

NOUVOU VOICE

HAITIAN STUDENTS ORGANIZATION

NO. 4 MARCH 18th, 1987 SUNY at Stony Brook

Gunning invades HSO meeting

On Thursday March 5, 1987 at 9:30 in the evening was held, as usual, the general body meeting of the Haitian Students Org.. Marc Gunning, the president of Polity was present along with five acolytes which we identified as members of the Polity Senate. They took their seats in the assembly, each one attended by a haitian student who was at the same time his guide, his translator, and his accomplice.

The first item on the agenda was to explain to the assembly a meeting which we attended with Dr. Dube's lawyer. Chantal Isme, one of the leaders of the dissidents, summoned the president to answer what right he

had to meet with Dr. Dube's lawyer without the approval of the club.

The chairman discarded this absurd question which was but a part of all that has been orchestrated since the beginning of this semester to disrupt our meetings and to prove that the executive body is dictative.

About fifteen minutes had elapsed when a certain Dalie Colas, Gunning's personal translator, after exchanging a private "tête à tête" with him presents a motion and demands a vote to lead the rest of the meeting in English, she is seconded by Gunning himself, who declares himself, quite seriously and for the circumstance, a member of the Haitian Club.

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THE JEWISH PRESS: "MARBURGER INCOMPETENT"

Certain hare-brained, these recuperated and colonized blacks who are easily dazzled by the words justice Politics, and Liberty, finger us when we exhort our community in the merciless struggle, which by far transcends Dube himself, to embrace the entire South African cause, and the crucial problem of the black emancipation. The Jewish Press in its turn is not proceeding with a kind and light heart. After having congratulated itself on the denial of tenure to Professor Dube, it did not waste any time in demonstrating all the avenues still open to Dube. By the pen of one Professor Howard L. Adelson, the article following this commentary was published in the Feb. 27th issue of the Jewish Press.

We of the HSO will not allow ourselves to be dis-

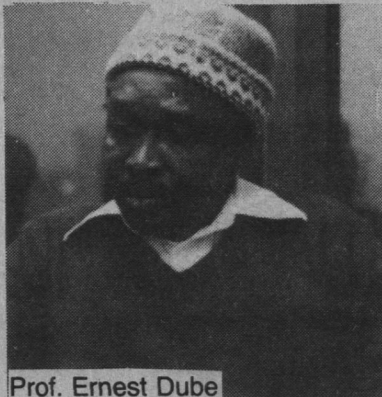
tracted in our milieu by these charlatans, these sell-outs, these eternal nuisances, impeding to the final sublime solution to stymie these barely hidden movements, destined to obstruct their very roots, all Black liberation movements. We will be present to face the tune whatever the adversary and to denounce the strategy however subtle it be. Thus, the strategy to exert pressure on the administration of Stony Brook as well as those of SUNY, by the Jewish organizations, had worked so well that they had not judged it necessary to rethink it. Marburger, far from being duly gratified for services rendered, in the scope of a strategy destined to finish once and for all with Dube, was vilipended by the Jewish Press,

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THE DUBE AFFAIR: BEHIND THE SCENES

Extract from the Dube Affair: A Black Perspective

by Dr. Leslie Owens



Prof. Ernest Dube

There is always the possibility that a University community will become involved in a dispute over controversial ideas and how these ideas are being expressed. Still, there is a great deal of irony about a member of the Jewish community with its ties to the Holocaust attacking the teachings of a Black South African, a member of the most oppressed group in our contemporary world, on the issue of race. More than three months after the opening volleys in this SUNY at

Stony Brook based dispute what is most striking is that no real clarification of the issues has emerged from within the academic community itself. In contrast, newspapers, the Governor, and other outside agencies (almost all of these Jewish or pro-Zionist) have sought to pressure and mold University and public opinion into one form or another. Yet this is not to deny the valuable support the Black community has received from many in the Jewish community during the controversy.

But how has the present situation come about? The most recent example is perhaps President John H. Marburger's widely interpreted and misunderstood statement appearing in the October 19, 1983 (Thursday) edition of Newsday. Newsday repor-

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HAITI: 40 Ans Apres

by J^m Rene Foureau

1946, rendez-vous raté au carrefour de l'histoire. Tout aurait pu être différent aujourd'hui, l'histoire de notre pays a failli suivre un autre courant, les structures d'Haiti auraient pu être autres aujourd'hui: progressistes, démocratiques ou nationalistes, qui sait? Malheureusement le vent anti fasciste et démocratique a changé de direction, butté sur la profondeur de nos contradictions. Problèmes de classe, de couleur, de leadership, d'opportunisme mesquin etc. tout a contribué à nous donner aujourd'hui ce qui en resulta. Une prise de pouvoir par Estimé, bourgeois-paysan ou grandon qui s'est débattu tant bien que mal pour donner une

façade démocratique et progressiste à son gouvernement. Depestre, son ministre d'alors, joua des pieds et des mains, comme il le dit lui-même, pour essayer de rapprocher son vieil ami Titime, comme il se plaisait à l'appeler, au peuple du Bel-Air, aux paysans du Nord'Ouest, mais hélas Estimé ne comprenait absolument rien. Les choses visiblement le dépassaient, la vraie raison, il n'était pas encore prêt, il n'était pas assez avancé pour bien saisir la profondeur des aspirations populaires d'alors. Résultat: intérêts du paysan haitien lésés, répression des plus sauvages et finalement un coup d'état

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EDITORIALS

BABILON

Nan mache chache, fouye jete, wete mete, rale mennen vini labouyi a tounen. Twa fèy tonbe nan basin HSO. Ayizan, bouke lonmen non nou mal! Granmoun toujou di jou va jou vyen jou kondanasyon. Si zandolit te bon vyann konsa li pa ta p mache sou tout latouray jouk pou l ta pran kout baton nan men vagabon. Kwè m si ou vle jou fèy la tonbe nan dlo se pa jou sa l pouri. Mache chache pa janm domi san soupe. Koulèv mande makouti zèpòl li genyen.

Ou tèlman bat kò ou, jodi a ou twouve yon katchim limen nan de pwent. Sonje byen yon sèl dwèt pa manje kalalou. Si ou vle gen rezon devan kras ou fèt pou ou benyen dri. Eskize se lizaj pou tout moun ki gen bon sans, tout moun ki ka konprann, tout moun ki pa babilòn. Nou rele babilòn tout sendenden malpouwon ka p kache men voye ròch, ka p jete vye chodyè pou chodyè nèf; tout vakabon abiye, madigra malmaske ka p mòde dwèt ka p ba l manje, ki

renmen byen san swe; epi tou tout sankoutcha depatcha ka p konplote ak blanmannan, blan meriken reyaksyonè pou simen wanga nan baryè HSO. Ou fout anraje babilòn, ou paka chita sou tchwi pou ap pale mal bèf. Move laron! medizan malpalan! kaka bèf! aloufa gran gòjèt! zo bouke chen! tanbou de bonda! kilè, di nou kilè ou a pran konsyans? Li lè atò pou ou sispann dekouvri senpyè pou kouvri senpòl; li lè pou sispann trennen move nouvèl, rale tate, niche lanbe, mode souffle, grate santi. Bourik pa p travay pou chwal ap galonnen. Aprann sa byen babilòn mennen koulèv la lekòl se youn, fè l chita se de. Nou pa ka ap pote ou sou do nou pou ou di nou ou pile pwason. Se fout malonnèt! Si ou te vrèman entèlijan ou ta pandye makout ou kote men ou ka rive.

Si ou konnen sa konnen konnen pito ou al dousman paske ti mari pap monte ti mari pap desann. Se nou se ou! Ou manje pitit tig, ou

pa fèt pou ou dòmi di. Bay dèyè ou de tap babilòn, leve kanpe; nan benyen pa gen kache lonbrit. Ou konnen byen nou se fanm ak gason vanyan, nou se nèg lagè, nèg nago pitit Boukman, Bwarantonè, Touden, Desalin, Kristòf. Rasin nou antere byen fon nan nannan lavi, branch nou ap benyen nan lanmè lespwa, liberasyon, pèseverans ak kouraj pou voye tout krabinay deblozay, tout kras konplotay byen lwen jouk bò rivaj.

Zeklè fè nou wè pi klè, loraj fè nou tande pi byen e tranblemandetè fè rasin nou pi byen soude nan zantray latè. Nou pa gen tan poun okipe moun ka p kalewès, vejete nan medyokrite, valkande tankou zombi mannmannan dèyè ti poulèt demwele. Wout la long, nan pwen tanx. Van vante, siklòn pase, rivyè desann, chwal HSO mare nan poto. Kè l pa sote, li pa nwi pèsonn, ou oblije lage l. Si se vre la mizè fè bourik kouri pase chwal nou menm nan HSO nou aprnan pou n pa fòse bourik

bwè dlo. Epoutan nou oblije fòse l travèse. A defo de chen ou voye kabrit al lachas. Men tout jou pa dimanch se yon jou pou chasè yon jou pou jibye. Nou menm nan HSO nou dòmi nan gran kalfou e nou mache nan chimen jennen pou nou ka kenbe bèt malen.

Lavi di ou an ou ale, men ou pa konnen kote l ap mennen ou. Ti moun dezòd mande gombo cho, nou bay li nan plat men l. Aprann byen: lè ou ap manje ak dyab ou fèt pou kenbe fouchèt ou long paske lè marengwen ap vole ou pa konnen ni sa ki mal ni sa ki femèl. Sispann bat kò ou babilòn, sa ki pou ou lavalas pa p janm pote l ale. Ankò yon lòt fwa HSO ap di byen fò: grennadye alaso! Kote n ap deplimen kòdenn pou l pa ri. Sa nou wè pou ou, babi, antwann nan gonmye pa wè l; alò se veye zo ou veye lòt la paske lagè avèti pa touye kokobe. Bat chen tann mèl li. Bay kou bliye pote mak sonje. Sa ou santi a se nou menm menm ka p boukannen l. ■

ACADEMIC FREEDOM AND TENURE IN EDUCATION

Academic freedom is so subtle a concept that controversies never fail to arise each time it comes to determining its bounds. Yet, it is quite simply and naturally defined as the right of any scholar to do research, teach and publish without the restrictive control of his employer nor the institutions with the power to do so. Why is it that such a natural right needs to be so protected, embedded in so many democratic constitution subject to so many debates, very often passionate. It goes without saying that academic freedom is intricately tied to the notion of Academic Tenure. The very concept of the attribution of tenure originated from the necessity of academic freedom. Tenure is a right of permanence granted to a college or university professor after a probationary period, usually lasting seven years. It is a process, however effective, which allows a professor to

work freely without the fear of losing his employment for having said, nor discussed something which would not particularly please his superiors.

Historically, academic freedom is a notion all together developed in the XVIII century, the age of enlightenment, by some researchers outside of universities such as Voltaire, John Locke and Thomas Hobbes, Herbert Spencer and even Darwin who had proven all the advantages of free investigation. The medieval universities clearly defined a sphere of inquiry for the professors and whatever demarcation of these bounds could very easily lead to an accusation of heresy with all the implied consequences.

