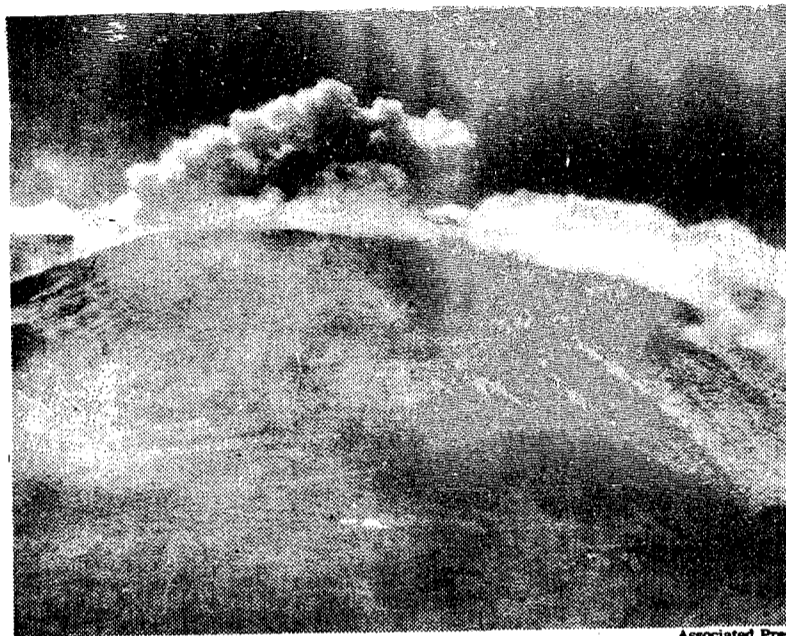
REALWORLD



Week of November 17, 1985, Vol. XI No.4

18

DISASTER: COLOMBIA DEVASTATED BY VOLCANO



Associated Press

Smoke rising from the volcano Nevado del Ruiz in Colombia.

By: Camille Nelson

On Wednesday, November 13, the Nevado del Ruiz volcano erupted, causing the loss of some 25,000 lives and the destruction of 14 rural towns in Colombia. The eruption melted snow at the sides of the volcano and the resulting mudslides and floods cut a swift and deadly path through the unprotected villages nearby, completely submerging Armero, the town hardest hit. A week later, the search goes on for survivors who can still be heard crying through the night. Fearing the spread of disease, the Colombian government announced on November 17 that rescue efforts would cease but vehement objections to that decision voiced by the Red Cross and frantic relatives of the missing forced the government to resume the search. The resumption immediately proved fruitful as 5 more survivors, including an 18 month-old baby, were pulled from the mud and wreckage the next day.

Unfortunately, rescue efforts are at best uncoordinated and at worst chaotic. Frustrated Red Cross workers are sometimes forced to sit and listen to the cries of the trapped while awaiting necessary first aid supplies and machinery. Although an international relief effort has poured tons of clothes and food into the country (see list of donation centers inside) the most essential substance, medicine, is in short supply.

Distribution of food and aid had also been hampered by poor supervision. As volunteers struggled valiantly to save lives, the darker side of human nature appeared in the form of reported price gouging, out and out looting of corpses and abandoned homes, and the selling of orphaned babies.

Now scientists are reporting that the volcano is by no means finished and are predicting another eruption, possibly of the same magnitude as this one. Controversy still surrounds the events leading up to this eruption: village residents have charged that the government took no steps to protect them even though the volcano showed signs of being active for almost a year. More importantly, it is alleged that radio broadcasts to vulnerable areas before the tragedy insisted that there was no danger even though villagers could clearly see the volcano belching ashes.

The government is still anxious to declare the town of Armero a cemetery in view of the dangers that face rescuers. The spread of disease from decaying bodies is of primary concern but the quicksand-like nature of the ground is also a problem. The rescuers must also battle a hot sun that not only saps their strength but also turns the mud into hardened concrete, making their victims that much harder to free. And so it is that just when some had lost sight of the real world (busying themselves with visiting royalty and the like) Nature saw fit to reassert her complete dominance over man's fragile mortality.



Inside:

What's Wrong with BLACK WORLD?

George Lamming

Sights & Sounds

Julian Bond

Dorm Rates Increase: The Sky is the Limit

by Sandra (Danielle) Dixon

On November 6 at 9pm there was a town meeting held in G and H quad Cafeteria. The topic of discussion was dorm rate increases, tuition increases, Meal Plan and Alcohol Policy for next semester. Speakers were President Marburger, Fred Preston, Dallas Bauman, and Bob Francis. The topics discussed will affect students next semester and there-after, but as usual students showed no interest by not showing up.

Dorm rates are going up by 13% for fall Semester 1986. If you are now paying \$775 for dorm fees, you will be paying \$875 for fall 1986 semester. The reason behind this dorm rate increase is self-sufficiency. Self-what you say? Self-sufficiency; New York State no longer wants to pick up the cost for housing. Therefore, Stony Brook will have to find means of covering this loss. The current dorm rates the students are paying does not fully over the costs to maintain the dorms. One part of your dorm fee (roughly \$400) goes towards paying off the mortgage. The rest goes for operational costs such as heating, lights, and custodial services. Apparently, we have not had a dorm increase this semester; however, for the previous five years we have had \$150 increases.

For those students who are on GRANTS (Reagan is working on cutting them) and have problems with loans, I seriously suggest that you start thinking about where you will be in fall 1986. Starting fall 86 you will be billed at the beginning of the semester, a Common-Area Damage fee. Any damage that occurs within the area of your residence (hall or suite) you will pay for. If someone goes through your dorm and causes damage, money will come out of the fee to cover the cost of repair. This is a S.U.N.Y. Trustee Policy. However, in instances when the damage is known to be caused by outside bodies, students will not be fined.

Do you have roaches? Well, it turns out that the problem with the roaches might be due to the amount of cooking in the dorms. Therefore, to cut down on the roach problem in Stage XII, the cafe will reopen. Due to the reopening of the cafeteria, two buildings in Stage XII will be mandatory Meal Plan. Keep in mind that this is not done to get people on the Meal Plan, but to concentrate cooking in cooking buildings in order to cut down on the roaches. (I hope this works because the ROACHES are packing my belongings). For those of you who do not know, let me tell you. The Meal Plan contract is coming up. President Mar-

burger wants the contract to be more than five years. He believes the longer the contract the more money the contractor will put in, thus giving the students better food services. The contract will be designed with quality control built in, and a termination clause. students in Roth who are tired of the walk to Kelly on the weekends, this is for you. If fall 86 Meal Plan users reaches 3500, Roth cafeteria will be open on weekends.

Now that I have covered your financial problems, and your Meal-Plan Woes, let me broach on your drinking blues. Do not despair, if you are 21 you will be allowed to drink alcohol. "There is no plan or desire to make the campus a dry campus", said Fred Preston. However, as of January 1, 1986 there is to be no events serving alcohol in dorms, or at events such as fests and parties. Students who are of drinking can have alcohol in their rooms. There is to be no open containers in public areas; only in rooms and suites. No one can burst into your room in search of alcohol.

If you need to find out more about these issues and others concerning yourself feel free to speak with your President and your residence life director. I implore the minority students to become aware of what is going on on this campus because four years is a long time.

Groups Accepting Colombian Aid Donations

American Jewish World Service, Suite 101, 29 Commonwealth Avenue, Boston, Mass. 02116. Mark checks "Colombian Recovery Fund."
Americares Foundation, 51 Locust Avenue, New Canaan, Conn. 06840. (203) 966-5195.
CARE, 660 First Avenue, New York, N.Y. 10016. Mark checks "Colombia Disaster Fund."
Catholic Relief Services, P.O. Box 2045, Church Street Station, New York, N.Y. 10008. Mark checks "Colombian Emergency."
Church World Service, P.O. Box 968, Elkhart, Ind. 46515. Mark checks "Colombia Emergency."
Colombia Charities of America Inc., Building 3, Brooklyn Navy Yard, Brooklyn, N.Y. 11205.
Colombian Association of Columbia University, 610 West 115th Street, Apt. 95 New York, N.Y. 10025.
Colombian Consulate, 10 East 46th Street New York, N.Y. 10017. Mark checks "Damnificados Colombia."
Colombian Government (special account)

Chemical Bank, 377 Madison Avenue, New York, N.Y. 10017. Mark checks "Damnificados Colombia."
Colombian Government (special account), National Bank of Washington, 4340 Connecticut Avenue N.W., Washington, D.C. 20008. Mark checks "Fund for Nevado del Ruiz Volcano."
Friends of the Americas, 912 North Foster Drive, Baton Rouge, La. 70806. (504) 928-3146. Mark checks "Colombia Disaster Fund."
Friends of SOS Children's Villages Inc., 1170 Broadway, New York, N.Y. 10001. (212) 686-0670. Mark checks "Bogotá Village."
International Human Assistance Programs, 360 Park Avenue, New York, N.Y. 10010. (212) 694-6904. Mark checks "IHAP: Colombia Emergency Relief."
Lutheran World Relief, 360 Park Avenue South, New York, N.Y. 10010. Mark checks "Colombia Disaster Fund."
Operation California Inc., P.O. Box 21 Beverly Hills, Calif. 90213. Mark checks "For Colombia."
Pan American Development Foundation

Black Faculty and Staff Prepare State-Wide Program at Stony Brook

Stony Brook, N.Y. -- The chancellor of the nation's largest state university system, a nationally recognized columnist and a Boston sociologist will address a state-wide gathering of the Black Faculty and Staff Association (BFSA) November 20-22 at the State University of New York at Stony Brook.

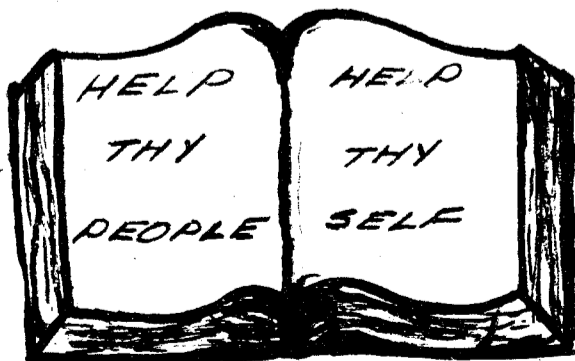
Dr. Aldustus Jordan, president of Stony Brook's BFSA, said more than 200 faculty and staff members are expected to attend from both the SUNY and CUNY (City University of New York) systems. Visitors will stay at the Holiday Inn in Hauppauge and attend activities there and on the Stony Brook campus.

The opening night speaker will be Dr. James E. Blackwell, professor of sociology at the University of Massachusetts at Boston. His talk will be given Wednesday, November 20, at the Holiday Inn.

The Office of the Provost at Stony Brook is co-sponsoring the appearance of two speakers on Thursday, November 21. Dr. Clifton R. Wharton Jr., chancellor of the 64-campus SUNY system, will give the conference keynote address November 21 at 10 a.m. at Stony Brook's Fine Arts Center. His talk, entitled "A Prescription for Academic Excellence: Everyone in the System Is a Vital Ingredient," is free and open to the public.

Les Payne, assistant managing editor and columnist with Newsday, Long Island's daily newspaper, and a Pulitzer Prize winner, will give a free public address November 21 at 8 p.m. at the Fine Arts Center Lobby.

The program will be extended for Stony Brook members by the annual welcoming dinner for new faculty and staff Friday at 7 p.m. The dinner, being chaired by Dr. Fred S. Ferguson, associate professor in Stony Brook's School of Dental Medicine, will recognize all black faculty and staff who have come to Stony Brook since September 1984. Addressing the gathering will be Dr. Homer A. Neal, provost of Stony Brook. The event will be at fifth floor restaurant at Stony Brook's Health Sciences Center. Reservations must be made with Frances Larry Brisbane at 444-2138 or 444-3168 by November 15. Further information is available at the same telephones.



Minority Organizations: More Intelligent Than You Think

By: Luis Ramos

On Monday, November 18, 1985, at a meeting of the Presidents of minority organizations and their representatives to MPB, a motion to direct the Polity President to abolish the position of Minority Liason was entertained. This motion also included a request that the Polity President meet with the Presidents and representatives of the minority organizations and discuss "head on" the goals and concerns of these organizations. The passage of this motion was a unanimous one.