It becomes evident that religion and faith are an almost handicap to academic freedom. The examples are numerous to prove how faith can prevent teaching and even important scientific

discoveries. Let us pause for a moment at the classic case of the Italian astronomer, mathematician and physician Galileo at the beginning of the XVIIth century. In 1610 Galileo was a professor at the university of Pisa, from his investigations he became convinced that the Copernican theory on the solar system rested on sound foundations. But opposed the then beliefs. In 1613, while publishing a study on the sunspot, he supported Copernicus's theory. Three years later in 1616, Rome condemns this theory and compels Galileo to stop teaching and supporting it. But in 1632, he published a work written for the non specialists. Dialogue on the two chiefs systems on the world; that work which supported Copernican system as opposed to the folemaic, marked a turning point in scientific and philosophical thought. Again summoned to Rome, he was tried in 1633 by the

inquisition and brought to the point of making an abjuration of all beliefs and writings that held the sun to be the central body and the earth a moving body, revolving with the other planets about it. << nevertheless it does move >>

Is this to say that in the name of the research for scientific truth, of the freedom to teach, everything can be published even if this publication infringes upon the religious faith or even the emancipation of a people or a race? It is only at this point that commences the dilemma of academic freedom. We, of the HSO, as blacks and as haitians, are very often victims of international hawking made in the name of this sacred right. How many professors have tried to explain in their classes why an entire people, the Haitian people, constitute a high risk group in the propagation and aquisition

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SPEAK RIGHT, SPEAK ENGLISH

by James Eustache

It is absolutely inconceivable to witness nowadays the disregard of some individuals vis a vis a situation foremost delicate, of great historical significance, and racial attributions. Against wind and tide we Haitians have ploughed our way through history and our name shall remain indelible in the most magnificent annals of all times. Colonization has molded us into one big indestructible corner stone without which the edifice of black civilization would not stand up high in the face of humanity. This edifice transcends time history and even space. Spurned be whomever dares obstruct the emancipation of our culture, nay, denigrate it. Having been the prey or many pillagers, our people suffered ardently and sweated blood to solemnly halo what we have of most innate: our culture, our language and our country.

At the end of the 15th century and in the middle of the 16th century, St. Domingue, knew the peripetia of two ruthless colonizers: the Spanish and the French. However, our culture has remained unshakeable and unadorned of all that could handicap the well function-

ing of our society. These colonists have imposed upon us their culture of sufficient strength to obliterate ours, but they did not succeed. We Haitians have the Epiderme Resilient and become extremely sensitive when our culture is being tried. Many generations ever since, have passed, and our culture has known no significant changes. Nevertheless we have learned to appreciate the cultures of our oppressors. To better defy those colonists, we have learned to counteract and eradicate this malign antigen in our bloodstream. And I quote Boisrond Tonerre drafting our Act of independence: "We should have the skin of a white for parchment his skull for inkwell, his blood for ink, and a bayonette for pen"

After all they have done to us, we remain consistent. Directly attacking our culture, they deceived many into believing that we have no language but a dialect or more precisely a "patois" This in fact arises from the inferiority complex of many, rejecting by the same token Creole searching for Spanish, French, or English depending on the political economical conjuncture. But Creole is unequivocally and

intimately tied to our culture. Whoever, with African blood in his/her veins, rejects this fact or even ignores it, is not worthy of elementary respect. It is not accidental that in the Caribbean we are the only nation that doesn't adopt our oppressor's language, just as we were the first and only independent black nation in 1803. This in itself suffices to insure those mentally colonized of the values of our language and reiterate their confidence in our history.

Surprisingly enough, some so-called "educated individuals" reject Creole to advocate English. One recent and most shameful example, is that of Dalie Colas, presenting a motion to take care of business in English at the very heart of the Haitian Students Organization's meeting. She was naturally accompanied by six white bigots from the Polity Students Government. This clearly explained why in 1915 Haiti was the prey of American occupation. As long as there exist those "Conzes", Uncle Toms in our midst, our country will always be in the enemy's paw, our culture trampled on and our language put into the background. Today, once

again, outraged, we condemn this malicious act specially performed by a Haitian Student. Those "blancophiles", xenophils Haitians who deliberately collaborate with the white power to denigrate our culture are doing nothing but belittling and devaluating themselves. Let us simply say finally that "speak right" does not necessarily mean "speak English". As one can see, Creole is quite redoubtable for it had served well its purpose in kicking out the French ascendancy over Haiti in 1803 and also leading astray and putting out of gear the infernal machine that was the American Occupation in 1934. So we need not say that Creole is here to stay, for it is all that we are and will inevitably be an invaluable tool in bringing about our complete emancipation and rehabilitation.



The Black Press at Stony Brook

Are we forever condemned to mediocrity? We do not believe so, after having experimented with the likes of Toussaint Louverture, W.E.B. Dubois, Booker T. Washington and Marcus Garvey Obligated are we to admit that the black man possesses all required to bring himself to the summit of cultural and scientific blossom. We of the HSO have for some time now pondered upon whether it would be preferable in the name of a hypocritical Unity to idly observe a shameful issue of Black World, dragging along every two months, representing the black press on the entire campus, or to boldly embrace the task and at the risk of provoking all indignation from our susceptible nationalists, denounce this mediocre refuse which in no way represents nor does honor to the black community. For a long time we remained inde-

cisive before this alternative.

We attempted to in cite them by publishing numerous issues of HSO Voice, without a budget, to try to flog them and make them realize what a black newspaper on a campus, such as Stony Brook, ought to be. Nothing does it. Finally contrary to our practices, we humbly presented ourselves to them, offering our help and our total and disinterested participation; Lost case. We very quickly understood that they were much more interested in being nothing, free of problems, rather than properly representing blacks and affronting all the consequences such a stand implies.

Today, we would probably be in search of yet other solutions, were it not for this inopportune intervention of an eminent Professor

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L.I. Blood Services meets HSO on imminent boycott

Shortly after the last issue of HSO Voice appeared, featuring an article and a letter denouncing the racist and disparaging pamphlets circulated by the Red Cross and Blood Drive Committee, and making them aware that a boycott is scheduled for their next Drive should Haitians continue to appear on their list of people who can't give their blood, The said committee here at Stony Brook hastened to contact the HSO. As is typical and representative of their society, all of our protests our cries of outrage, and uproar raised decrying our situation attracted no semblance of sympathy, and spurred no attempts at rectifying an injustice until we touched a sensitive nerve.

On February 26th, Nancy Mitzman, a representative of the Long Island Blood Services accompanied by Jackie Distant, a member of

the Stony Brook Blood Drive Committee, met with the HSO and made it clear to us that their main concern was not our predicament, but the fact that we had dared threaten to boycott an event as serious as a blood drive to defend what appeared to be a solely political, and might I add, trivial, cause (whose graveness can hardly stand up to the life threatening importance of a blood drive. Inspired by her overwhelming regard for human life, Ms. Mitzman went on to educate us, the immigrants from the land of the poorest people in the Western Hemisphere, struggling, daily for their survival, who surely had no knowledge of human suffering, no awareness of the number of people who die each day from lack of the basic necessities of life that others possess in abundance.

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PAN AFRICAN MEETING IN STONY BROOK

After the denial of tenure to Professor Ernest Dube, there has been much unrest throughout the Stony Brook campus. After numerous articles, declarations put out by various organizations in support of Dube, and even a demonstration which one could call disorderly, it seems that all is not lost. The apathy which has come to be so characteristic of our black community is beginning to lose ground. It seems some of us have awakened and begun putting our too many words into action.

Following the rather spontaneous and isolated rally of Thursday February 26th, Professor Amiri Baraka invoked the black community to a meeting on Monday March 2nd, in which three specific problems would be discussed: 1. The Dube Crisis, 2. Affirmative Action/AIM, and 3. The future of the AFS program. Held in Tabler Cafeteria, this meeting probably drew the largest crowd to the usually deserted "Cultural Center". Amongst

the groups represented were HSO, LASO, CSO, UNITI, many fraternities and sororities and the other black as well as some white organizations here at Stony Brook. In addition, faculty members Bruce Hare, June Jordan and Michael Bagley were present.

Due to the urgency of the situation, the Dube issue was the only one addressed, and in its midst, many important questions were raised. Some individuals found it difficult to proceed with strategy, before assuring the position of some faculty members. It is taken for granted that those who share our complexion, also share an understanding and belief in our struggle. Sadly, this appeared not to be the case for Professor Bruce Hare, whose integrity was gravely questioned throughout the meeting. It was revealed that despite his claimed support for Dube's tenure, he has been heard to say, apparently in a classroom, that due to Dube's publi-



cation record, he did not think Dube deserved tenure. This just leads to the bigger question of just how far our faculty members are willing to go and thus their true significance in our fight. We do not believe that the mouth is the most effective or the most genuine tool in this fight, therefore we must unmask those who falsely claim to be our allies.

After Professor Hare was given a chance to defend and state his position, the meeting proceeded as

planned. Amongst the proposals suggested by Professor Baraka were: 1. Sending student representatives to the Black and Puerto Rican Caucus in Albany and the Black Congressional Caucus in Washington D.C., 2. A series of Teach-ins which would further provide information on the Dube issue. 3. A massive demonstration, and 4. A debate which would include prominent figures who have been involved in this situation arguing in favor or against

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AN INTRODUCTION OF DR. ERNEST DUBE

The HSO will never cease to echo the fact that the denial of tenure to Dube is intricately tied to the vast conspiracy of obstruction applied against Black emancipation. Who, better than Dube deserves to be in a black studies department of a university anywhere in the world? If four committees have consecutively recommended tenure for Dube, it certainly has not been to make him happy. In analyzing his resume, they found, professionally speaking, but convincing arguments which left absolutely no doubt as to the capacity and competence of Dr. Dube. For the enlightenment of our readers, "HSO Voice" has summarily prepared a curriculum vitae of this eminent professor.

Having received in 1953 a diploma of social work, Dr. Dube was employed for many years as a social worker. Dr. Dube had during these years acquired a thorough experience on human relations, and above all a superior level of comprehension of the needy and the oppressed.

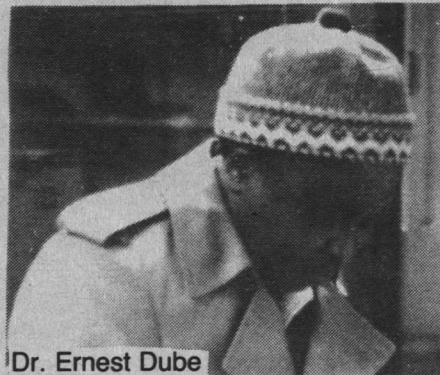
In 1967, when Dube received

a B.S. in psychology and sociology from the University of Natal, this was the consecration, especially when we consider the fact that in 1963 Dr. Dube was arrested by the South African Government for his views and his clearcut stands against the politics of apartheid which oppresses the Blacks of his country. He was incarcerated in the infamous prison at Robben Island and was not released until four years later under the absolute condition that he be exiled.

Dr. Dube acquired an indepth cognizance of the morphology and social structure of South Africa. He is fluent in five languages: English, Zulu, Afrikaans, Sotho, and Xhosa.

Dr. Dube departed for England and in 1970 he is accepted as a graduate student at Cornell University where in 1976 he obtained a Ph.D. in cognitive psychology.

Two years later in 1978, he joined the faculty at the State University of New York at Stony Brook, hired jointly by the Psychology Depart-



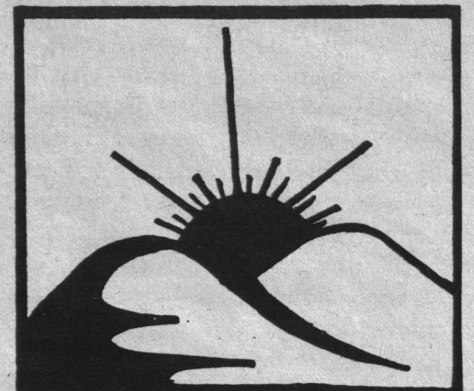
Dr. Ernest Dube

ment and the newly formed Africana Studies Program. Within this program, Dr. Dube developed courses on African history, African politics, contemporary Africa and racism. He has participated in the conception of many "independent reading" courses in which students are taught more effective reading, writing and research techniques.

Dr. Dube has published scholarly articles including an essay on racism and education in "Harvard Educational Review," and an essay on American foreign policy toward South Africa and is working on a book on the psychology of racism to be published by Columbia University. Dr. Dube is a professor of national and

international renown having at more than 50 occasions held public audiences and participated in many national and international symposiums.

Dr. Dube is finally an active member of ANC. The organization working with the most vigor and conviction on the galvanization of Blacks themselves for the acquisition of their fullest rights in their country and for the complete elimination of apartheid. The HSO is very proud to be able to number Dr. Dube in its list of friends any without and demagogoy imposes no limit as to our support to Dube in this struggle which without doubt coincides with ours.



The Dube Affair ■■■

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ted that after meeting with 35 local and national Jewish groups--no comparable meeting has been held with the Black organizations --President Marburger formulated the following administrative policy statement. It reads in part, "The Stony Brook Administration, for which I speak officially here, absolutely divorces itself from any view that links Zionism with racism or Nazism." He continued, "Furthermore, I personally find such linkages abhorrent."

The expression of these views places the University in a different posture from its earlier more neutral stand and their expression at this time, more than a month after the administration, President Marburger, and the Faculty Senate had stated that Prof. Dube's teachings fell within the traditional bounds of academic freedom, raises some serious question about the University community's real understanding of how the Dube controversy came about, University governance, and the forces that are now shaping University policy decisions.

In the University Faculty Senate meeting, the first of the current school year, on September 12, a professor inquired as to how the Dube controversy originated. An answer was advanced with the President, Provost, Dean of Social & Behavioral Sciences and the Faculty Senate Executive Committee sitting in the room, but it was not an accurate answer in important ways. Yet none of these individuals volunteered any corrective statements. The official account has changed several times but reads something like this. A Student in Professor E. Fred Dube's summer course, "The Politics of Race," complained to the wife of Professor Selwyn Troen, a visiting scholar from Israel, about an optional term paper topic --"Zionism is as much racism as Nazism was racism." This topic was not listed on Professor Dube's syllabus but handed out on a list of provocative optional suggestions for students who could not decide upon topics of their own design. Professor Troen's wife then communicated to her husband what the student, 23 year old Robert Coldsmith, had

stated. It is not clear when the initial conversations took place. Professor Troen in turn was outraged by his now third-hand account. Yet he never bothered to approach Professor Dube or the Director of the Africana Studies Program (AFS) about his concern, nor did he bother to sit in on Professor Dube's course to verify his suspicions. Instead, shortly before leaving the U.S. for his home in Israel he wrote a letter (dated July 15, 1983) --which he never sent to Professor Dube or the Director of the Africana Studies --to Dean Neuberger of the Division of Social and Behavioral Sciences. The letter was also carbon-copied to sixteen professors and administrators at Stony Brook. Copies also found their way to Newsday and the Long Island Jewish World.

Professor Troen then left for Israel. Among other things the letter charged Professor Dube with spreading anti-semitic ideas and that he "employed his position for the propagation of personal, ideological and racist Biases..."

In the latter part of July, Professor Dube received a phone call from Dean Egon Neuberger about a complaint that had been lodged against him. The Dean requested that he and Professor Dube meet. Professor Dube's recollection of their conversation is that Dean Neuberger was aggressive and accusatory in his manner. Early in the conversation he told Professor Dube that as a Jew he felt offended by the teachings in his course. But it is necessary to keep in mind that Dean Neuberger was not at this time nor is he now in any direct way familiar with those teachings. In fact his discussion and conclusions about Professor Dube were based entirely upon the letter he had received from Selwyn Troen. Nor at that time had Dean Neuberger talked with the student who had complained to Professor Troen's wife.

A normal procedure to follow in such matters is for the Dean to communicate directly with both the Professors and Chairman or Director of his or her

respective academic unit. But at no time did Dean Neuberger follow this course. He did not send a copy of Professor Troen's letter to the Director of Africana Studies, Professor Leslie Owens, nor did he make voice contact with the Director of African Studies until August 15, an entire month later. Yet earlier than this time he would, in a memo dated August 5, describe the Dube controversy as "quite serious and Pressing." However, the memo is troublesome because it appears to have been written only after an article had appeared in Newsday on the same matter charging that Professor Dube was teaching that Zionism was racism. The Newsday reporter, Michael D'antonio, has stated that he was in contact with Dean Neuberger up to 10 days earlier and more than three weeks before Dean Neuberger held his first conversations with the Director of Africana Studies. Dean Neuberger was also in contact with the Anti-Defamation League of B'nai B'rith.

That Dean Neuberger's attitude and behavior might legitimately be called into question by the Black community and the University administration is quite clear, but in the very least they were bound to be misunderstood by members of the Africana Studies faculty being negatively paraded in the press regarding matters they should have known more about but from whom valuable information was withheld.

On August 15, at the request of the Director of the Africana Studies, Professor Owens and Dean Neuberger finally met. A request for a meeting had been made up to a week earlier but Dean Neuberger was not available through his office and did not return a call left on his home telephone recorder. At their August 15 meeting, Dean Neuberger was questioned as to why he had not been in contact with the Director of Africana Studies. To this date he has given no clear answer but simply described his behavior as an oversight.

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HAITI: 40 ANS APRES

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militaire et réactionnaire de Magloire qui va aboutir en 1957 au monstre Francois Duvalier, l'unique. Telle a été l'issue d'une révolution ratée et récupérée. L'ennemi est puissant et intelligent il a toujours su bien jouer sur les contradictions et Dieu seul sait combien nous en avons.

1986, 40 ans plus tard nous assistons à une autre affirmation populaire suivie du départ du président du siècle, célèbre par sa médiocrité et son incompetence. Les mêmes conditions ou presque se posent, cette fois-ci les acteurs sont à peu de choses près les mêmes puisqu'ils sont tous de la même école. La politique haïtienne n'a pas du tout changé, tout le long de notre histoire. Nous réasistons au même scénario. Une jeunesse galvanisée, un vent anti-impérialiste très fort, plus loin dans son ombre funeste une junte qui se durcit de jour en jour, avec les dents aiguisées et alertes dans cette période sanglante de "dechoukaj". Comme par enchantement, on retrouve les mêmes opportunistes d'antan, les mêmes récupérateurs, les mêmes énergumènes, quoi les mêmes "Conze'.

Illustration parfaite du déterminisme historique, Haïti, depuis notre indépen-

dance semble marcher sur les traces de l'Histoire. Nous croyons cependant que quelques acquisitions et pas des moindres, sont sorties de ces luttes apparemment avortées ou sporadiques. Le peuple s'est mûri politiquement, d'utiles leçons ont été tirées, la conscientisation de la jeunesse est en bonne voie, le paysan haïtien, l'élément clé de toute possibilité de transformation de notre pays voit maintenant clair et dissocie facilement la démagogie, les fausses promesses, la politique de médiocrité et de féodalité, d'une réforme agraire réelle l'excluant pour toujours de cette structure semi-féodale. Cette réforme tant attendue est la seule vraie porte de salut pour ce pays où plus de 80% des habitants sont des paysans.

De ce coup d'oeil rétrospectif sur les dernières quarante années de la politique de notre pays, m'est venue inébranlablement la foi en un changement. J'y crois parce que je crois aux possibilités profondes de notre peuple, j'y crois parce que je crois encore et malgré tout au sentiment patriotique, j'y crois parce que je suis jeune, j'y crois finalement et surtout parce que je n'ai pas d'autres choix. ■

THE HSO CRISIS

To thoroughly understand the crisis actually shaking the HSO, one must certainly retreat to last year or more precisely to the summer of 1985. A small group of Haitians had gotten together and decided to give a prestigious orientation and a direct line of action to this club which was going nowhere, and had but the objective of realizing two festivities: Haitian Day and Haitian Weekend. The HSO was the black sheep of the campus, everyone's target, the administration, other groups and organizations, Public Safety, Health and Environmental Safety, Residence Life, Student Affairs, Polity, etc.

This small group worked thoroughly in the best interest of the organization, all the while adopting a politic of replication against all those attempting to step on the HSO. In addition to Haitian Day and Haitian Weekend, we realized various other activities as much in the academic as the social and political arenas. Blow after blow, we put to-

gether a library with the best books of our country, a newspaper, HSO Voice, a series of conferences, and above all created a structure for perpetuation of such conferences. We arranged study sessions, more or less successful, and exchanges amongst students, and even a tutoring program.

It all started somewhere during the Fall of 1985 when we, chased from the Unity Cultural Center without any reason, insisted at our meetings, that this insult would not be swallowed and the affair was brought all the way to the office of Emile Adams, incontestable lord of the center. We had taken advantage of the general discontent to denounce the anemic structure which rendered the future of the Cultural Center uncertain. As you can all see, the future has proven us right. By the pen of a Black World regular, appeared an article on AIDS, where without any discretion, Haitians were stigmatized. Our reply was unexpected and swift, and when the "journa-

list" came before the club to defend her point of view, we all realized how much solidarity existed amongst us. The galvanization was accomplished, truly the only thing we still lacked, the rest, all together, we would easily take care of. The finishing stroke was applied a few days later to the tendency of certain individuals to express themselves in English. Our club had become authentic and vanguardist in its own right. We were on a roll. Our problems though, had not ceased to augment. After having been chased from the Stage XII Fireside Lounge and ridiculed by Emile Adams in our quest for a locale, we had the fortuity of crossing in our path, Dr. Leslie Owens, then Chairman of the AFS, a brilliant intellectual, vanguardist and progressist. In the midst of all our contradictions and errors, he quickly understood the depth and grandeur of our aspirations. Edging pettiness, and triviality, he held out a hand, a frank and honest hand to

us, and this at a time when, evident from our fluctuations, we were still in the wake of dubious roads. The Black cause, in its entirety, will not forget his name so soon.