To anyone that was present at the meeting, I believe the motion and its passage was a reaffirmation by minority organizations that any structural changes in representation within Polity must be approved by the minority organizations it seeks to affect. Organizations are not to be taken for granted, nor be passive, overlooked participants, but equal partners in each stage of decision making.

I also believe that Minority organizations sought to address the inherent problems which the position would create. These problems are inclusive of the following points:

1- The position is a form of appeasement to quiet the community rather than a position which guarantees effective change within the student government structure. It has no specific authority to effectuate. It is an advisory position change.

2- When completely institutionalized within Polity the position will become a buffer between minority organizations and the Executive branch of Polity and therefore decrease the "head to head" communication that is vital.

3- It is a position which undercuts the true representative liasons and bodies of our organizations; the Presidents and Executive boards of our organizations.

4- It precludes the fact that organizations are very effective in expressing the needs and goals of their constituents within their organizations and the community at large.

Minority Organizations and the community do not need another office or officer to go to. Our community is divided already, there is no need for a further breakdown within our communication network. Organizations are not children who need their decisions made or goals interpreted for them. Organizations are comprised of intelligent dedicated students who are more than capable of expressing their concerns to insure that cultural and political expression is guaranteed.

5- It cannot be guaranteed that a member of the minority community will be appointed or a member who is an active participant within the community. Nor can it be guaranteed that this individual hold his/her allegiance to the community who had no part in the appointment process, rather than the structure that did have a part in the process (Polity).

6- There is not one individual who can realistically represent all minority concerns.

7- If there is no need for a liason for non-minority groups to insure communication with the Polity President why do minority organizations need one?

In all fairness to the current Polity President, Eric Levine, who has shown a serious attempt to communicate with minority organizations, it must be pointed out to him that he will not be President forever. Historically, Polity presidents have not been compassionate to minority needs and there is no real indication that this will change. At this point, Mr. Levine is the exception to the rule. An unagreeable president may appoint an unagreeable liason.

The bottom line is this, Organizations must be dealt with as a collective whole without any barrier that may make their true goals and needs obscure.

What's Wrong With BLACK WORLD?

IS BLACKWORLD SERIOUS?

Is Black World Serious? Is this supposed to be a real newspaper? Hah! Don't make me laugh. Come now, are they really serious?

Yes, Black World is serious. This is our newspaper, serving our needs, educating, inspiring, enlightening and enthralling in an environment that does not cater to our needs as a people. It becomes necessary at this time, to alert the minority community of Black World's present situation. Black World is deteriorating and lacking in informative and quality work. First of all, let us note that this paper does not mysteriously appear-Abbra Kaddabra, Poof- BLACKWORLD! Rather this paper materializes as a result of community support. Without the support of the minority community, Blackworld is nothing!

I am deeply appalled at the lack of interest most students have concerning this paper. No one seems to care. For the most part, the majority of readers is more concerned with the personals than anything else. Come now people, we are mature individuals aren't we?

I hear complaints such as: Blackworld should contain more informative issues and Blackworld does not feature issues of great importance, Blackworld needs better writers, etc., etc. All of this is true, but you can't throw your ideas into mid air expecting us to catch them. All I hear is talk. Nowadays, talk is cheap. If we want this paper to travel the right course, we must be willing to get behind the wheel and steer it in the right direction or else...

Black world's history attests to its refusal to die and it will not die as long as there are people who care. I'm one of those people, are you? Many students on the staff are seniors and will be graduating in May of '86. We will need experienced individuals who are not only qualified writers, but community oriented as well to fill the vacant positions.

If you are concerned as you claim to be, do the right thing by taking affirmative action. Come and support your community by attending the General meetings which are held every Monday at 9 o'clock in Central Hall Room 031.

BE THERE!

Question:

What's wrong with Blackworld?
by The Students!!!

- It needs to be improved.
- It needs broader topics.
- Quality is poor.
- Personals get too personal.
- Articles could be better researched
- Layouts could be better.
- Articles should be more in depth.
- Not enough people know about or are aware of the paper.
- Make it a little thicker and interview more freshmen.
- Boring, loss of interest.

Articles lack information and facts
Get it together!

It seems that the minority community just looks forward to the personals in the paper.

It deals too much with international issues and not enough issues on campus.

No availability.

Comes out too late; no consistency.

Better poems; some of them are too abstract!

(total responses; 17)

It needs to be more interesting.

It seems like it's missing something.

BLACKWORLD "KNOW THYSELF"

Katia Lundy
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Rebecca Sutherland, Karla Atwell,

Susan Powlette
Photographers

Kelly Lester
Doreen Williams

I AM SOMEBODY

by Carol Johnson

On Thursday, November 7th, at 8:30pm in the Unity Cultural Center, Mr. Michael A. Lawrence conversed with a group of Stony Brook students. Mr. Lawrence is a contributing editor to 'The Crisis'. 'The Crisis', a magazine "founded in 1910, is the official organ of the National Association for the Advancement of Colored People; (N.A.A.C.P.)." He is also a national ombudsman, which is a government official who investigates complaints from the public and he is also special assistant to Dr. Benjamin Hooks, the executive director of the N.A.A.C.P.

As a government official, Mr. Lawrence bears the title of a policy analyst. His duty is to examine a problem and ascertain a solution. If there is no problem, he must create one. The group of students was sitting rather distant from each other when Mr. Lawrence requested that we sit together. We moved closer, but also succeeded in bumping into each other. "This is exactly what I mean," said Mr. Lawrence. "There was no problem, so I had to create one."

Mr. Lawrence could have spoken about the N.A.A.C.P., which was founded by "W.E.B. Dubois, Ida Wells Barnett, and an interracial group of prominent American citizens in 1909, to eliminate discrimination on the basis of race, creed, color, or sex." Instead, he choose to speak about our African Heritage and what it means to be black in America.

Mr Lawrence opened his discussion by saying, "Picture yourselves in chains, shackled." "What would you feel?" Responses such as pain, anger, helplessness, and vengeance were heard from around the room. Mr. Lawrence said that the key to overcoming a problem is to step out of the situation. Stepping out does not mean to ignore or to escape the issue. Instead, it means to confront the situation and strengthen ourselves.

We were encouraged to read literary works by Ortega y Gasset who said:

"The difference between a human being and an animal is that a human being is not a part of his/her environment, but is able to step away from it. An animal reacts to its surroundings and is part of the landscape."

The group of attentive listeners were instructed to "Remember one word when you leave the meeting." The word is POWER, which is a construct or a formulation. Power is a word tossed

about carelessly. To most individuals, the word probably means strength. To a degree, that is correct because power comes for each one of us. Mr. Lawrence defined power as;

P lanning
O rganization
W ill
E nergy
R esponsibility

PLANNING

"What does a plan have to do with being Black?" The answer: Everything. Mr. Lawrence said that we must begin with a base understanding of who we are, and should not worry what others think or say. We were instructed not to plan on continuing our education, but to plan on completing it. He used his college experience as an example. He entered City College in the early 1960's when he had just turned seventeen. In those days, City College was one of the best schools in the country and was considered to be the Harvard of public education. Although he became completely involved in school and was a good student, he left college with 110 credits, 10 credits short of receiving his degree. Although he returned to school some years later to earn numerous degrees, you might ask yourself "Why he allowed this to happen?" The answer is he never saw himself completing his education.

ORGANIZATION

To survive and thrive in this day and time, we as a people must be organized. Again, we must have knowledge of self. Mr. Lawrence encouraged us to work for what we want. He told us to put numbers on issues. By doing this, we call for a greater degree of decision. We were also encouraged to speak with precision if we had something to say. By doing this, we strengthen ourselves.

WILL

To have a will is the most important component of power. A will comes from God. If we have a will, we can accomplish anything. There are no limitations, unless God says that is enough. He used a companion, who doctors said would never walk again as an example. Today, Mr. Lawrence's companion jogs, plays football, and walks without the slightest trace of a limp. He achieved the seemingly impossi-



Michael Lawrence, Special Assistant to the Executive Director of the N.A.A.C.P. says, Blacks should be proud of their African Heritage.

ble because he had a will. Will is in the center of the word power, therefore it is the foundation of power.

ENERGY

Energy is the reflection of who you are. Energy is synonymous to the word strength. It is revealed by body language. Mr. Lawrence instructed us to listen to what people have to say and not to be overcome by the energy with which they disperse their opinion.

RESPONSIBILITY

Without responsibility, the word POWER would become POWE, which means nothing. We must be responsible for all actions we commit. Mr. Lawrence went on to say that power is in the hands of the white race. If we are going to succeed in this world, it is our responsibility to participate in White America. This does not mean that we should give up our identity, but that we should blend in, like a quilt.

Mr. Lawrence's speech was truly inspiring. It aroused us to deliberate who we are and what we can become. His speech encouraged us as Black students, not minorities, to strive for excellence. He advised us to set goals and to invision them completed as we use power to get them accomplished. I close with words that have inspired many throughout their college career, with great expectation that they will do the same for you.

If in my mind I can conceive it
If in my heart I do believe it
Then I know I can achieve it
Because I AM SOMEBODY

Viewpoints . . .

UNITY AND THE BLACK COMMUNITY

by Yvon Magny

"...As it's been said already
Let it be done
We are the children of the Africans
So Africa UNITE!...."

So spoke the late Bob Marley, a son of Africa who, like many others, was struggling for freedom, equality, and justice for his people. Marley was telling us the plain truth. By exposing our troubles to ourselves, he was trying to make us realize that, as a people, we are going through a social, economic, and political crisis. Through his message of peace and brotherhood, Marley was urging us to face reality; he was trying to make us realize that we are in the midst of Racism, Oppression, and Poverty. Marley was appealing for UNITY!

Do we understand the message he was giving us? Are we will-

ing to get together and carry on? Well, many will answer that they get the message that everyone is willing to UNITE; but no one has ever tried to make the first step! Others will even say, (as if it is a matter of pride) "The others don't care, therefore why should we give a damn!"

Indeed, all this low-minded reasoning is nothing but trash that, if not avoided, will eventually lead us into a world of bare ignorance, of confusion, and nothingness; and will defer our chances of getting together for the benefit of our community. Speaking of togetherness, it seems that our sense of UNITY in this community which we are boldly part of, is fading away. Most people believe

Continued on page 5

EDITORIALS

To the Editor:

On November first The Minority Planning board in accordance with the wishes of the minority community at large endeavored to bring to this campus something which had not been done before. The general concensus from the treasury committee of M.P.B. was that this organization was destined to lose money from this event but that the organization would recover some losses if ticket sales were of an appropriate amount.

On that same night after the show began we were very pleased to see that the attendance was very much what we had hoped for. Jump to five days later. Everyone came to the meeting immediately following the event with the expectations of at the very worst hearing that M.P.B. had lost the amount expected to by the Treasurer. We were all shocked when we discovered that we lost a great deal more than was even considered.

The issue was put to an investigative committee at this time to see exactly how we manage to lose that much money when apparently everything was going correctly. The findings of the committee were as follows: Money was lost (a) through events which did not return revenue i.e. the Cultural Day which preceded the night's event (b) during the party and possibly before there were individuals not authorized to sell tickets doing so. The latter is the point of this editorial.

It would appear that we are once again in a situation where parasites exist on this campus. The Minority Planning Board is in an of itself a subsidiary of every minority organization and individual aspiration on this campus. In every way we have been incredibly responsive to the wishes of the community at large and individually. Therefore we are understandably upset when individuals seek to steal from this organization and in so doing steal from YOU.

The Minority Planning Board is geared towards helping every organization or group in their endeavors throughout the school year. It is very difficult to be of aid to anyone while we are being robbed.

We have chosen this avenue to speak to the public because the public does have a right to know that there are criminals in our community. There is no other word to describe them. One would not call someone who steals from you a friend, and therefore we do not chose to see these individuals as Black, White, or Oriental but as criminals.

The investigation committee is at this point at a standstill; we know that there are individuals out there who bought tickets illegally and we are imploring you to come forward. We also know that there are those of you who know how these individuals manage to reproduce these tickets again we implore you to come forward.

Situations such as this must not be ignored. The "getting over" axiom has to be stopped. These individuals are getting over on you because you supplied the money for this organization to exist on and if we cannot police our own community then we might as well not exist as a community.

We need your help friends because we cannot continue to lie to ourselves. Living the lie is not so bad until you consider that these people could just as easily steal from you directly as they do through the organizations who represent you.