Those who, up to then, steered our ship to such a favorable issue, through storms and hurricanes, were Frantz Foureau, Joseph Delcasse, James Eustache, Donald Guerrier, Eddy Phillippe, Dahoud Andre, Fernand Ph-Auguste, Rosine Ferdinand, and certainly all the sailors aboard this vessel of the HSO which, we all would have sworn was bound for no less than glory. But alas! This was overlooking the forces of evil, the might of the adversary, and the weakness of many amongst us suffering from deficiencies acquired through more than 300 years of slavery.

The origin of the dissidents, since the end of last year, was a dissention movement manifested by a small group from G&H, opposing the rest of the

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Racism In New York City: A New Call For Black Coalition

By Charles Green

As the dark horse of racism gallops across New York City leaving its trail of fear and frustration, new prospects for cohesion within the Black community are envisaged.

The ebb and flow of racism is best understood through its correlation with economic and social conditions in the larger society. In light of the present crisis of American capital and accompanying loss of revenue to localities, the decline of essential services, the rise of unemployment, crime, and the like, the scapegoating of Blacks by white working-class persons including police officers, are a constant menace. While concern with causation has dominated the literature, the intellectual arenas, and community forums, it is imperative that some attention and focusing be given to the implications of racism for solidarity and intra-race relations in the Black community.

BLACK COMMUNITY NOT MONOLITHIC

The Black community in New York City is not monolithic as a significant proportion are immigrants from the Caribbean. According to the 1980 Census, the city's Black population is reported as 24 percent of the total population or approximately 1.7 million persons. However, many independent demographers and neighborhood organizations dispute these figures suggesting that the population size is much larger. The precise number of Caribbeans is too, a matter of statistical debate as these reports seldom consider the large undocumented population.

Since the mid-sixties, the Caribbean community has developed into a critical mass. This condition is manifest today in a new form of Caribbean nationalism. There has been a proliferation of West Indian politi-

cians, parallel institutions, small businesses, and cultural expression in the form of music, the arts, and foods. Due to a different experience with race relations in their countries of origin, many immigrants approach racism in the host society somewhat differently than Afro-Americans. The tendency has been for some members of the Afro-American community to interpret these patterns not as one community's struggle for cultural expression and adaptation in a new environment, but rather as obstructions to the formation of a united Black movement in the city.

RACISM'S HIDDEN POTENTIAL

Covert or blatant, racism has had a devastating impact on the Black community. To blame Blacks for systemic ineptness, and to keep them permanently subjugated and powerless is considered among the manifest functions of racism in the society. But as past and current observations reveal, racism also carries the potential for solidifying the community. Encouraging solidarity in the Black community would, therefore, not be considered an intended objective of racists. When hidden or unintended effects are observed in an element, sociologists commonly refer to them as latent effects.

More than any other incident in the city's recent wave of racial violence, Howard Beach illustrates the solidifying property of racism and the opportunity for a real and lasting coalition in the community.

On December 20, 1986, four Black men driving through the predominantly white working-class community of Howard Beach, Queens stopped because of their car's mechanical problem. While seeking assistance they were approached by a mob of angry whites who proceeded to beat and

chase them. Fleeing his pursuers, a dazed and frightened Michael Griffith ran onto the Belt Parkway and was killed. The victims in this case were immigrants from Trinidad and Tobago.

This tragic incident sent shock waves throughout the Black community and the response from the Black leadership (mainly religious leaders and community activists) was automatic. There were rallies, marches, and speak-outs and a one day protest boycott of non-Black businesses was called for January 21.

These events brought together Afro-Americans and West Indians. Civil Rights attorneys, C. Vernon Mason and Alton Maddox, Afro-Americans, immediately came to the defense of the victims. This writer attended one of the first rallies held at Brooklyn's Boys and Girls High School. A true spirit of solidarity filled the crowded auditorium as Afro-Americans and Caribbeans were represented on the speakers platform and as concerned members of the audience.

HISTORICAL ANTECEDENTS

Historically, blatant racism has catapulted the Black community in the direction of solidarity. The Garvey Movement in the 1920's attracted scores of Afro-Americans and West Indians into the Universal Negro Improvement Association (U.N.I.A.). The yoke of racism and the number of Black lynchings intensified at that juncture. Both groups of Blacks were developing a common awareness about the Black condition in the state and the need for a collective response.

Black Harlemites, Afro-Americans and Caribbean immigrants, joined ranks in the Citizens League for Fair Play and the Greater New York Coordinating Committee on Employment during the 1930's to protest the racist employment practices of businesses along 125th Street and elsewhere in the city. The Civil Rights Movement in the 1960's which was Afro-

American led was supported by Caribbean-Americans who had come to equate their destiny in America with the success of a united Black struggle for rights and equality.

The problem in each of these instances was that these movements were unsuccessful in making the transition to permanent organization status and eventually declined. Consequently, the meaning of solidarity has not rooted in the Black community, but took on importance at critical periods when there was a mutual feeling of threat.

PERMANENT COALITION NEEDED

The message delivered by radio talk host, Bob Law at the rally at Boys and Girls H.S. was the most thought provoking speech of the evening. In essence he admonished the community to cease its pattern of "crisis reaction" and to hasten the process of building a permanent mass-based organization in order to combat racism and the other problems in the community.

Albeit not a simple task, organization building makes a great deal of sense. Through organization a number of crucial areas can be strategized and worked on together. One of these areas might very well be developing clarity about intra-group differences and commonalities. Unraveling racism and beginning the awesome task of wrestling with the issue of ideology are two other urgent areas.

In the final analysis, it is only in this atmosphere that the image of a solidified community will emerge. Falling short of this, it is unlikely that the Black community will be able to initiate a firm offensive against institutional and other forms of racism in the city.

Charles Green teaches in the Department of Sociology at Hunter College. He is co-authoring a book on *The Struggle For Black Empowerment in N.Y.C.* with Basil Wilson.

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He also explained that he had met with the summer Faculty Senate Executive Committee on August 10. Dean Neuberger thus began discussion with as important a group as the Faculty Senate Executive Committee before speaking with the Director of the Africana Studies. In the August 15 meeting Dean Neuberger identified himself as a Jew at key points in the conversation and indicated his anger at Professor Dube's supposed teachings.

But Dean Neuberger has not been very sensitive in his dealings with use of language relative to members of the Black Community. For example, in a December 1982 regular meeting with the Chairs of the Social and Behavioral Sciences Division he used the word "whitey" and attributed it to the Director of Africana Studies. Only after a brief period did he then correct his remark and state that the Director of Africana Studies did not use such language. The result was the same as saying that the only white person in a room of Blacks had use the work "nigger." Even when corrected, the impression remains. Several months later, only shortly after Professor Troen had issued his letter, Dean Neuberger, in a private conversation which he has reluctantly verified, described the outgoing Director of Africana Studies as "paranoid" to an Africana Studies incoming Director and made critical comments about other Africana Studies faculty.

As of August 15, two days prior to the rescheduled summer Faculty Senate Executive Committee meeting on August 17, it was clear to the Director of Africana Studies that Professor Dube had already been prejudiced by the Dean's office. If on the basis of this account others might draw different conclusions, it is important to understand why and how so much of the current controversy has been shaped and distorted.

At the August 17 meeting of the Faculty Senate Executive Committee, the Committee issued the now famous and subsequently disputed statement that Professor Dube had not overstepped the bounds of academic freedom. The statement reads:

"The intellectual purposes of the University are best served when the traditional definition and exercise of academic freedom are seen to cover the exchange of any and all ideas. Academic freedom means the right to teach controversial issues and ideas, the right to disagree with authority, and the right to free expression. It also carries the corresponding responsibility to be especially sensitive to controversial issues that require access to differing views."

"The controversy surrounding AFS/POL 319, as taught in Summer Session I, 1983, focuses attention on the problems of teaching and doing research in controversial areas. Moreover, it raises concern that questions about the handling of sensitive issues be considered within the traditional boundaries of academic disputation."

"In the considered Judgment of the Executive Committee of the University Senate, the bounds of academic freedom have not been crossed in this case."

Although the statement was much appreciated by the faculty of Africana Studies, it soon became clear that there were many at the University who did not respect the statement nor did they intend to abide by it.

On September 1, at the request of the President's office, Professors Dube, Les Owens, Amiri Baraka, Dean Neuberger, Provost Neal, Paul Chase, and President Marburger met to discuss the controversy. But this meeting took place only after another article (August 17) had appeared in Newsday. The headline of this article, "State U Upholds Teacher Linking Zionism, Nazism," did little to add to the resolution of the Dube controversy. Thus both on and off campus no one seemed to respond to what Professor Dube was really teaching in his course.

At the meeting with President Marburger, Africana Studies presented him with two memos, both included complaints about Dean Neuberger's handling of the Dube matter while raising other issues concerning academic freedom. One memo was from the

Africana Studies faculty and the other from outgoing Director Les Owens. The first of these memos has subsequently been released for circulation. But at the President's request this memo was partially revised and not released until after he had spoken to Jewish groups and then released his own statement on the controversy. Until this time the Africana Studies memo has been the only memo circulated by the Africana Studies Program, but the groups and individuals who now accuse Professor Dube of anti-semitism have circulated hundreds of such memos and letters.

Between the day of the President's meeting on September 1 and the Faculty Senate general body meeting held on September 12, Professor Selwyn Troen sent another letter from his residence in Israel to selected members of the Stony Brook university community. During the course of the Dube controversy members of the Jewish community have rightly called for the sensitive treatment of issues while pointing out that certain code words used in an improper context are bound to elicit sharp

reaction. Yet in his letter Professor Troen touches upon biological inferiority of blacks in an incorrect reference to the Physicist William Shockley. I need hardly suggest that these code words have only tended to solidify what many in the Black community believe were among his true motives from the outset of the controversy. Still no one who received this letter from within the university or outside has commented on these matters as an indication of racism whereas Professor Dube continues to be viewed as an anti-semitic and a racist. The ground has certainly been ripe for misunderstanding on both sides.

But who is Professor Troen anyway? We know that he worked at Stony Brook for the last two years, as did his wife. But no one has really clarified what his work responsibilities were. We are told as well that he is Dean of Humanities at the University of Ben Gurion. Yet he held no teaching assignment at Stony Brook and it has been suggested that when he tried to obtain a teaching position in a Department of the Division of Social and Behavioral

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Gunning invades ..

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The chairman insisted what had been made very clear since the beginning of this meeting, "the floor was not yet open for motions." Gunning with all his might declares that there is a motion on the floor. Fernand, an active member of the club, asks that the chairman explain the presence of the Polity president at this general body meeting of the HSO. Gunning then takes the floor and declares that he has come, accompanied with five members of the Senate to override the executive body.