The next meeting of M.P.B. will be November 25 in Union Rm 214 if you have any information please come to this meeting or contact one of our members. As an added convenience the chairman of M.P.B. who is leading the investigation is making available his number for anyone who can be of any service in this endeavor. Call anytime 246-4644 and ask for Peter Ward.

Black Unity

Viewpoints—Continued from page 4

that it is due to a certain ignorance, to a lack of acceptance and respect toward each other's cultural identity. It is ironic, but it is also true because we find ourselves confronted to these problems everywhere.

Consequently, on this campus, it is remarked that the major factor that seems to paralyze our willingness to join hands and do something positive, is unmistakably our ignorance. Ignorance in the sense that we don't know anything about each other and we don't seem interested in finding out, and understand for example why we have certain particularities that differentiate us from one another. People argue that it is also due to our lack of concern. Especially when it comes to dealing with something that matters to all of us, such as the professor Dube affair to which, many of us don't pay attention to at all. In this specific case, which is pure reality, we have to ask ourselves a simple question: What happens to our sense of reality and what happens to our sense of UNITY? We know that they are getting rid of our professors and we know why they are doing so; but instead of UNIFYING OURSELVES and working things out more effectively and more positively, we prefer to sit back as individuals or as groups of individuals pursuing selfish interests and enjoyment.

Another factor from which seems to derive our apathy to UNIFY ourselves, is our lack of respect and appreciation for each other's cultural identity and backgrounds. People observe that eventhough we share the same roots, we tend to keep away from one another because of language and culture differences. Logically speaking, it is understandable that one can feel totally uncomfortable with a culture he or she is unfamiliar with, and also when listening to a language that he or she does not understand. However one should not reject something that is unmistakably part of his or her African Identity. For example, it is a known fact whenever the Haitian students have a cultural show, people rarely support them. Also, whenever H.S.O. gives a party, eventhough they usually try to satisfy everyone, people hardly show up. Another example is that whenever there is a Caribbean party, they generally play Reggae and Disco, often at times, they merely make it straight Reggae. Such an attitude gives people a very negative impression of what the word "Caribbean" really means. It is not to mention the Afro-American parties.

In addition people think that Black World, which is supposedly our voice on campus, does not truly fulfill its commitment to the community. Nowadays, people believe that the paper does not express what it symbolizes, because it does not focus at all

on the "Black World". As a matter of fact most of us, the minority students on campus, are from the so-called "Third World". But what do we know about one another's historical and cultural backgrounds? Why can't Black World have a documentary section like "Dread Corner", for example? It can simply be one page in which, for every issue, a cultural, or historical "expose" about a country of the "Third World" would be presented in order to raise a certain sense of understanding among ourselves.

In fact it is very possible for us to overcome all these stupidities, all these negative barriers and reach, finally, a state of being ONE regardless of our historical and cultural backgrounds, our beliefs or interests. We should stop being apathetic, and reach out for the Black World. We should cooperate and support the paper because above all, it represents us and reflects our position in this community. We must understand, whether we like it or not, that as a people our struggle, our happiness, and our destiny are tied up; therefore we should stop gossiping, stop being inactive, and start respecting and accepting truly one another as brothers and sisters. As Marley stated, let it be "One Love, One Heart, and UNITE". We should do our best to expose that positive sense of UNITY through everything that we do eventhough, as ethnic groups, we must keep our specific identities. But until we decide to confront our very own reality, until we finally accept and respect one another's cultural identities, and come together as ONE; until we love, understand, and support each other....Our struggle will be meaningless. We should also remind ourselves, above all, "UNITED WE STAND and DIVIDED WE FALL"!!



Julian Bond: "American Responses to the Crisis in South Africa"

By: Karla Atwell

Before an audience of about 500 people at the Fine Arts Center's Main Theatre Vice Provost Homer Neal introduced the Honorable Senator Julian Bond as a man who has worked in the political arena for 25 years. Bond was the third lecturer in the University Distinguished Lecture Series, and his prominence in the Civil Rights movement is well known. Neal discussed Bond's active and productive career through which he has shown his dedication to preserving civil rights everywhere. Homer Neal also expressed that the struggle in South Africa is a global concern.

Bond captured the audience's attention with his witty sense of humor while making jokes calling politics the "second oldest profession", and of how he was proud to be part of a group that is "the finest that money can buy".

Bond explained that Reagan's Administration altered U.S. relations with South Africa, reinforcing South Africa's malicious mischief in Africa, south of the Sahara, and South Africa's dominance over the majority of Blacks. Reagan had promised to arm rebels in Namibia and did not. One month after taking office Reagan told Walter Cronkite that South Africa was an old ally of the U.S. Bond also explained that U.S. relations with South Africa have changed as often as the U.S. has changed presidents. The Administrations in the U.S. have worked towards "insuring white dominance in Africa, it has also cut off Blacks at home".

The white supremacist minority in South Africa does not allow the 20 million non-white majority the rights of citizenship. They can't vote, own land, and they have to pay for their education whereas whites do not. The apartheid regime also attacks its neighbors "with impunity". Banning orders create non-persons who can not meet with more than one other person. The people of the U.S. have reacted to these atrocities by active protests, and 6,000 Americans have been arrested through their efforts to make their voices heard. The U.S. must force South Africa to move towards one man - one vote.

Bond stated that U.S. corporation have been doing business in South Africa since gold was discovered in the 1890's. Whereas the U.S. has seen a 50% decline in the number of steel workers from 1974-1982, the South African steel industry has steadily increased. Copper mines in Arizona are closing because South Afri-



can copper mines owned by American business have increased by 37%. South African cheap "slave labor" is running U.S. citizens out of jobs because companies are more interested in the profit margin. South Africa is also trying to use money to influence the American political process by secretly supporting white supremacists. The U.S. government's reaction to all of this assumes that apartheid is okay because it's not communism. "It has been said that first the Africans had the land, and the white man had the Bible. Now the white man has the land, and the Black man has the Bible."

After the speech, the crowd adjourned to the lobby for refreshments. Bond was surrounded by people seeking answers to their questions. Yvonne Scarlett, an undergraduate, had the following response to Bond's lecture: "I agreed with many of the things he had to say. His analysis of what the situation as far as the U.S. involvement in South Africa was accurate. I believe that the U.S. should take a more active role in solving the crisis in South Africa."

Bond's solution to the problem in South Africa was complexed but it started with U.S. citizens saying no. Americans must continue to do more than pay lip service to the cause of the majority Black population in South Africa. If it was France that had a small minority acting like the South African minority, the nations of the world would unite to overthrow it. The color of the victims has a lot to do with the actions taken. Americans should hold benefits to arm the National African Congress in its struggle to free the Black South Africans from the yoke of oppression, and end the white domination of Africa.

About Newsday

Newsday, the nation's 10th largest newspaper, is located in Melville, Long Island. It has a circulation of more than 540,000 daily and over 600,000 on Sunday. Most of the readership is in Nassau and Suffolk Counties, Long Island, the 9th largest metropolitan market in the country, with a population of 2.8 million. In addition, Newsday publishes an edition for New York City.

The newspaper has won eight Pulitzer Prizes. Two were won in 1985, one for distinguished commentary and the other for international reporting. Newsday has been selected as one of America's 10 best newspapers in numerous surveys.

It has always been Newsday's policy to seek the best qualified applicants. In keeping with this, Newsday is an Equal Opportunity Employer pursuing a vigorous affirmative action program.

For the Summer Journalism Program, Newsday's affirmative action goals are as follows:

'Forty percent of the internships and 40 percent of the clerical positions should be filled by women. And because summer employment provides Newsday with a unique opportunity to train minority members, 20 percent of the internships and 20 percent of the clerical positions should be filled by minority members.'

Newsday Summer Journalism Program 1986

WHO? The Newsday Summer Journalism Program is designed for sophomores, juniors and seniors who have a commitment to journalism and who are interested in a newspaper career.

WHAT? More than 30 paid positions are available under this program with about two-thirds as interns (news reporters, sports reporters, copy editors, photographers and artists) and the remainder as editorial aides performing clerical functions for newsroom editors.

WHEN? For a minimum of 10 weeks, beginning mid-June.

WHERE? At Newsday's headquarters in Melville, Long Island, about 35 miles east of New York City.

HOW? Further information and applications for those interested in summer internships in reporting, editing and editorial aide positions can be obtained by writing to:

Barbara Sanchez
Editorial Personnel Manager
Newsday
Long Island, New York 11747

Photographer interns should write to:
Michael Killelea
Photo Editor

Artist interns should write to:
Warren Weilbacher
Art Director



Newsday Summer Journalism Program

1986

Completed applications (including writing assignments for reporters, copy editors and aides) must be postmarked by December 16, 1985.

PART II

Sights & Sounds



D R O P D I M E



Rebecca Sutherland

At this time, I'm quite sure that we are all caught up in the midst of midterms and, yes, preparing for finals. Although it seems to be a long way off, let me just remind you - it's not. Before you know it we will find ourselves in the middle of Spring semester '85. In order to better prepare ourselves for the upcoming semester it is important that you know that beginning on November 18th, advance registration will take place as usual in the Administration building. Class schedule pamphlets are already available and it is urged that we all pick one up and seriously consider the courses that will be offered next semester. Although we may think we are fully prepared for our courses, we tend to either overload our work or we short change ourselves and register for courses that are of no use to us. To avoid these obstacles, it is essential that we consult someone who is well aware of these problems and is capable of correctly guiding us. Located in the Main Library is the Center for Academic Advising -- room E-3310. It is here that counselors will take the time to sit down with you and work out your schedule so that you can fulfill those requirements that are mandatory for graduation in addition to the requirements for your major.

And if I may, I'd like to Drop Dime on the English Department. On November 13th and 14th, the English Department held "Prime Time", structured for English majors or those that are interested in the English field. Faculty members as well as advisors gathered in the Faculty Lounge in the Humanities Building, from noon to 3:00 o'clock that afternoon. At that time students were able to talk with the faculty on a personal basis about their future goals.

M.E.A.S., (Minorities in Engineering and Applied Science), will be holding a Job Fair in the Fireside Lounge in the Union on November 21st. Spokesmen from various corporations will be there representing the various aspects of their business in relation to your future endeavors.

Companies such as Grumman, Gull, The Army, and Air Force along with others will be there. In addition to advising, some companies will be looking for students qualified in this particular field, & applicants for summer and permanent job positions.

As I have stated in a previous issue, Drop Dime is geared to the needs of the community, this being you. I asked that if anyone had any suggestions, to either tell me or submit them to the Black World office -- Central Hall room 031. However, I have not received any. If you are satisfied with the column I would be glad to know that. However, I'd like for you to be more than satisfied. Due to a scarcity of writers, Black World needs people that are willing to submit articles as often as possible. Anyone interested is by all means welcome to our weekly general meetings on Monday evenings. If you would like to sit in and get an idea of how we operate please come by. I am sure that there are many of you who are avid writers or even members of groups that would like to inform the community of your organization, any social event, or issue of great importance. You must understand, that it is hard to cater to your needs if we are blinded to them. Please let us know. Signing off for now!

African Solidarity Day

by Susan Powlette

By definition Solidarity is "A community of interest and objectives that knits together innumerable hearts." In these words African Solidarity Day is no less, but rather far more than just the interest and objectives of a community coming together. The sharing of these interests and objectives is what makes African Solidarity Day so special but most of all necessary.

African Solidarity Day is normally celebrated on the first Monday in November, and is always both a learning and enjoyable occasion for those who attend. This year's performances, however, were more than spectacular. The day was celebrated in an effort to celebrate Blacks and their individualities.

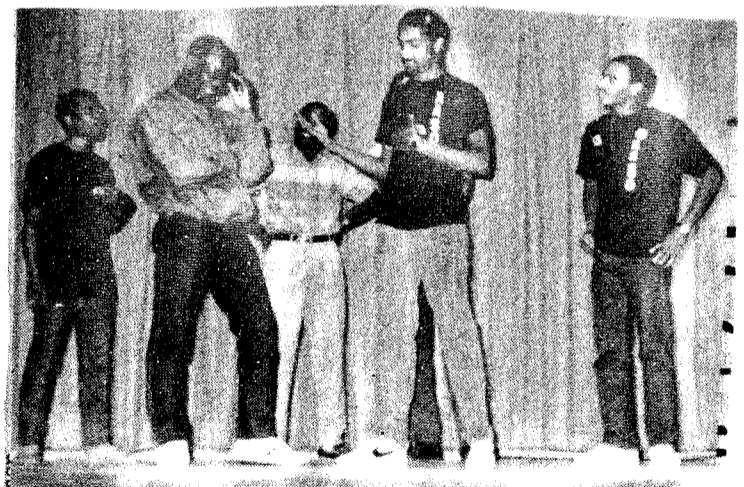
This year, as always, the show was brought to us by the African American Students Organization and featured many dances, skits, singers, and poems. The show opened with a personal dedication to Professor Dube which was given by Alicia Hayes. The dedication entailed a description of Professor Dube's life from South Africa to the U.S. but especially his essentiality to this campus.

Through the evening many events were featured, some of which were scenes from Glenda Dickerson's production of Tar Baby, a poem by the ladies of Zeta Phi Beta sorority, and "Fight don't cry", a creative piece written by Sharon King which the women of the Ivory Sapphire Pageant portrayed.

The entire event would not be complete, however, if we excluded the participation of our men on campus who captured the young women in the audience as they sang and danced their way into the hearts of many.

Above everything that was said and done, most important of all is the message and the feelings that were left with the audience as they went home. Throughout the evening there were excerpts from some of the greatest leaders that ever lived. The words of Harriet Tubman, Martin Luther King Jr. and Malcolm X rang through the air. There were also questions asked, the kind of questions that could not be answered by our white counterparts.

It is not possible to put into words the essence of the whole event but it is even more difficult to accurately describe or classify the performance of all its participants. It was indeed a pleasure to see the large participation of our freshpersons who took the event with unexpected seriousness. Due to a community who was willing to share their interests and objectives in not only bringing together, but also opening up innumerable hearts, the overall result of the event was a great success.



HAITIAN DAY

By: Kiki Gbeho



Haitian day began the night before at approximately 11 pm with cooking of dishes such as Black rice, noodles, fried plantains, etc. This ended at 6 am the next morning and setting up for the actual event began at 11 am. There was "Country side music," (indigenous Haitian music) and a buffet type brunch consisting of the above mentioned foods. The food was consumed very quickly. Some form of entertainment was provided when people began to dance to the music being played. There was a beautiful exhibition of Haitian art done by a cultural group called "MOKAM" Mouvman Otonomom Kilfirel Ayiti Mond. One of the members informed me that their name translated into English stands for "Autonomous Cultural Movement of Haiti World." This group is also involved in theater, folk dance, painting and many aspects of cultural research.

Also present on this day was a young man from El Salvador who introduced himself as Stanley. He had a translator to help him recount a very sad story of his life in his country just before he came to the United States. Stanley recounted that he and his friends had been forcibly removed from school by the military. This, he explained was because they refused to fight with the military against their people as a result of this eleven other young men, including himself were tortured for about fifty days.

Electrical shocks were sent via his head through the rest of his body. They were beaten and experienced other forms of torture. Luckily

for them the church intervened by asking the troops to release these young men. A week later they were threatened and had to flee the country. Stanley said as a result of the torture he was very sick. In this state he had to cross the California border illegally and travelled for eight days in the trunk of a car. He now has heart problems, ulcers and numerous scars. He wants everyone to be aware of what is going on and help in anyway we can. After he had spoken, numerous people gathered around him and spoke to him privately. Anyone wanting to know more can write to Central American Refugee committee, PO Box 2235, Hempstead, New York 11550 or call (516) 485-1880. Hands of Latin America (HOLA) in conjunction with the Haitian students were responsible for his being there. People stayed there dancing and socializing until around 6 pm. The day had a break preceding their cultural show at night.

The Haitian students rented the movie Bitter cane as part of their evenings events. The film was a documentary which dealt with the deplorable living and working conditions of the Haitians. These people are used as cheap labour for manufacturing companies. For example, baseballs are hand sewn by Haitian workers. These workers are paid \$2.64 for a day's work. Big companies such as J.C. Penny's and the Gap have some of their clothing made in Haiti, paying a person next to nothing for working under less than satisfactory conditions.

A particular section called Brooklyn in Port-au-Prince was shown. The conditions of

the so called "houses" were so bad when it rained these houses leaked. The economic situation of these people is so bad that one woman stated that sometimes she has absolutely nothing to feed her two children. HASCO is one of the largest companies in Haiti. They own most of the land. HASCO is involved in sugar manufacturing, ie. cutting sugar cane. A lot of people have no other way of making a living except working for such companies. People work from 4 am until 4 pm at about \$2.64 a day. They have no unions. In point of fact when one man was asked about unions he replied that he had no knowledge of what a union is. Among these cane cutters are children. Their parents cannot afford to keep them in school so they must go out and work. The amount of power of HASCO was emphasized by the fact that there is only one railroad in Haiti and it is owned by HASCO. This is used solely for sugar cane transportation.

The abhorrent conditions of the "boat people" coming to America was also shown. The Miami prisons they are kept in, resemble concentration camps.

After the movie the cultural show began in earnest. Dances and poetry made up most of the night. There was a nice performance by the Luines Lunie professional folk dance company. There were a lot of parents at the show which was a pleasant change. On the whole Haitian Day was both informative and and entertaining.



Stony Brook Gospel Choir Sings!

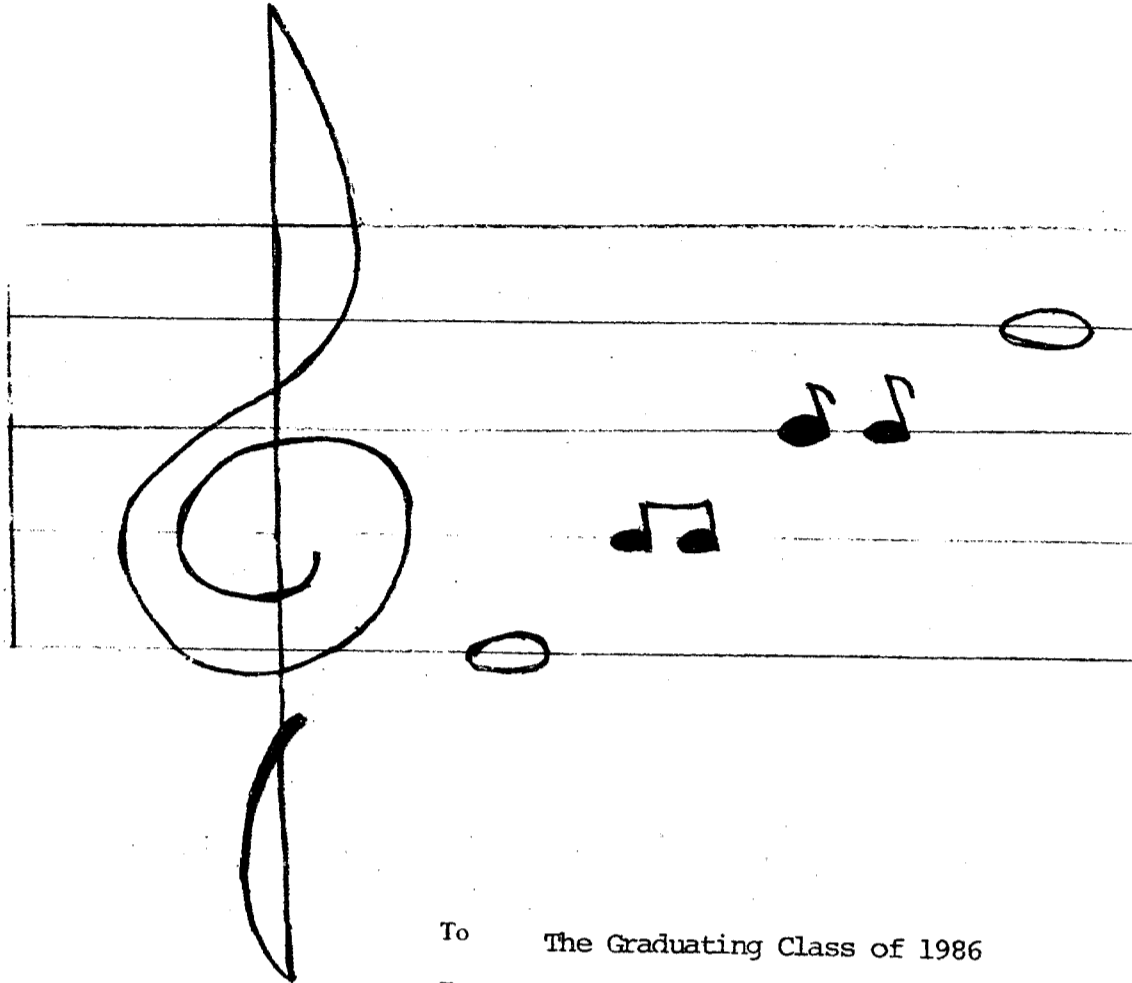
By: Dionne Miller

Fantastic! Spectacular! would have been inadequate words in describing The Stony Brook Gospel Choir's annual concert. Not only did they lift holy hands, they touched bleeding hearts.

The event took place on Friday, November 15 at the Recital Hall in the Fine Arts Center. The Concert promptly began at 8 pm. This should set an example for other future functions at Stony Brook. The Gospel Choir is made up of Stony Brook students. After many days and hours of intensive rehearsal, with the concert coordinator, Verlinda Montgomery, these young people produced one of the best performances here at Stony Brook. After various introductions were made, by the master of ceremonies, Carlton Spruill, the show opened up with guest soloist, Audrey Montgomery. The choir then sang, "Say the Word," with lead singer Marguerite Maham. Proceeding was "Sign my Name" lead by Eugenia Wright. "There is No Way" was lead by Sonia Simons. Celia-Ann Barksdale lead the next selection with "Higher In the Lord." A magnificent piece written and arranged by Phyllis Leslie, "The Chosen One" was also beautifully lead by Sandra McCalla and Arlene Martin. "Don't wait Till the Battle is Over" was lead by JoAnn Jones. The special guests, The New Youth of Christ Community Ensemble, did a few selections which also added some spice to the concert. The audience was captivated by the entire show, they even participated in some of the songs.

After acknowledgements were made by the President of the Gospel Choir, Sonia Evelyn, they took it to Jesus with "Take it to Jesus, lead by Verlinda Montgomery. This concluded the concert.

Refreshments, t-shirts and hats were sold for the Gospel Choir with the aid of the Ladies of Alpha Angels Ltd. Stony Brook University is proud to have the Gospel Choir as a part of the community. The performance was very successful and we wish you much success in the future. The word is beautiful.



To The Graduating Class of 1986
 From Third World Committee '86
 Subject Picture-Taking for the Journal
 Date November 20, 1985

Dear Graduate: We're making plans! We are now making preparations for the 12th Annual Awards Dinner for all Black and Hispanic graduating seniors. We are also starting to put together the 2nd Edition of the Third World Journal. The first step is getting pictures taken of both individuals and of clubs. This year, we are making an early start and are attempting to expand and to use color photographs. We will be set up to take pictures during the first two weeks of Spring semester classes: January 27 - February 7, 1986 (we are asking that you bring a deposit of \$5 to cover the cost of film).

The location for picture-taking will be the Student Union -- room to be announced. Starting December 2, 1985, for at least a two-week period, there will be a sign-up sheet in the Union to designate appointment times for taking pictures.

KEEP IN MIND!

DATES: December 2 - Sign-up for picture-taking starts.
 December 14 - Last day for sign-up.

LOCATION: Union Building Lobby

DATES: January 27 - February 7, 1986, picture-taking in progress. Bring \$5 deposit. Dress appropriately.

LOCATION: To be announced.

KEEP YOUR EYES AND EARS OPEN FOR FURTHER INFORMATION AND ASK QUESTIONS!