The chairman, declaring that the HSO was not a subordinate of Polity refused to continue the meeting so long as these representatives of Polity who presented themselves without any form of notice, remained in the room as representatives of Polity. Gunning then stood up and arbitrarily and illegally declared the HSO executive disbanded and commanded his subjects to now hold new elections. He then marched out of the room with his followers religiously trailing after him.

We declare, for all those who are still doubting it, that the HSO as it is today will never be a subordinate of Polity regardless of the displeasure to those eternal traitors who have never failed to make their presence known throughout our history. This reactionary, banal, and conservative institution which Polity is can in no way, issue lessons in democracy to the HSO. Who, is behind these machinations? Public Safety, Student Affairs, Polity or all these together, whatever they be, we had never made ourselves any illusions when we had affixed our positions. Let them all be advised to furbish their weapons for despite whatever appearances, it will take much more than this to be rid of this HSO. Our struggle will continue all the way to the total emancipation of all blacks all over the world and up to our last breath we will never yield any parcel of our acquisitions to any reactionary organization whatsoever, be it Polity or other. ■

Polity and the Integrity of its Organizations

We will begin by stating clearly that we do not believe that neither Polity nor Gunning has the right to come to a meeting of the HSO or any other such student organization to take decisions over the executive body of that organization. We do not believe it has such a right just as Student Affairs or even the University Senate does not have the right to walk inside a Polity Senate meeting and by its all power declare the Polity Senate disbanded and request that the students hold new elections.

What we recognize in Polity is that its constitution overrides that of all its affiliate organizations, the same way the American constitution overrides all the state, city and organizational constitutions within the United States. In legal terms, this means that none of the dispositions in

these constitutions can contradict laws in the American constitution. For us, this means that first of all, when an organization submits its constitution to Polity, Polity has to ensure that all the dispositions are in agreement with its own constitution. Furthermore, whatever amendment would be made on an organization's constitution, it is the duty of this one to bring the amendment to Polity, not for it to judge whether it is good or bad but whether it conforms to the Polity constitution or not.

As far of Gunning's intervention at the HSO meeting, there is absolutely no doubt to anyone that this is above all illegal. What we would like to know though is whether the Polity Senate is really stupid enough to call a vote on a motion making such a demand? What we recognize as the rights

of the senators is that they come as observers to watch and return with their report. Secondly there has never been an accusation where the accused is not given a chance to defend himself, how is it that charges were brought against an organization in a so called petition on Tuesday night in a senate meeting, Wednesday morning without warning to the organization Polity freezes their budget, cancels a budget hearing; Thursday night, in a general body meeting, President Gunning, after a motion made by Dalie Colas to lead the meeting in English, a motion which the executive body categorically refused to vote on, stands up just like the Marines do when they invade a small country and confiscate all the power of the executive which they replace with by a group of mediocres; a group of uncle Toms, all ready to paralyze the HSO, shut its bothersome mouth and keep it in its place. ■

political and we shall deal with it as such. The CDC, FDA, and USA are not, and never were concerned with how and why Haitians should be a separate risk group. It is irrelevant and futile for us to delve for favorable documentation because the damage has already been done. We then explained to both representatives that we were well aware of the weightiness of our threat, but that we have been forced to take this drastic measure because no previous ones have ameliorated our plight. Our job is to defend our country and our people by any means necessary. This is not to say that we will act with careless disregard for human life to get our way --we value life too much for that --but if defending what we hold most dear to us means self-sacrifice in order to better the lives of our people, we will do so without hesitation.

It has become evident to us that we can only be heard if we shout loud enough to deafend those who are feverishly trying to ignore us, and our presence can only be felt if we strike hard enough to stop those who are trying to keep us down dead, in their tracks. As long as we continue to stand on the side lines without backing our voices by the strength of our hands, they will always try to push us aside.

We retain that until we see a positive sign from the Blood Drive Committee or anyone else responsible towards removing Haitians from these pamphlets, we, along with the other concerned groups of the community, have every intention of boycotting the next Blood Drive conducted here at Stony Brook.

A final word to those blacks who are part of the Stony Brook Blood Drive Committee and cannot identify with us and our position, or even support us: remember that it was not too long ago that blacks (who were not considered to be the same species as whites) were not allowed to donate blood. We refuse to sit back and idly wait another forty years for some, brilliant, Nobel-prize-Winning white scientist to make a major breakthrough and declare us human after all. ■

The Other Side of the Coin

by Pascale Lamarque

For many years, Haitian students at Stony Brook, have fought and struggled to be recognized as a united group, which they are, in this community. As of a few months ago, this struggle had seemed to be at a latent stage, because of the disharmony within the HSO. Now we are not only fighting outside forces to be united, but those from within.

Among the members of the HSO, there are certain individuals who are in disagreement with the governing forces. These individuals claim to be apolitical. Their major complaint is that the club has become too political. Does fighting for our rights and the rights of other Haitian students at Stony Brook and

in Haiti, mean political involvement? If yes, then so be it! With the ever-present problems that Haitian students face, we can not afford to have a club where people get together to "chit chat" and plan parties. There are serious matters that must be attended to and resolved.

We have all come to this University to educate ourselves. Why not help the students back in Haiti better themselves? Is it not selfish to not want to help your brothers and sisters? Those of you who feel you must be consulted with before these actions are taken, should be frowned upon.

Those of us who have taken it upon ourselves to do work

and fight for these rights, have no intention of ceasing. Those of you who have and have been given the same opportunities and do not seize them, are no better, if not worse than those who try to stop us.

Let it be known that the HSO under no circumstances or influences whatsoever, will compromise the future of our people and our nation. We as "active members" of HSO will not succumb to the whims of those of the dissident faction. If they wish to join us in our endeavors, they are more than welcome. But, on the contrary, if they try to enact a coup with the accomplicity of the white power, they are sadly mistaken, because we will not tolerate such infamy. ■

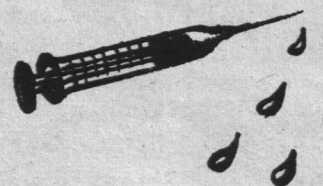
L.I. Blood Services ...

dance, about the devastating consequences of such an action. At one point, Ms. Mitzman, realizing that, her emotional approach would not mitigate our determination, and that in fact we had sadder stories of human suffering to tell, became angry and motioned to leave, stating that there was no hope of an agreement between us, our differences were too many to be resolved, and

that we required proof from the CDC and particularly the FDA (Food and Drug Association) supporting that Haitians were actually no longer considered a high risk group. She concluded that our situation and the stands we took were not related to the action we proposed to undertake. She could not envision any outcome that would be nothing short of disastrous for the

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surrounding community. Calmly and with a precision that Ms. Mitzman could not help but appreciate, we systematically demystified all of her arguments. First, First, we made it perfectly clear that we understand that it is not a question of health and research, nor was it by mistake that the CDC placed Haitians on the list to begin with. The situation is, in fact, solely



The Radical Nothing from the nameless paper reply

Incoherent, vague, imprecise, weak, shaky, flaky and finally frustrated are only a few of the numerous adjectives which all perfectly suit the subject we are today about to tackle. Professor William (Bill) McAdoo.

Ever since last year when the HSO started to play a more active role in the community and began enjoying friendly relationships with at least some of the members of the AFS, for reasons then unbeknownst to us but now evident, the professor had on many occasions never failed to demonstrate animosity toward this progressive organization. Was he not the first to openly orchestrate attacks against our organization, claiming that we had been entrusted to keep the AFS library open to the entire community, and that we

should not have been given an office in the AFS while other students and student groups did not occupied similar offices?

We again found Prof. McAdoo hampering the HSO in its pursuit toward the general emancipation of Blacks when he once more brought the everlasting accusation of favoritism at our request for a course on the Haitian Revolution of 1803, the first black revolution of the Americas, a topic every serious black scholar should be extremely well versed on.

At that time, we would seriously begin to question Mr. McAdoo's ability to teach, at least in a black studies department, were it not for our firm convictions of this professor's malicious intents.

Later, in a general meet-

ing of the black community called by the chairman AFS Program, Professor Amiri Baraka, we found none other than McAdoo himself sitting in as impartial mediator while adroitly trying to manipulate his audience against the HSO and its requests. Fortunately, this time, the villain got caught red-handed in the act, by the numerous watchful HSO members present at this meeting to shed much needed light over McAdoo's lies, and expose him as, underground destabilizer of the HSO.

Ever since then, we had not heard of the instigator, but were convinced that he would reappear and indeed he has. In the last issue of the Voice, we had an editorial questioning the current activities of the black radi-

cals of the 1960's who in our opinion have tended to take their acquisitions for granted while the actual situation of black people in the United States is in complete deterioration. This intervention of the HSO seems to have very much displeased Mr. McAdoo, who is himself an ex-combatant, who really has not done much for the past decade and felt that this assertion of the Voice was personally directed at him. He replied, and we quote "I read one paper on campus, it's not a white newspaper and it shall remain nameless and I heard some comments by people associated with the paper who said that black radicals have betrayed radicalism, that they are comfortable professors in Universities and so on and so forth, and this is by people who have never done anything, people who use the word radical for example when the word radical does not mean anything. You're either a radical student, a radical lawyer, doctor, carpenter, plumber, etc., you're a radical something but these people are nothing. They have never done anything and yet they use that term."

To once more shed much needed light over McAdoo's lies, we will make it clear that all of this is nowhere mentioned in that so controversial editorial nor have any of us ever spoken to or made any statements in the presence of McAdoo. We never said, as he points out, that black radicals have betrayed radicalism and to extract this from our editorial clearly shown either malevolent intent or sheer ignorance on the part of our dear professor. In addition, we would like Mr. McAdoo to be aware that contrary to his statements at the rally of March 4th that we have never pretended to be more radical than anyone else nor at all claim to be radical. What we will claim though is that Mr. McAdoo's and many other individuals' indignation towards the HSO is proof enough that we are indeed doing something and apparently something which gravely disturbs all of them

In pursuing Mr. McAdoo's rather lengthy list of radicals, we would like to call his attention to the fact that if one is not extremely careful he could easily become a radical collaborator making him radical merchandise and thus radical traitor. ■

The Dube Affair

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Sciences, several faculty members in that Department blocked him from doing so. But the question of who Professor Troen is takes on different meaning if you are Black and South African. Professor Troen, it turns out, has close ties with the government of South Africa. He does in fact make several trips a year between Israel and South Africa. He therefore could not help but be aware then of the importance of the name Dube on the African continent and particularly in South Africa. Professor Dube of African Studies is the nephew of John L. Dube, one of the original founders of the African National Congress (ANC)*. As a spokesman for ANC, Professor Dube is directly involved in efforts to liberate his people. ANC is in fact the main arm of the liberation struggle in behalf of oppressed blacks in South Africa. In addition there is Dube Airport in Soweto, the most famous of South Africa's restricted Black Bantustan homelands. Professor Troen then could not help but know who Professor Dube is and the significance of his name in the liberation struggle of Africa. If issues are seen in this way it can more clearly be understood why his third-hand attack upon Professor Dube as well as ongoing attempts to get Professor Dube dismissed

from the University and possibly the United States must be opposed by the black community. Professor Dube has in addition served up to four years in prison in South Africa, been tortured by his captors, and has his actions monitored by the South African government. From this perspective one must wonder who is being insensitive in the present situation. Many in the Stony Brook community have acted as if these are irrelevant considerations; but how can this be so if one has real concern about humanity and justice for all racial groups?