Gerald Shephard: 246-2280/1/2 (before 5 p.m.)
 Sharon Daniels: 751-9162
 Luis Ramos: 246-4644
 Dawnette Wilson: 246-7879

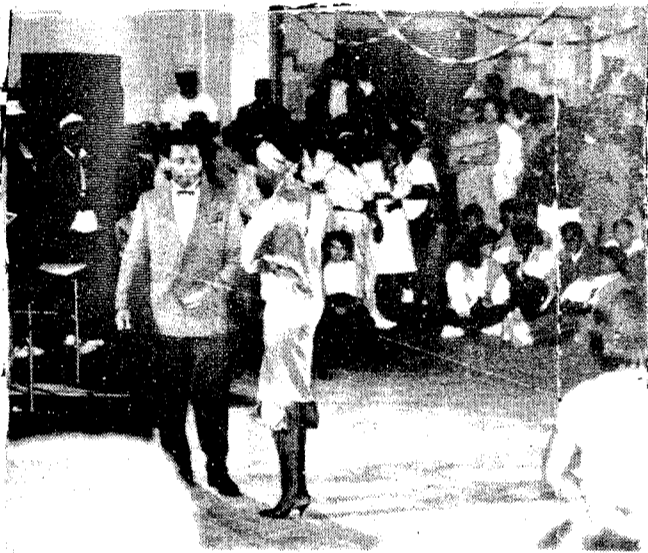
**THE
 BLACK
 MAN
 MUST
 DO
 FOR
 SELF**

This is for YOU...

by Jacqueline A. Simpson



On Friday, the first of November, The Minority Planning Board of S.U.N.Y. at Stony Brook presented its first show/event of the semester, which featured The System and Lyte (featuring Lace, of course). As the crowd heightened at midnight, excitement spread on everyone's face awaiting the show. The high-powered MPB security made everyone feel safe enough to enjoy themselves without fear. Free champagne was served before 11:30, (Yes, quite a few people were tipsy in light of the event). The show commenced with The System singing three of their hits, "The Pleasure Seekers", "This Is For You", and their classic, "You Are In My System". The crowd roared and applauded The System and screamed for more as they made their exit. Followed by The System, was a local group called Lyte who sang hits such as "Oh Sheila", "Object Of My Desire", and "Single Life". The main attraction of the group was the star "Lace" who sang "One Dimensional Man" thus performing a quite exotic and vulgar exhibition, manifesting some of Sheila E's moves from previous concerts. The show concluded with an exquisite fashion show featuring the fashions of Sandra Walker from Birmingham, England. The fashion show featured everything from tight fitting fishtail shirts to silky satin pants suits. As club music filled the air, this was a night to remember. It turned out to be very successful. The community is looking forward to next semester's events. Keep up the good work MPB, we're behind you all the way.



Caribbean Students Organization *presents* Caribbean Day Extravaganza '85

Friday Nov. 22 1985.

12³⁰pm til 6pm ~ Union Fireside Lounge

8pm til 11pm ~ Culture Show, Union Auditorium
*featuring The Village Drums of Freedom
& Magnificent Gregory - The Fire-eater*

12pm til..... ~ Dance Session, Kelly Cafe, with *Roots Vibes HiFi*
& DJ "Ashes"
\$2 w/sozd \$3 w/o
Reggae, Calypso, Disco, Salsa & Compa.

POETRY

I Am A Caribbean
 I am a Caribbean
 Don't you know by the way I talk?
 You never taught me to say three
 so I say tree.
 You never taught me to say go on
 so I say gown.
 You took me from Africa
 and slaved me on your farm.
 Now the tables has turned
 and them times are gone.

I am a Caribbean
 Don't you know by the feel of my thoughts?
 You thought I was inferior
 because I came from Africa.
 One thing you must know
 Africa awaits its creator
 My hands are black
 as Solomon and Jerimiah.
 My hair is of wool
 like Jesus Christ our savior.
 Four-hundred years of slavery
 was prophesized for me in the holy scripture.

I am a Caribbean
 Don't you know by the food I eat?
 Don't give me your pork
 cause I may choke.
 All I want is my PawPaw,
 Green Banana, Yam, and Roast Corn,
 cause this food here
 gives my structure good form.
 But your mechanical food
 sticks my body temple with thorns.

I am a Caribbean
 can't you let me be?
 Now that I am free
 Let me determine my own destiny.
 Stop invading me and
 controlling me with your IMF Policy.
 Then you took away my brothers
 Maurice Bishop and Bob Marley.
 But you could never take
 the truth away.
 That's why I am proud to say
 I Am A Caribbean.
 by Ras Marvin

A DREAM DEFERRED

Say sister,
 There you sat anxiously,
 Polishing your nails
 Dreaming of the impossible
 And wishing secretly
 That "Little Charlie" or even his "shadow"
 Comes along
 To sail away with you
 Over the "seven seas" and
 Take you around the World.
 Oh my God!
 How naive can you be sister!!!!
 But what happens to the dream?
 After he has wasted you away,
 After he has gotten his cup filled up
 With your pride and dignity.....
 He simply rejects you, sister
 And walks away,
 For he has no time for a "nigger bitch" no more.

Now sister,
 With contended shame and grief
 With greed and malice in your eyes;
 You expect the Brother
 To bring a remedy
 And cover up for you.
 UH --UH!
 You really expect the Brother
 To carry you on his back,
 To fulfill your dream
 To gratify and worship you.
 Don't you? Sister.
 Well -- You are missing the real point:
 Though the Brother may be desperately in need,
 He ain't gonna go for that S---!
 'Cause he has good taste, you know!
 Yvon Magny

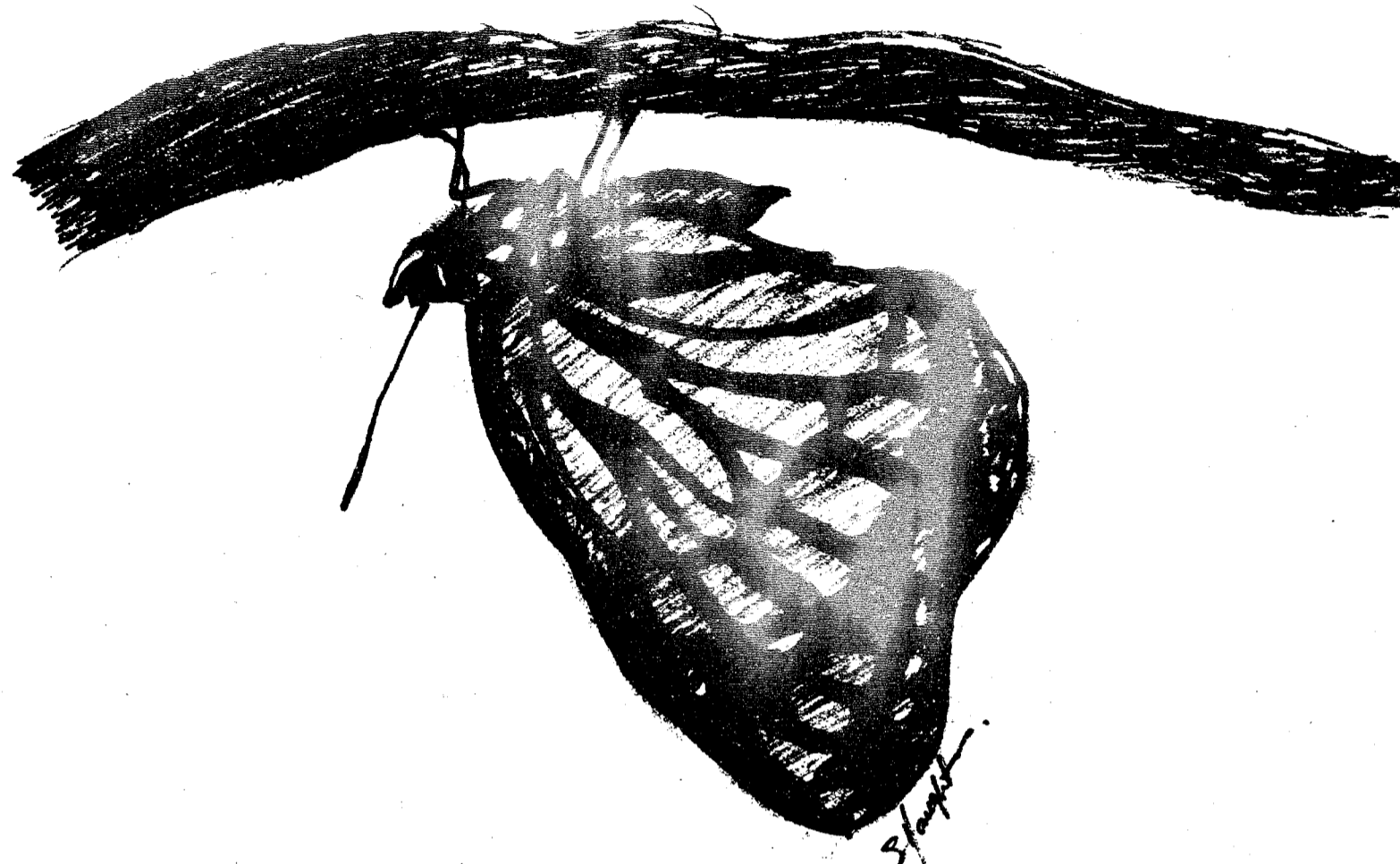
The Society

Born of a poor family
 Poor they told me
 Never understanding what they meant.
 For
 My heart knew not the suffering they associated with the poor.
 My hair knew not the suffering of the poor under the tyranny of vanity.
 My skin resembled not that of a poor man
 My Brothers resembled not the sons of the poor.
 My Sisters bears no poor babies.
 My ancestors were never poor.

Poor they told me
 Never realizing how could I ever be considered as poor
 in such a rich kingdom.

SORRY

I'm sorry.
 It's too late!
 The mistake has already been made.
 You can't turn back the hands of time
 And make all the pain go away!
 You're sorry?
 I don't need that shit!
 When I found you in bed with
 Another woman
 You said "I'm sorry babe".
 And you wanted ME to accept it?
 I'm sorry.
 I got enough sorries to wipe my ass!
 I should've kicked you out
 When I got the chance.
 I got so many sorries to last me a lifetime
 I don't need your damn apologies!
 Cause you're finally out of my mind!
 You're sorry?
 I'm sorry!
 Bullshit!!
 D.M.



A Lament-Burial

Oh Grenada,
 My, how they have lied.
 Oh Grenada,
 My, how you have died.

Smell the stench
 of the rotting bodies-
 murdered in "justice"
 slaughtered in fear
 betrayed by greed-
 Was there any need?

See the blood stained streets
 draped with the tears of life-
 so uselessly cheated
 cowardly taken
 forever lost-
 At what cost?

Hear the wails of the survivors
 as they mourn death-
 of innocence
 trust
 peace-

When will the suffering cease?
 Feel the chill as the mourners
 shuffle along in solemn procession-
 to bury ignorance
 hide fear
 lay to rest innocence-
 In what peace can they find rest?

Listen to the people's troubled hearts.
 Bare witness to the bitter tears.
 Let their wails of anguish echo all around.
 Smell the incense
 as it burns away the unceasing pain.
 Wasn't it all in vain?

Oh Grenada,
 My, how they have lied.
 Oh Grenada,
 My, how you have died.

by John Martin

Natty Dread

See them locks 'pon I head
 them signify tha' I man dread.
 When I see them baldhead
 come fe downpress I
 I man shake I natts
 'cause I man natty dread.

Me walk with a rythm
 'cause it suit I style.
 I man proud of who I am
 and I know where I come from.
 No one come fe chant I down
 for I plow them underground
 'cause I man natty dread.
 Me no eat no pork nar chaw no beef
 and me no partake of the tobacco leaf.
 The material is not what I crave
 for I look to Jah in praise.
 Herb gives I inspiration an courage
 to trod through Babylon,
 'cause I man natty dread.

I know that many look down on I
 'cause I walk with me head in the sky.
 Them got no pride in who they are
 so them say I pretender.
 I don't believe, but I know
 that I wisdom and strength will grow
 'cause I man natty dread.
 by John Martin

An ba Lakay

Chak jou nèg leve
 Yon tròkèt sou tèt y-ap pòte chay gran nèg
 Chak jou nèg leve
 Yap monte mòn pou plante manje gran nèg
 Chak jou nèg leve
 Y-al travay pou pwosperite gran-nèg
 Chak jou nèg leve
 Yo pran zam pou pwoteje entere gran nèg

Yo fout di se grate-santi sèlman nou kap fè
 Ki lè
 Ki lè nap fout sispann grate santi?
 Ki lè nap fout sispann ba yo manje pou plen fal yo?
 Ki lè nap fout sispann fè travay sal yo?
 Ki lè nap fout sispann tye frenou pou pwoteje entere yo?
 Ki lè nap fout sispann?