On September 12 at its first meeting of the new school year, the University Senate's hottest agenda item was the Dube controversy and its implications for the important concept of academic freedom. The Senate voted 54 to 14 supporting the view that Professor Dube had not stepped beyond the bounds of academic freedom and abused his position as a teacher. The debate that accompanied the vote was however more disturbing. In it Professor Levine, Chairman of the English Department, charged flatly that Professor Dube was using his position to propagandize the Soviet line on Israel and nothing more. Others from throughout the University expressed their legitimate concerns as Jews about any association of

Zionism and racism, but it was made clear that increasingly both Professor Dube and the Africana Studies Program were viewed as anti-Semitic strong holds. In social terms it is not clear to me why anyone would want to force a vote in the University Senate over an issue of racism that involved two groups that themselves have been among history's most racially discriminated against. Such a spectacle was certainly not welcomed by Africana Studies, but from the very start of the controversy Africana Studies has had very little if any control over the direction events have taken. ■

THE WHITE POWER STEPS UP ITS ATTACK AGAINST THE HSO



Gunning in collusion with a band of Uncle Toms (Conzes) invades HSO meeting and illegally declares HSO Executive disbanded.

On Thursday, March 5th, 1987, Marc Gunning, the President of the Student Polity, accompanied by 5 of his acolytes, presented themselves in the HSO meeting as representatives of the Polity Senate without any form of notice to the executive body. The one and the only representative of the HSO - one said Dalie Colas, the accomplice of Gunning and at the same time his personal translator, presented a motion to conduct the rest of the meeting in English.

This motion we find was seconded by none other than Gunning himself. When the Executive rejected this motion, Gunning made it clear that he had come to override the Executive. With the Chairperson's refusal to continue the meeting in such a context, Gunning arbitrarily declared the HSO Executive disbanded and commanded his subjects to now hold new elections. He then marched out of the room with his followers religiously trailing after him.

As we have always made it very clear, we reject all such racist tendencies orchestrated by whomever and by any means necessary, the duly elected executive body will terminate its mandate.

POWERM

For what does it matter to the ship
Which shore awaits them
Insensitively it sails along
With both white slaver and enslaved.

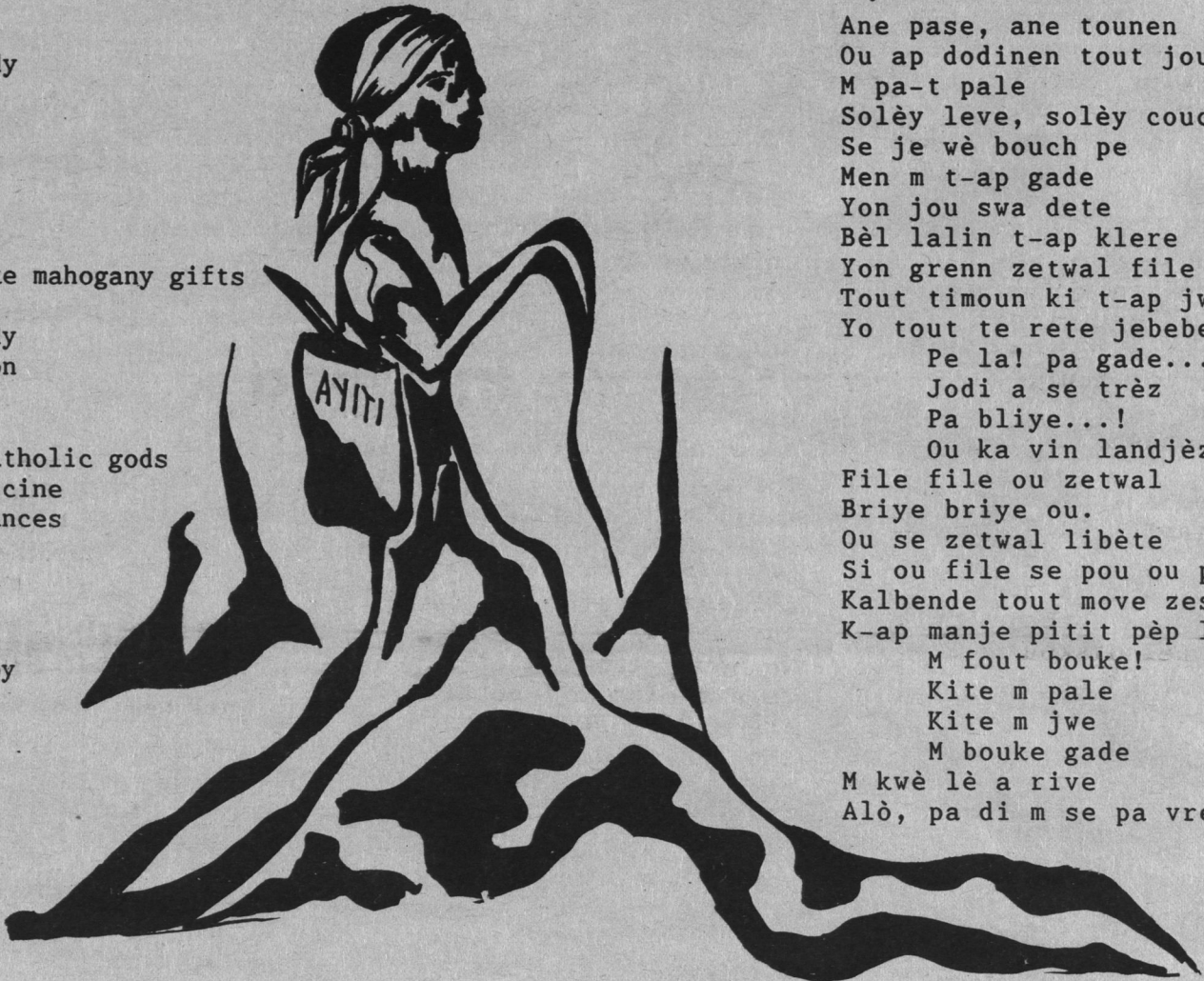


Nou prale mare lwa Petro
Hi, hi,
Jan Petro, chèn ki chèn
Li kase li
Ki dirè se kòd

Haiti

by Amina Baraka

black sugar-cane Lady
Papa Doc wa'nt your daddy
he bled your children
chased them from home
bathed in their blood
sucked their breath
made them eat dirt
drank their brain
plucked thei hair to make mahogany gifts
Voodoo Woman
Papa Doc wa'nt your daddy
& Baby Doc ain't your son
he steals your spirit
to blind your idols
turns your roots into catholic gods
puts poison in your medicine
sticks knives in your dances
to cut your throats
dark coffee, copper girl
Creole tongue
Toussaint's child
Africa's independent baby
unearth your seeds
spit in Duvalier's mouth
dissect his body
scatter his bones
plow-up your tears
fertilize your weapons
call on your War Gods
& take your High Ground
to Freedom



M T'Ap Gade

by James Eustache

Ane pase, ane tounen
Ou ap dodinen tout jounen
M pa-t pale
Solèy leve, solèy couche
Se je wè bouch pe
Men m t-ap gade
Yon jou swa dete
Bèl lalin t-ap klere
Yon grenn zetwal file
Tout timoun ki t-ap jwe
Yo tout te rete jebebe
Pe la! pa gade...!
Jodi a se trèz
Pa bliye...!
Ou ka vin landjèz
File file ou zetwal
Briye briye ou.
Ou se zetwal libète
Si ou file se pou ou pote klète,
Kalbende tout move zespri
K-ap manje pitit pèp la tou kri
M fout bouke!
Kite m pale
Kite m jwe
M bouke gade
M kwè lè a rive
Alò, pa di m se pa vre.

By The Way

by Rosine Ferdinand

I walked the valleys, barefoot
Looking for a better way to live
I looked so hard
I became blind
My eyes have been burnt out by the hot sun
I walked so far I forgot where I started from
The road was hard

There I saw you
There you pretended not to know me
There you did not understand
There you sold me
There you felt no shame
There you clapped

you chanted
you danced
you followed

Your masters--
Directed you to kill me
There you obeyed
you followed
you danced
you chanted
you clapped



Stop!Stop!Stop!
Look!Look!Look!
Around!
Stop look around
It is not what you see
It is not what you want to see
It is what they want you to see
Wash out your eyes
Wash out your brain
You chose to wash your hands of all this

Wait!Wait!Wait!
Too late
Wait it is too late
To wash your hands
You have sold me
You have tried to kill me

Careful!Careful!Careful!
Think!Think!Think!
Be careful, think!
The hands you used to sell me
The hands you used to clap
By the way...
Might be the same hands that will be used
TO STAB YOU IN THE BACK!

By the way...

I WILL NEVER DIE!



Ti Pye Zoranj

by Fernand Ph-Auguste

Lè nou bezwen reflechi
Lèn bezwen rele anmwe
Griyen dann fè bon lanmou
Se anba ti pye zoranj

Vye paròl kolon franse
Nou bliye natif natal
Nou plante nan lakou a
Ki tounen on ti pye zoranj
La pli pate janm tonbe
Solèy pate vle leve
Ti pye zoranj pa mouri
Li grandi li fleri
Jiskaske l donnen

Kolon, reprezantan kolon
Pran ti moun yo ak kout baton
Di ti moun yo gen madichon
Pou lombraj ti pye zoranj
Yo pran fè l sèvi tochon
Ti pye zoranj pa mouri
Li grandi li fleri
Jiskaske l donnen

Pye zoranj pran fè zoranj
Se yon veritab dezòd
Nwa franse ki tap fè bròd
Tout te vle vin a la mòd
Anba lombray pye zoranj
Pwezi teyat bèl diskou
Di kreyol mèsè bokou
Ou grandi ou fleri
Jiskaske ou grandi