Yon jou
 Yon n-ap leve
 Mete tròkèt sou tet nou pou pote pwoblem nou.
 Travay pou pwosperite nou.
 Tye pou pwoteje libete nou.

Yon jou nèg gen pou rekolte sa li plante.
 "I"
 Specially dedicated to the HSO from "I"

THANKSGIVING FOOD DRIVING PARTY

SPONSORED BY:

The Brothers of:

Alpha Phi Alpha Sigma Phi Rho

DATE: SATURDAY NOVEMBER 23

PLACE: S.U.N.Y AT STONYBROOK UNION BALLROOM

TIME: 9 P.M. - UNTIL

PRICE: \$3.00 WITH S.B.I.D

\$4.00 WITHOUT S.B.I.D

\$1.00 OFF W/ CANNED FOOD DONATION

REFRESHMENTS WILL BE SOLD!

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DELTA SIGMA THETA SORORITY INC.

PRESENTS

PRE- THANKSGIVING DAY

MUSIC BY: [👑]FRANTZ &



DAMAGES: FREE!

WITH A DONATION OF ANY ARTICLE OF CLOTHING*
(SHIRTS, PANTS, OLDSKIRTS, ETC.)

: \$1.00 - WITHOUT

The
Distinguished Brothers
of

ALPHA PHI ALPHA

Fraternity Incorporated

Presents Their 1st Annual

Date: Nov. 24, 1985

Time: 9 pm - 11 pm

"OPEN HOUSE"

Place: S.U.N.Y at S.B. UNION Rm 216

All Welcome (Male & Female)

BLACKWORLD Reviews: I Was Born In A Grave I Am Fading Away In Paris

I will be the first one to admit that I hate to review anything, and most especially dramatic analysis of society in the form of socially relevant plays. It has always been my contention that drama destroys the fundamental aspirations of life in its rigidity towards life. Needless to say critics such as myself should be kept from reviewing anything. Unfortunately, my editor did not see it that way and so I "enthusiastically" went off to review what I thought would be a play about some Kansas farmer and his cow Nellie.

I was doubly surprised that night when neither Farmyard or the opening play, I Was Born In a Grave....were anything close to my greatest fears.

First, I Was Born In A Grave I Am Fading Away In Paris, written by Tadeusz Rozewicz and directed by Volker K. Hoffman, provided in three plays a revelation on society throughout the ages. In the first act, entitled The Double, society is once again oppressing the individual's right to express himself. The characters are The Poet (the individual) and The Other (society en masse) played by Thomas E. Cook and Alexander D. Morrison respectively.

The two actors played their parts superbly considering the depth of setting involved. One had to look very closely to note that

this act was showing the indifference of society towards the wishes of the individual. The words "It is not my affair" permeated the action of this play. The individual was not allowed to hold on to any facet of his ability to analyze his word except as society dictated.

In the second act, entitled Boobsie Tootsie, two actors (one male and one female) apparently engaged in a humorous nonsensical play suddenly stopped acting and began to question the rigid roles society place on the individual. The characters He (Louis Bellucci) and She (played by Doris Abel) started out as two boobs discussing their imminent off-spring. In the middle of their idiotic actions the character known as She stops the appearance of being an ignorant and suddenly begins to question why should have to act in such a fashion.

The character labeled He begins to explain that society is regimented pointing out that if a General stops acting like one then he will be removed from his position and depending on the extent of his change of personality will be put in a padded room. This act forces the audience to look at the role we are forced to go through life with. To be very candid, the action of this act had too much to say in the short time it was presented in. There was just too much said in one

sentence by a character that would have been seen by the casual observer.

The final act, entitled A Discordant Drama, featured an analysis of the instability of society in its structure. We are introduced to the action by a Lecturer (John Morogiello), who introduced the audience to two characters, Man and Women (played by Thomas E. Cook and Doris Abel respectively). These characters form the core of the action. The Man is planning to leave his wife for another but in the midst of his attempt to leave he is stopped by a knock on the door.

Once again society, in the form of a Centurion (Louis Bellucci) and a Soldier (played by A.D. Morrison), intervenes in the life of the Individual. What follows is a representation of an unstable nation where leaders are constantly being replaced by coups and where individuals are considered respected or disrespected citizens based on the person in power at a given point in time.

The depth of these three acts was incredible. Personally, I have never seen society shown in such fashions before. I take great pleasure in saying that this was a very fine production by the actors and obviously all the individuals involved in putting this program together.

and Farmland

FARMYARD? What the hell is a FARMYARD? Farmyard is a play which demands a great deal of alertness from the audience. Farmyard is a good direction in Stony Brook presentation on this campus. A play should never be identified by the skin pigmentations of the actors doing the performance.

The majority of the actors in the play were Black, but in reality the play had nothing to do with the actors background or the color of their skin. The audience was not forced to see the actors as a race but rather in the scope of the depth of the characters' development during the play.

The action of the play centered around the characters Beppi (played by Nilda Rivera) and Sepp (played by Stephen Fox). Beppi is easily the most visible of the total characters assembled. She is in one instance the focus of all the confrontations in the play and in another the focal point for the development of the character known as Sepp. Sepp is a man who is taken to incredible delusions of grandeur towards leaving the rural setting of the play to go to the city to seek his fortune. Sepp is also the lazy bum who keeps making excuses for the fact that he is not doing as well as he thinks he should.

Beppi's parents are instantly dislikable. The Farmer and his wife (played by Tyrone Henderson and Nadine Griffith respectively) are played superbly by the actors. These actors should be particularly commended for their portrayal of people who genuinely care for their daughter but are also pulling no punches when it comes to demonstrating that they hated being burdened with a "retarded" daughter. The farmer is particularly effective in his display because he is not on stage for a great deal of time and yet the audience still felt the venom of his anger towards Sepp when he finds out that Beppi is pregnant by him



and again when He (The Farmer) basically plotted with his wife to kill Beppi.

The wife is also very intriguing. Griffith manages to paint the most difficult picture of all. The wife showed the obvious appearance of being angry at Beppi because of her supposed retardation, a classic case of blaming the victim. Yet, Ms. Griffith also managed to show that the mother genuinely cared for the daughter and in reality would not do anything to harm her.

The play itself takes place in a small rural area. The audience is first shown the characters in an unencumbered state of pseudo nakedness. The action immediately makes it evident to the audience that Sepp is a dreamer without the proper attitude to make his dreams come true. Secondly, it is very evident that Sepp is very interested in the much younger Beppi.

Sepp uses Beppi for his own personal pleasure and apparently really doesn't care a great deal about her. This can be shown in his appearance of indifference when he discovers that she is pregnant and when he leaves her to go to the city. The character of Sepp is obviously very ignorant of his environment and takes pleasure in his ignorance by telling Beppi at every turn that she doesn't understand and "that's the way it is." Beppi's father, the Farmer, takes revenge on Sepp for impregnating his daughter by killing Sepp's dog Nell.

Nell plays a very important part in characterizing a certain section of the play. Nell is used by Sepp to demonstrate that one must play the cards that one is dealt in life. Even though Sepp doesn't follow his own advice.

The play itself was very well done. Combining a great deal of characterization and metaphor to paint a very obvious picture to the onlooker. Again well done to all those involved in this production.

Say Something

To Jeffrey Royal,
I am so glad that you decided to come to the Brook. It is kind of hard to believe that we've been close friends since 8th grade. It seems longer... I know you know I love you. Never change you little punk, I mean HUNK (smile!!).
Love,
Jo-Ann Jones

To Karen, April, Tracy and Eugenia, bka KATJE,
We will make it if we stick together and work hard. I know you girls are down so let's do it till we are satisfied. (Smile!!)
Love,
Jo-Ann Jones

F.F. Joe,
Thanks so much for all your help in Reichler's. I really appreciate it. Stop by sometime or give me a ring. I enjoy talking to you. I only wish it were more often.
Love,
Plain Old MNLO
P.S. No, I don't have a test coming up!

Snookums,
The talks helped and I do appreciate it. Though I hope you can understand why I am the way I am. We all do change. No matter what happens you will be number one in my heart. I'll always love you.
Toots
P.S. Forgive me. I do appreciate everything you do for me.

To Monica O.
Thanks for all the help and encouragement in pulling of a terrific plan. We did it! Hang in there kid.
Love, Carol

To Katia
I hope your birthday was a good one; One that will be able to look back on and smile
Happy Birthday
Roomie
Love, classy C
P.S. I still say that card was black and gold. You didn't see the light.

Catnapper 1,
You can keep my sons, they were only taking up space on my bed anyway.
Happy Birthday
A grateful Mother

To the Funky Freshest guy at Stony Brook,
You are one special person and I do enjoy talking to you. You make me come back to reality. Yes, I'm still single and still looking, but you are the only one who will ever steal my heart.
Love you,
A friend

To Musicman,
Eventhough you are not here like last year I think of you just the same. Wish you were here. Anyway, there is Springfield Gardens.
Love ya,
The Arts

Stony Brook Gospel Choir,
Here's to an even better semester!!! Everyone was terrific!!
Love ya,
Joanne (VP)

Ted
I think you have the sexiest bow legs. Maybe one day you can get them intertwined with mine.
Another leg person

Stony Brook Gospel Choir,
The concert was excellent. You are an asset to the community. We were glad we could help out.
Alpha Angels Ltd.

Mule No. 2,
Keep up the good work! Strive for the highest because UP is the only way that you can go. We're with you ALL the way!!!
luv,
MW & VT

To the Alpha Brothers,
Things will be better now. You are the best and we are glad to be a part of you.
Thank you for caring
Briann. A-6
The Angels

Sigma Phi Rho Brothers,
You are almost there. —Don't quit!! Be strong and brave!!! Good Luck to All of you guys!

The buds,
"Rho Buds get funky one time!"
Another Bud

Alpha Angels,
Much Love and Appreciation....Always!!!
S.B.G.C.

To Monica & Michelle,
I Hate Yall!
Sheryl

To the Mules,
Hang in There!
Buds

To Sharon,
It took a while, but I must say there is no limit on friendship. Thank you for always being there I can truly say I love you.
Roomate

To Janet
It is been more than a pleasure having you with us, we found a friend. Keep the faith 'cause we believe in you.
Suite 318

Feature On The One:

by Jacqueline A. Simpson



NAME: Dawnette Wilson

AGE: 21

STATUS, MAJOR: Senior, SSI

SIGN: Taurus

ACTIVITIES: C.S.O., A.A.S.O., Blackworld, Managing Editor, United Front, Third World Journal Committee.

MESSAGE TO OTHER MINORITY STUDENTS:
Forward Ever, Backward Never.

WHAT WILL YOU MISS MOST ABOUT STONY BROOK:
The minority community.

FUTURE GOALS: I hope to endure and prosper in the field of journalism. I would like to see the end of Apartheid and "America's Apartheid".

CAMERA CASHYRA

NAME: Kokui Gbeho

AGE: 21

STATUS, MAJOR: Senior, SSI/AFS

SIGN: Taurus

ACTIVITIES: United Front, A.A.S.O., R.A., Theatre.

MESSAGE TO OTHER MINORITY STUDENTS:
You don't think that you make a difference, but you do!!!

WHAT WILL YOU MISS ABOUT STONY BROOK?
Friends and People

FUTURE GOALS: By the age of 25, I would like to own a radio station and theatre in Ghana.

Roving Photographer

By: Marie Carline Hilaire

Photographers

Kelly Lester
Doreen Williams

Daisy Valentin
Senior
Psychology



Question: Do you feel that Students with AIDS should be denied an education by being restricted from the classrooms?

Cesar
Senior
Political Science



They say that AIDS cannot be transmitted through casual contact. Therefore, students should not be denied an education.

Henry Schoolfield
Senior
SSI major and African Studies



Individuals with AIDS are going through enough emotional turmoil. It's not right to remove a person from society because of their illness; it is morally wrong. It's been theorized that AIDS can not be contracted through non-sexual involvements. I believe this to be true. More is at issue than just the disease.

When dealing with the public in reference to health issues, the interest of the majority is more important than the minority. In this case AIDS victims are the minority. Health officials do not know enough about the disease to say that it is safe. Until then, the AIDS victim should not be allowed in the classrooms.