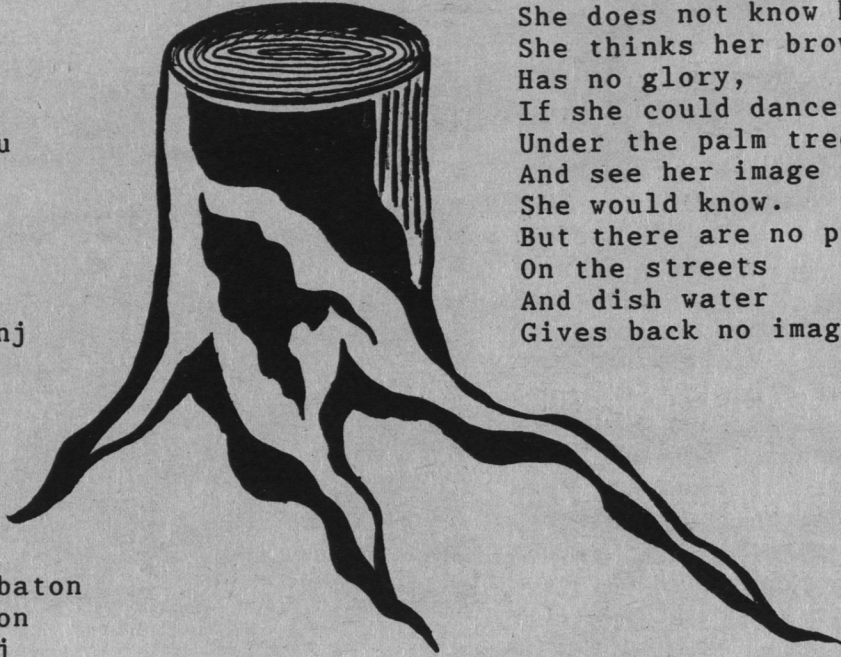
Kreyòl di m fè yon ti chante
Di ti moun yo tanpri souple
Mém si nou wè l byen kolte
Nan tout inivèsite
Se pou pèp la lap rete
Se pou sa l toujou lite
Se pou sa l li pa janm mouri
Li grandi li fleri
Jiskaske li donnen

Does anyone care?

by Roselyne Agnant

As I lay in bed the anxiety frets
My heartbeat never ceases to rest
Why must we break apart before the day of love
Wishing for a flower
Not hoping for a tower
A thought would be mighty higher
As the Day of love approaches dawn
Is it so wrong to dream of a love song
There is no need to fret
For the world has gone to rest
Tomorrow is the day of love
Will I get a rose
A rose to match my prose
Does anyone care

DOES ANYONE CARE...



Bathe Me In Blood

All those fearful manipulating
White hands
They're breaking us like limbs
From trees
And carving Europe on our
African masks
And making puppets.
No power can stay the MOJO
When the OBI is purple
And the VOODOO is green
And SHANGO is whispering,
BATHE ME IN BLOOD
I AM NOT CLEAN

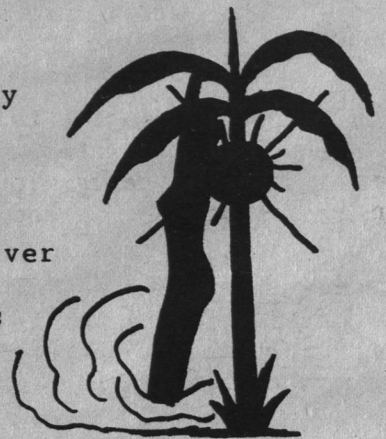
by H. Dumas



No Images

by W. Cuny

She does not know her beauty
She thinks her brown body
Has no glory,
If she could dance naked,
Under the palm trees
And see her image in the river
She would know.
But there are no palm trees
On the streets
And dish water
Gives back no images.



Forward The Revolution

by Delcasse Joseph

Young and old
The feeble and the proud
Spirit of the dead
Come forward
For I am on my revolutionary bed

If the night should fall
It might crack my skull
With no pain at all
But the revolution is beyond all
And can never be rendered null

La Solitude

by Rosine Ferdinand

Je me souviens de cette journée
Où un matin
Sur le boulevard,
Je t'ai rencontré
Par hasard.
Tu étais seul à regarder le ciel,
A admirer le temps
Et à pleurer ton sort.

Tu étais là et je t'attendais
Quand vint la nuit,
Les étoiles s'allumaient une à une
Et je portais mes plainte à la lune,
Tu n'étais plus là ...
Et je suis seule avec ton souvenir.

Sainement

This morning my heart is bursting with youth,
seething with violence.
My cheek resting against the freshness
of the dawn,
Swearing an eternal scorn for European refinements,
I wish henceforth to celebrate:
revolutions, shootings and massacres
the sound of coco-macaque on black shoulders,
the roar of the lambi, the mystic sensuality of vaudou;
to celebrate in a delirium three times
lyrical and religious
To strip myself of all classical finery
and stand up naked, savage
and very much a descendant of slaves,
To sing with a new voice the 'de profundis'
of rotting civilizations.

by Philippe Toby Marcelin



HSO TENUA

The Dube Affair Is Far From Over

It seems that the message has finally gotten through to the Stony Brook Minority Community, that there is only one way to make acquisitions in this so wretched society, the blacks radicals know it very well, through the proper mobilization of your forces and long and enduring profound struggles.

Under the supervision of Professor Amiri Baraka of the Africana Studies Program a mass demonstration was staged on Wednesday March 4th in front of the administration building to air the unanimous discontent at John Marburger, University President, and the entire SUNY system's academic lynch

ing of eminent Professor Ernest Dube. Present at this demonstration were representatives from all of the Black student groups, many Progressive white student groups, and among the Faculty were Professor Baraka as M.C., Professor Leslie Owens, Professor William McAdoo, Professor June Jordan, and to top it all off Professor Dube himself. As the crowd continued to augment, one could not help but acknowledge the increasing numbers of our friends in Brown, the frustrated and mentally handicapped subjects of Public Safety. These goons stood steadfast in front of the administration, devoid of all emotion and swinging



their bully sticks, their only source of prowess.

As master of ceremonies, Professor Baraka's vibrant and oratory interventions kept the crowd quite heated, despite the rather cold temperature. As usual Professor Owens did not fail to bring some yet unshed light over the matter, and also as usual Professor McAdoo did not fail to touch upon the HSO, directing some comments to those groups pretending to be more radical than anyone else. Then in a most scholarly distinguished fashion, Professor Dube took the stand to first of all thank all present for fighting on his behalf and to

stone Marburger for his demonstrated cowardly behavior, assuring him that the battle is far from over and that time will in no way weather down this experienced liberation fighter.

The HSO was present and did not fail to once more declare its UNCONDITIONAL support to Professor Dube on whatever battleground the issue be brought and to reaffirm its determination to denounce from within our midst all the "babilons" who have no other goal but the mitigation and eventual destabilization of OUR fight toward the emancipation and complete rehabilitation of Black People.



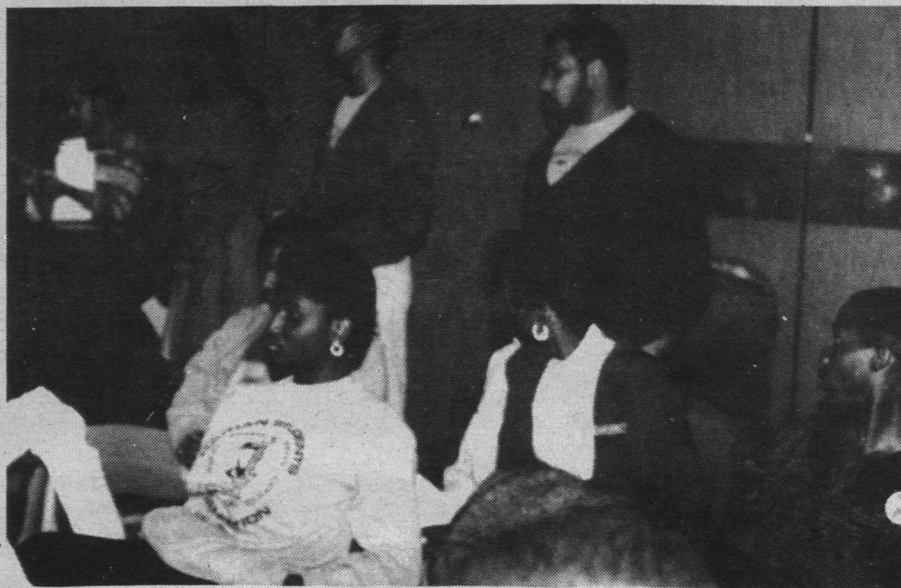
PAN AFRICAN MEETING

Continued from Page 4

granting Dube tenureship.

Amongst the students, there were suggestions to send a letter to Wharton, and even a demonstration at his new place of employment

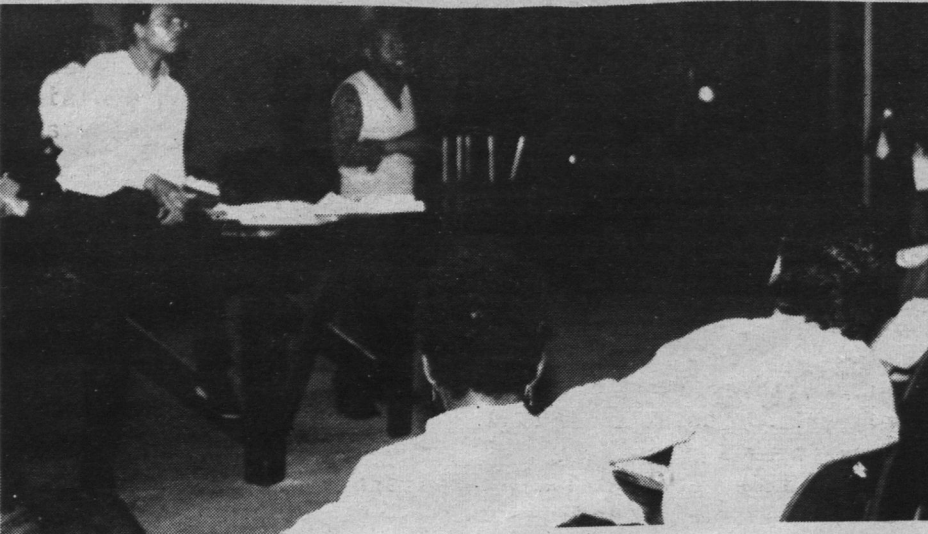
An individual plans to contact Gil Noble to come to Stony Brook to address the situation in hopes of attracting more coverage. AASO has already begun planning a



debate similar to the one Baraka had proposed.

All in all, the results of this meeting look promising. The first Teach-in

has been scheduled for Tuesday March 24th and the rally which took place on Wednesday, March 4th was a success. ■



H.S.O. ALASSO!

La Crise du H.S.O.

Le HSO traverse actuellement une crise peut être la plus sérieuse de sa jeune histoire. Rares sont ceux qui comprennent exactement ce qui arrive brusquement cette année au club, bien que chacun a sa petite histoire, plus souvent tellement simpliste que l'auteur lui-même en semble peu convaincu. Pour bien comprendre la crise, remontons à l'an dernier et plus précisément à l'été de 1985. Un petit groupe d'Haitiens s'étaient réunis et ont décidé de donner une orientation, du prestige et une ligne d'action à ce club qui n'allait nulle part et qui n'avait pour mission pendant toute l'année que de réaliser deux grandes activités : le Haitian day et le Haitian Weekend. Le HSO était l'enfant pauvre du Campus, la cible de tous depuis la plus petite organisation jusqu'aux grandes instances administratives de l'Université: Public Safety, Health Environment, Residence Hall, Student Affairs, etc.