Enid Gine's
Senior
Psychology and Spanish major

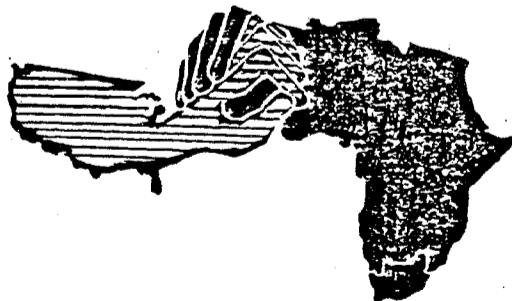


There should not be any kind of denial if a person wishes to further his/her education, regardless of the problem at hand. Many times it may be out of their hands (AIDS students). Take for instance the young boy with AIDS and the doors are being shut in his face. Is it his fault that he contracted the disease? Why should a student be restricted from learning when a cure may be found in the future.

Jose Morales
Senior
Math Major



I don't feel that students with AIDS should be denied the right to have an education. I believe that if the only way to transmit AIDS is by sexual intercourse. There shouldn't be any reason for students not to attend school. Education is a right.



FACES OF A PEOPLE



An Evening with George Lamming

by Marie Carline Hilaire

On the evening of November 14, 1985, Stony Brook University had the honor of hearing a lecture from the distinguished speaker, Mr. George Lamming. This event was sponsored by the AFS, English, C.S.O., M.P.B., L.A.S.O., Hispanic Language Dept. and HSO. Mr Lamming started his lecture by first clarifying the terms used in Caribbean literature.

Lamming discussed the discovery and conquering of the Caribbean region by Europe. He said that what is crucial for us is the importance of Columbus' arrival; that being a particular historical experience of conquest, a genoside.

"The teachers and students from different countries will make emphasis that are overwhelmingly concerned with the experiences of those territories in relation to the colonial experiences encountered with Great Britain. Afro-America has benefited from a reservoir of oral literature that has been transcribed but has not been found in the Caribbean. However, Caribbean literature is almost without what we know as the slave narrative which is something powerful."

Lamming suggested that one of

the ways in which one can approach the literature in order to see it as one collective and continuous body of repertoire (or experience) is through the metaphor of journey. "As one reads Caribbean literature, you'll find that they have been influenced and the literary experience is built in four stages to represent the actual Caribbean historical experience." Lamming gave an example of stage one which was the original journey after the destruction of the indigenous people; a tremendous move of Europe coming into the Caribbean region trying to establish a kind of settlement there.

Lamming made an important remark stating that one reason why the new worlds were brought into the Caribbean had nothing to do with establishing a society intended for social freedom. Survival was not possible without extensive labor so, the movement of populations had only one function which was providing a base of labor. Men and women were forced to transform into an instrument of production. When the end of the slave period came (or settlement period) it was considered the linkage point in history. Yet, there was another journey made by the ex-slaves mo-

ving from the country to the town. Slavery made blacks resent the land which gave them terrible memories.

Black affirmation came about. This was a tremendous attempt which the first ex-slave made to set up small holders for themselves. They created a level of agricultural production leading to a self-contained creative community.

Lamming concluded by saying that stratification of a society was based not only on material power but on complexion and color (a political demon). Also, that colonial experience gives us ideas of people and places who grow up with ideas representing a criteria of social and cultural achievement in which France and England incorporated.

"The collective report on experience of the Caribbean region is that if one takes some seminal work coming out (i.e. French writers) one will find that it is a common preoccupation. In the Caribbean literature one will find its original historical trauma searching for an authentic cultural base; questioning 'Where do I come from?'"

The lecture of Mr. George Lamming was truly a pleasant and educational one which one should not have missed.

George Lamming ...a Profile of his Work

by John Martin

Of all the writers in the Caribbean, George Lamming is considered the most political and outspoken nationalist who emerged from the turbulent 1930's and 1940's. He was born in Barbados, which was then under the colonial influence of the British. Much of his work is identified with Colonialism, which he views as the force (politically speaking) that has molded the present state and direction of the Caribbean Islands.

Lamming is definitely one of the most outstanding Caribbean writers. He has written five novels, among them the highly acclaimed *In the Castle of My Skin* (1953) for which he received the Somerset Maugham Award in 1958. *Castle* is perhaps the most widely read novel written by a Caribbean author. The novel is part autobiographical and part narrative of the changes that occur within a colonial village during the labor unrest and strikes of the 1930's in Barbados (for the most part, the Caribbean).

In his next two novels, *Of Age And Innocence* (1958), and *Season of Adventure* (1960), Lamming is not at all concerned with the individual islands, but rather the whole Caribbean. In *Of Age and Season* Lamming uses different aspects of the islands-- politics, geography, social conditions-- to incorporate them into a fictional island he calls San Cristobal. Lamming is concerned with the regionalization of the whole Caribbean, even in the presence of different political and geographical conditions.

Of Age deals with the advent of the Independence movements which is spurred on by the returning emigrants from England. *Season* opens with San Cristobal attaining Independence under a middle class government which alienates itself from the masses. The fall of the first Republic is evident as the tensions between the elite ruling class and the increase masses. *Season* marked an end to this avenue of Lamming's work. He felt that West Indian society had not gone beyond what he explored in *Season*, so there was no point in him going beyond. With all that has taken place within the Caribbean in the last ten years, are we to expect a novel from Mr. Lamming?

Another concern of George Lamming is dealt with in his second novel, *The Emigrants* (1954) and *Water With Berries* (1971). Like most Caribbean writers, George Lamming emigrated to England during the 1950's along with thousands of West Indians. In *Emigrants*, Lamming traces the lives of West Indians in England and plots their alienation, disillusion and their loss of identity. *The Emigrants* is also a prelude to *Of Age And Innocence* and *Season of Adventure*.

In *Water With Berries* (1971), Lamming examines the lives of a few West Indian artists who never re-entered Caribbean life and still strive for "Some new land where we can find a place where they can be without making false pictures 'bout other places". The novel is con-

cerned with the 'CREATIVE STERILITY' AND THE RELATIONSHIP BETWEEN THE ARTIST AND ENGLISH SOCIETY.

Natives of My Person (1971) was published the same month as *Water With Berries* (1971). It is considered to be Lamming's "BEST" in terms of its execution, and impressive because Lamming delves into the 'Consciousness Of Another Race'. In this novel, we again see the pre-occupation of the author with colonialism. Lamming has said that colonialism "has been as much a white experience as a black one" and *Native* deals with that issue.

George Lamming has written many articles for magazines. One published not too long ago, concerns itself with *The Role Of The Intellectual In The Caribbean*. He has also published a collection of essays, *Pleasures of Exiles*. To compliment his writing, Mr Lamming has lectured extensively throughout the Americas and Europe, and has taught in several U.S. Universities.

Lamming's fiction to date has explored the role of the artist in shaping a new society within the Caribbean as a whole. Yet, Mr. Lamming has not aligned himself with any 'Political Ideology' even though he has spoken openly in support of Castro's Socialist Revolution. Lamming does recognize that the artist (intellectual) definitely has an important role to play in the Political and Cultural development of the Caribbean, but he has not put forward a programme within which these changes are to occur.

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UNITY LIES BEHIND LINES

The Purpose and Meaning Behind the Malikis

by Michael Williams

Did you happen to see those three students walking around campus in a single file wearing black uniforms, combat boots, and a "koufee"? If so, have you ever wondered why these students dressed and act so strangely in contrast to their every day American norms?

Some of your questions and spells of curiosity will be answered in this article in which I will try to give a panoramic overview of a unique style of pledging.

These three students which you have seen on campus and probably laughed at, mocked, or ridiculed are the pledges of Malik Sigma Psi Fraternity Incorporated. These courageous individuals are striving hard to become better men practicing and teaching love, peace, and unity throughout all humanity regardless of the price.

If you are sometimes alarmed or feel a little uneasy by their presence, relax, they all are a group of gentlemen. They are individuals who are warriors of peace dedicated to fight only against wrong and injustice inflicted upon mankind. They would not harm anyone because they feel that to hurt or cause injury to someone is a result of hating, which they fear themselves.

Malik Sigma Psi's style of pledging is a bit different in comparison to your every day fraternity. Most greek fraternities have a traditional style of pledging. Therefore, whatever happened to a past pledgeline happens to the next. This is unlike the Malikis where an evaluation process is used after every pledgeline to make the upcoming pledgeline more serious, more dedicated and most importantly, more constructive.

During one's journey through pledgship, the noble brothers of Malik Sigma Psi's first objective is to instill and to organize one's priorities. This brotherhood constantly promotes the necessity of academic excellence and that academia should be every college student's first priority far beyond any occupation, relationship, or sports activity. Once this type of mentality is developed and controlled one has taken the first step into finding himself by constructing his priorities.

Second, the Malikis emphasize the importance of brotherhood and unification. Their pledges must walk as one, speak as one, and most importantly they must attempt to think and organize their thoughts into one. This is why you see them walking in single file and wearing the same clothes. All these things signify an attempt to represent every pledge as being a solitary unit. Each pledge must carry himself through pledgship with an inseparable disposition for one another, therefore, they never allow anyone to break or walk through their pledgeline for that would destroy the symbol of unification.

You might have noticed that these individuals do not speak or talk to anyone who is not a member of the fraternity unless otherwise instructed. This is because during pledgship, the pledges are placed on silent or social probation. This is very important because each pledge is drilled with unaccountable assignments, all or which will help increase their knowledge on time efficiency and augmentation.

Just think for a moment. Think about how much time you may waste during a single day engaging in foolish conversations which are trash, silly, or absurd. You spend more time criticizing others than you spend helping or sharing a constructive idea. Some of you socialize so often that you begin to forget that Stony Brook University is an educational institution, instead you claim it to be a social arena for sex, silliness, and games.

Therefore, placing these pledges on social probation eliminates that intangible force which feeds their minds' conversations swarming with nonsense, rumors, and gossip. This is why it is important that the pledges of Malik Sigma Psi engage only in constructive conversation.

LE
ind



These three students are attempting to become management masters of time. They sincerely believe that Almighty God has blessed them with the gift of time to use as they will. They don't want to waste it, but use it for good and not evil. What they do each day is important because they claim to exchange a day of their lives for it. They demand their day to be something that is beneficial for their self-esteem, or something that is going to bring them success, not failure. Hugs, kisses, and smiles are demanded for, for they all breed love. They demand respect and courtesy for it will be given in return. All positive substances are demanded by these students that will make life much more humane and appreciated.

These students will not waste a moment mourning about yesterday's misfortunes, yesterday's defeats, yesterday's heartaches. These brothers greet each day with gratitude because there are those who welcomed yesterday's sunrise who are no longer with the living today.

They are pledged in such a manner that they will try their damndest to avoid fury killers of time because procrastination is their worst enemy. Where there are idle mouths they will listen not; where there are idle hands they will linger not; and where there are idle bodies they will visit not. Each day's minutes will be more fruitful than the hours of yesterday because time is the essence of movement.

Inside each of these individuals is a heart similar to a wheel constantly turning from sadness to joy, from jealousy to understanding, from hate to love, never allowing themselves to be captured by the forces of sadness, self-pity and failure. They will only shed tears of sweat for those of sadness or trouble - some feelings are of no value.

So the next time you see these three soldiers of peace don't look at them as being pugnacious militants on campus. Do not place them into categories of foolishness or negativity, nor should you classify them as being radical black advocates or black supremacists because if you do, then you're ignorant to their purpose for existence.

When you see the pledges for Malik Sigma Psi chanting and walking in single file, don't disturb or disrupt them because they are on a solemn mission. Their mission is to share love, peace, unity, and understanding with a world that has been plundered and subdued by the evil thieves of corruption and hate, and crushed by the foot of oppression. "Knowledge is Power!"
Michael Williams is presently the pledge master of Malik Sigma Psi.

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Unity and the Black Community

"The Bill Cosvy Show"
Thursday, Dec. 5, 1985/7pm

See the taping of your favorite show. Tickets are \$5 and includes the cost of transportation. There are only 30 tickets available so please do not delay. Tickets will be sold only on Monday, November 25 in the Fireside Lounge in the Union, between 12 and 3pm. See Kelly!

Due to the limited number of tickets, reservations can be made only on November 25 and with the presentation of \$5.00/ticket. Vans will be leaving the Union on December 5 at 3pm.



Dread Corner



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

ONE LOVE TO ALL.

THE LEGEND/ PART I

Have you ever listened to a Bob Marley record? I mean really listen, such that all phrases are comprehended and the overall picture made clear? Few can reply in the affirmative to this unless one is thoroughly familiar with the Jamaican Patios.

Robert Nesta Marley was a genius at writing songs to articulate the plight of the oppressed in Jamaican patios. Marley was himself politically non-aligned but socially aligned to the poor and downtrodden and he used the language they knew best to deliver his musical oratory, which was similar to the Akan people of the Gold Coast (Ghana) who were bought to Jamaica in the 1600's as slaves. In the presence of their oppressors they would converse in Patios, mocking their uncomprehending slave owners. It is quite obvious that this was the case with Marley as he spoke of 'Dem Crazy Baldheads' referring to the 'fat cats', the politicians and businessmen who "sucked the blood off the sufferers". Later these same politicians would lavishly praise upon him as being a good example for all Jamaicans; obviously not comprehending the direction of his lyrics. Marley utilized the tradition of Jamaican story telling to the fullest. "Who the cap fit let them wear it" and "Don't call yourself a chicken just because you eat my seed", etc. are typical Marley lyrics. These proverbs will almost never be heard in casual conversation except maybe from parent to child or from an elder to a younger one or from a teacher to a student. Marley's profound words acknowledged the fact that he was indeed a teacher to all peoples of this universe.

Although Marley's lyrics were Jamaican patios based. His music had such universal magnetic appeal that his concerts were usually sell-outs. Throughout the world Marley played from the United States, Canada to France, the United Kingdom, Italy (where in 1980 he drew a crowd of 100,000 in a single concert), West Germany, Spain, Scandinavia, Ireland, Holland, Belgium, Switzerland, Japan, Australia, New Zealand, and Zimbabwe, the Ivory Coast and Gabon. Almost \$300 million worth of Bob Marley and the Wailers albums have been sold. Marley had certainly gone a long way since his first recording "Judge Not" (from which he received a paltry \$20 for his effort). What was significant about Bob Marley's appeal to the public was that nobody could quite explain it. He was just Bob. Like the black-hole in science, he unconsciously absorbed the light from audiences' hearts and souls. As one writer observed, "Marley does not have to project to the audience, he is just magically magnetic". It is known in Rasta circles that the righteous will sight up Jah Love. The charisma and warmth held in peoples' minds for Bob was not associated with Rastafari. Since for the most part Rastas were supposed to be "rude bwai" with no self worth or definite intentions. However, through the songs of Bob Marley and the Wailers, the spiritual presence in their music was unavoidable. To be loved by Jah was indeed a definite intention. The positive image that Marley portrayed accredited the Rastafari movement significantly in many a square foot of this planet. In fact with the loss of this workaholic Rasta musician, the Rastafarian movement lost its greatest Public Relations Commissioner.

by Ras Abbakha

Next issue

who showed Bob the way to Rastafari?



Bob Marley in Kingston, 1972

DREADITORIAL

Bob Marley Day here at Stony Brook is observed on 6th February (Marley's Birthday). However, we the brethren of Dread Corner ask all our readers not to be caught up in the 'fad', i.e. observing our martyrs on only one day out of 365 days or one week or even one month.

Bob Marley's memory burns within our veins thus his work will always be with us to guide us, to inspire us, and to teach us. February 6th we will celebrate openly but in our souls we will always celebrate the creation of a Robert Nesta Marley.

Give Thanks Oh Jah!



SYMBOLS OF RASTAFARI

All major Rasta symbols are awesome, "sacred" or power symbols, as Rastas are basically united in their search for energy, for power, for "Ever-Living-Life". "Let the Power fall on I" is a Rasta song sung by all Rastas. The power centre of Rasta may be gathered from the general usage of the term "Ras" in Jamaica. While the correct meaning of this term is generally unknown to its users, "Ras!" has become one of the most powerful swear-words intended to "hit" hard at the emotional fiber of the "other."

The symbolic items and meanings of Rastas come from our African "ancestors", but are often re-enforced by the Jewish Bible tradition that was imposed on the African "I" from Slavery down to now, through missionaries, parsons and Sunday schools. The following are the major Rasta symbols:

- (1) **Uncut hair ("locking")** is a highly prized power totem or source. In fact the locks worn by Rastas are directly symbolic of the Lion's hair and mane. This belief in the power of uncut hair is encouraged by the "Holy Bible" (story of Samson and Delilah) and is represented by the hairy locks-like feature of Jewish scribes, and even of Jesus Christ himself.

Uncut hair was also a legacy of the African tradition. Esteban Montejo was a runaway African slave for 10 years in the Cuban mountains where he lived like a Lion - hairy, independent, defiant, untrusting, meditative, as he tells it in his autobiography. But after coming out of hiding he cut his hair. He himself explained the ensuing change:

"I felt strange with all that wool gone, tremendously cold. Negroes have this tendency. I have never seen a bald negro - not one. It was the galicians who brought baldness to Cuba." (The Autobiography of a Runaway Slave.) One can still, to this day, hear Jamaicans warning that "too much hair no suit lily face" - meaning that a weak person should not assume an appearance of importance.

- (2) **Herbs, weed, Marijuana, pot, grass, (cannabis sativa)**. This is one of the most controversial aspects of Rasta culture as this herbal plant has been made illegal by present laws. The climate and topography of Jamaica has contributed to making Jamaica the home of some of the "sweetest" strains of this plant.

Ganja was first introduced by the indentured Indian labourers and was used as part of the traditional ceremonies during the period. It was akin to the role and reverence accorded by the Chinese to the Ginseng plant which became the main ingredient in Chinese traditional healing. They named it the "magical herb", or the "prince of plants" or the "spirit of the earth". Even in America, herbs in the form of Hemp was the most important plant in the American colonies from which rope, clothing, canvas and medicinal tea was made. The early American Indians also used herbs as the sacrament in their Peace Pipes during council meetings.

Rastas come together around the usage of Ganja which they use for smoking, eating, drinking, sniffing and massaging. For them Ganja is not a drug but a "holy" herb. So omnipotent is this ingredient of their culture and so positive is their estimation of its value to man that they call it the "wisdom weed" and the "spiritual meat" of the movement. Symbolically, Herb for Rastas grew out of the grave of King Solomon and, because of its wholesome effects, has the power to "heal the nation" by bringing every man to the self-knowledge appropriate and fitting for "Ever-living Life".

The Ethiopian Zion Coptic Church (with chapters in Jamaica and Miami) reveres Ganja as their "holy" Eucharist and "spiritual intensifier" with Biblical, historical and divine associations. Biblical justification for its usage is found on the first page of the Bible (Genesis 1 vs 29). For the Brethren, Ganja is the mystical body and blood of "Jesus" - the burnt offering unto God made by fire - which allows a member to see and know the "living God", or the "God-in-Man". The Ethiopian Zion Coptic organisation is fighting to get US officials as well as the Jamaican Government to "free up" the plant on religious grounds. They derive their moral authority to use the herbs from their personal experiences with the plant and also from the Book of Genesis which approved the usage of "every herb bearing seed."

Rastas, through the usage of Ganja, feel themselves to be divinely inspired experiencing the same magnificence of spirit and oneness with Nature which Moses must have experienced "high" on the mountain top in the form of the "burning bush" (herbs), as did Jesus "high" on top of mount Sinai.

Every Rastaman has experienced, to varying degrees, the wholesome effects of herbs. They talk of this all the time. That is the only reason for using it. When starting to use "herbs" the novice might not "believe in it" and will often resist it as part of his overall resistance to change and self-knowledge. He starts slowly and uncertainly but gets more confident as he learns to use his own senses to measure the "High". He learns to define the Good for himself and this contributes to the development of his "I", for with this goes the increasing capacity to discriminate between alternatives in the interest of the newly unfolding "I" in its feelings. Rastas are quick to point out that the "Holy" weed heals, protects and strengthens his body, stabilises his mind, introverts him, provides him with new dimensions and insights, lifts his down-pressed spirit, provides him with I-consciousness, and links him to the universal.

The brethren often say, "If you have not taken the chalice, you are still at malice, and you will never enter the palace of King Rasta Farai". The "pulling" or "drawing" of the chalice brings people together and thereby minimise conflict and violence in the ghetto. I have seen this demonstrated on many occasions, when violence would have certainly erupted had it not been for the "reasoning calm" which the chalice brought.

A small minority of the Brethren do not "draw" the chalice, while some do not even smoke "reefers". But this is only because their personal biological systems "cannot take it", not that they are against its usage, as this would be symptomatic of a mental reluctance or unwillingness to change, experiment or even to explore the ways of the ancients, much of which has been repressed out of existence.

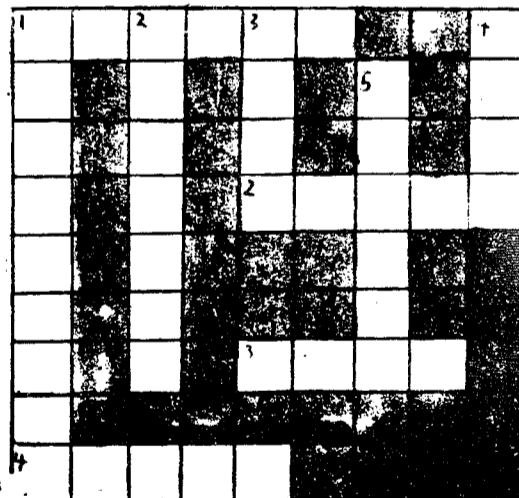
The power of herbs comes from its effects both on body and mind: it helps to restore the bio-energetic equilibrium of people suffering from the many different kinds of stresses and strains. That is, it helps both body and mind to be restored back to its original (African) wholesomeness. As a consciousness-heightening weed, it has increased the Brethren's consciousness of (i) self (ii) their racial roots (iii) their economic (class) oppression and (iv) of life in general.

The "freeing up" of this plant should mean ending the persecution of people who choose to use the herbs of their forefathers (as opposed to modern chemicals and alcoholism) as a way of coping with modern stresses and strains. This would pave the way for an all-out and open-minded exploration of the full potentials and possibilities of this plant. After all, man exists on plants, either directly or indirectly. It is the "illegality" of its usage which causes its abuse and prevents people from working out the optimal ways of using it.

- (3) **The "Word"**: Word is power, and this power is identified as God's laws as they are revealed in the Bible. "In the beginning was the word and the word was God..." "Heaven and earth shall pass away but my words shall not pass away."
- (4) **"Names"**: The names chosen by each Brethren is symbolic of the things we have been denied - our lost Africa: Power, self respect, I-ness. Names like "Bull", "Sata", "Sons of Negus", or simply "Natty" are all positive affirmation of self.
- (5) **"Heroes"**: Rasta heroes are all power totems - Haile Selassie, Mau Mau, Marcus Garvey, Patrice Lumumba, - Stokely Carmichael, Nkrumah, the Maroons, Paul Bogle and many others. The local villains for Rastas are all the local "false prophets" (Brer Ananci Politicians) and "baldhead" Ministers who mislead the people by telling them that the problem with Jamaica today is that we do not have "enough God" or "enough love" in our hearts. The international villains are the imperialists, both modern capitalist countries like Britain and America, as well as the "ancient" Holy Roman and Catholic Imperialists. It was the Pope, it is said by the Rastas, who blessed the troops of his Italian compatriot Mussolini at the start of his "wicked" mission to conquer Ethiopia in 1935.

- (6) **The African Lion**
In all of its aspects and in its total combination, the Lion is the supreme international power totem - in its roar, hair, body strength, brain power (intelligence) and total movements.

DREAD WORD PUZZLE --- by Ras Marvin



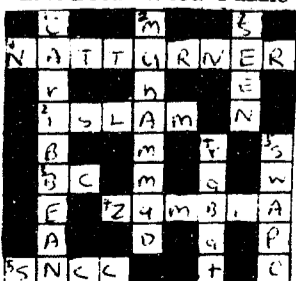
Across

- 1) African Nation who got their independence on November 11, 1975
- 2) The Amharic (Ethiopian) word meaning King
- 3) Rasta color of Red
- 4) Solomon's Father

Down

- 1) Let's Smash "-----"
- 2) The first book of Moses
- 3) Symbol of Selassie
- 4) The book in the New Testament where it said Abraham's seed would be brought into bondage and entreated with evil for 400 yrs.
- 5) This is the music of Jah -spreads the message-

Last Dread Word Puzzle



REAL WORLD

Get A Grip on Your World.