Ce petit groupe, dès le premier semestre a très bien travaillé et dans le meilleur intérêt de l'Organisation. La recette était simple: réplique systématique à tous ce qui voulaient nous marcher sur les pieds. En plus de L'Haitian Day et de l'Haitian Weekend, nous avons réalisé diverses autres activités aussi bien académiques que sociales et culturelles. Coup sur coup nous avons mis sur pied une bibliothèque avec les meilleurs livres français, anglais et créoles concernant notre pays, un journal, le HSO Voice qui n'a connu que du succès depuis et une série de conférences. Nous avons aussi mis sur pied avec plus ou moins de succès des séances d'études, un programme d'échanges entre étudiant et même un projet de tutoring.

Le départ a été fulgurant, dès le début de l'Automne 85 le nouveau HSO s'est fait sentir quand on a été chassé sans raison apparente du Unity Cultural Center. On a insisté dans nos réunions pour ne pas avaler cette pillule. On a trainé cette affaire jusqu'à la porte de

Emile Adams, maître sacré du Cultural Center. Au mécontentement général, on a profité pour dénoncer la structure anémique qui compromettait sérieusement l'avenir de ce centre culturel, aujourd'hui, le temps a prouvé que nous avions raison. Un journaliste du fameux Blackworld a eu la malencontreuse idée d'écrire un article sur le AIDS et n'a pas cru bon de ménager sa touche sur les Haitiens. La réponse ne s'est pas faite attendre et quand la journaliste s'est présentée au club pour défendre son point, nous avons réalisé combien qu'on était devenu solidaire. La galvanisation était faite, la seule pièce qui vraiment nous manquait, le reste, tous ensemble on en a fait qu'une bouchée. Quelques jours plus tard le dernier coup de balai était donné à notre club, le coup de grâce était porté à cette tendance de nombre d'entre nous à nous exprimer en anglais. Notre club était devenu authentique et très avant-gardiste. On avait du vent dans les voiles. Nos problèmes cependant ne cessaient d'augmenter. Après que nous fûmes chassés du Fireside Lounge et ridiculisés par Emile Adams dans la recherche d'un local où établir nos pénates, nous avons eu la chance de croiser sur notre chemin le Dr Lesly Owens, un brillant intellectuel, avant-gardiste et progressiste. Dans les décombres de nos contradictions et de nos erreurs, il a vite compris la profondeur de nos aspirations et dépassant les petites mesquineries, il nous a tendu la main, une main franche et honnête même quand nous étions, de par nos fluctuations, dans le sillage des chemins douteux. la cause du noir tout entier n'oubliera pas son nom de sitôt.

Ceux qui jusque là ont dirigé à si bon port notre bateau, dans la tempête et l'ouragan avaient pour noms: Frantz Foureau, Joseph Delcasse, James Eustache, Donald Guerrier, Eddy Philippe Dahoud Andre et Fernand Philippe-Auguste, Rosine Ferdinand, et bien sûr tous les marins membres, à bord du HSO qui, nous tous

aurions juré, était parti pour la gloire. Mais hélas c'était sans compter sur les forces du mal, la puissance de l'adversaire et la faiblesse de nombre d'entre nous souffrant de déficience acquise par plus de trois siècles d'esclavage.

Dès la fin de la session du Pritemps 86, un mouvement de dissension s'est manifesté par un petit groupe qui se réclamait du "G and H" s'opposant au reste du club vivant en majorité au "stage". De ce groupe, on retrouve aujourd'hui Teddy Palominaud, individu qui ne s'est jamais réellement impliqué dans le club que dans le cadre de ces actions de destabilisation. Après avoir depuis l'an dernier mené une campagne biaisée à la présidence, il a essuyé aux dernières élections une cinglante défaite. Elu le jour même comme "sport officer" il a lui-même remis sa démission quelques jours plus tard, déclarant qu'il n'avait pas de temps pour des fonctions secondaires. Pourtant il a trouvé assez de temps aujourd'hui pour se trainer dans les couloirs du Polity Student Office quémander du pouvoir à ces blancs réactionnaires, ennemis jurés du HSO quitte à leur vendre ce que nous avons de plus chère et de plus sacrée: notre aspiration nègre et notre attachement à notre culture haitienne.

Il y a un deuxième groupe, arborant le douloureux et historique drapeau de couleur représentatif symbolique de l'ancienne bourgeoisie haitienne, composé en majorité de filles, il a vite fait de s'opposer à l'orientation populaire et culturellement haitienne du club. Rapidement, elles ont joint le rang du public Safety qui commençaient à s'inquiéter des menées anti-impérialistes du club et qui amorçait déjà sa campagne d'harcèlement contre les actifs du club. Menant une campagne ouverte contre notre participation à une manifestation de soutien au peuple haitien, ces énergumènes ayant pour chef de file Nadine Rock et Pascale Delain ont eu l'audace de déclarer en public qu'elles

ne se sentent nullement obligées de soutenir ce peuple ignorant aveugle et sauvage qui ne sait même pas ce qui est dans leur propre intérêt. Rien ne nous étonne vraiment dans ces attitudes quand on regarde l'origine de ces gens qui sont fières d'exhiber leur bâtardise preuve de reconnaissance de leur couleur pale. Elles sont filles d'officiers haut-gradés des forces de Duvalier, ils roulent en Mercedes et fréquentent les meilleurs établissements sous le dos de ce peuple ignorant, maltraité et croupissant dans la faim et la misère. Si un déchoukaj doit se faire, il ne se fera que dans cette direction, avis en ce sens est donné clairement à tous ceux qui pensent récupérer les slogans populaires et anti-Duvalériens pour camoufler leurs alliances douteuses.



Pascale DeLain

Ce petit groupe n'ayant pas trouvé un terrain propice pour donner libre cours à leurs besoins de débauches caractéristique essentielle de la bourgeoisie haitienne, nous en veut a mort. Il nous reproche d'avoir assaini l'espace et le champs de nos loisirs, d'avoir éloigné de nous la drogue et la sodomisation. A ce titre nous sommes fiers d'être très loin d'eux et nous souhaitons ardemment y rester tant qu'ils n'auront pas changé.

Il y a enfin un troisième groupe, le plus important, puis qu'ils sont à la base de ce déchirement. Ils ont leur tête Frantz Foureau le progressiste allié de Gunning, Donald Guerrier, l'intègre amasseur de signatures, Chantale Ismé, après Dalie Colas, experte en motions ridicules. Précisons que ces gens là l'année dernière étaient à la tête du

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Academic Freedom

Continued from Page 2

of AIDS. The phenomenon is the same for the Zaireans in the Belgian and French University hospitals. How many times have we directly confronted the question of the biological inferiority of the intelligence of the Black man? Regardless of these deviations, which we shall never cease to combat. We of the HSO believe that to overlook this right of academic freedom would be even more detrimental to the oppressed, be they Blacks or Jews, who then would not even have a forum where they would defend themselves against these accusations. We have also learned over our enduring years of struggle to, whatever the circumstances, not allow ourselves to depart from our liberties. There is always the possibility for the

rectification of libel in a democratic context. Then, let us proceed with the right to teach and to publish without any form of restriction.

Today, Dr. Ernest Dube, a black, South African, member of the ANC, from the country which today symbolizes all the dimensions of human oppression manifested against the black race is in the obligation of claiming, very loudly at that, this right to academic freedom. How many times has he, himself, the entire black race, and all the oppressed of world, been the victims of the application and the utilization of this right. Whatever it imports, this liberty we want it, for, from our analysis, it is by far more useful than harmful.

BLACK PRESS

Continued from Page 3

William McAdoo, who defying the intelligence, the common sense, and the knowledge of an entire university, declares most seriously and we cite: "I am very, very happy with some of the new developments of Black World" That, was quite frankly too much. Is there a conspiracy to entertain mediocrity? While we of the HSO think that our professors in the AFS would be fidgeting in their seats for not being able to intervene in this newspaper, strictly a student-business, to restore the black representation on the campus campus find one, glorifying this disgusting scrap.

We do not make ourselves any illusions. These plain and simple truths will once more attract nuisances to

our organization, but we will never bow down before our duties. We have at no time tried to spare whatever susceptibility, as for our brutal and blunt methods, we could care less, if these attitudes and verbal discharges be the only way to move these people to do something. We, of the HSO, are not looking for anything for ourselves. We are not carrying on any campaign of sympathy toward anyone. Black World is an affair which concerns blacks, it is our utmost right to defend, and this with ardent fervor, the misrepresentation done to our community, whatever the irritation to all the pernicious demagogues. ■

H.S.O. CRISIS ...

Continued from Page 6

club, the great majority of which was living in Stage XII. From this group, today we find Teddy Palominaud, an individual who never really involved himself in the club except in the framework of his acts of destabilization. After having, since the past year, carried out a hopeless campaign for the presidency, he suffered at the last election, a most bitter defeat. Elected on that same day to the post of Sports Officer, he never occupied this post, delivering his resignation two weeks later, he declared that he wanted no less than the function of president, and that he would have no time for secondary positions while today he has found enough time to drag himself to the Polity senate to beg for power from these reactionary whites, even at the risk of selling them what we hold most dear and sacred: Our black aspiration and our attachment to our Haitian culture.

There is a second group, flaunting the distressing

Concentrated in their small group, these quickly joined the ranks of Public Safety which was seriously beginning to worry about the anti-imperialist tendencies of the club and had already envisioned its strategy of harassment. Leading an overt campaign against our participation in a demonstration to support the Haitian people, these energumens with Pascale De Lain and Nadine Rock as band

leaders, had the audacity to publicly declare that they in no way felt the obligation to support these ignorant and blind people who do not even know what is in their best interests. Nothing in these attitudes really surprise us when we look at the origin of these people who are proud to exhibit their bastardy, evidence of the acknowledgement of their light complexion, they are the daughters of top ranking officials of Duvalier's forces. They go around in Mercedes luxury cars and frequent the best establishments while sitting on the backs of this ignorant and mistreated people stagnating in hunger and misery.

This small group, having not found propitious ground to freely enact their incitement to vice, another essential characteristic of the haitian bourgeoisie, are dead set against us. They reproach us of having purged the space and the sphere of our leisure and of having distanced ourselves from drugs and sodomy. Of these we are proud to be far from, and hope to fervently stay so.

historical concept of "light complexion", symbolic characteristic of the haitian bourgeoisie. Composed in majority of women, these wasted no time in opposing the popular and culturally haitian orientation of the club.

There is finally a third

group, the most important, since they are at the bottom of this separation. Having at their head Frantz Foureaux, progressive ally of Gunning, Donald Guerrier, righteous collector of signatures, and Chantal Isme, expert in ridiculous motions, of course second to Dalie Colas. Let us precise that last year these people were heading the club, we were there with them, working without ever supporting dishonest and destabilizing revendications. Frantz Foureaux, is his memory so short that he has already forgotten the general body meeting in the SBS just last year when the whole club was accusing him of being a dictator, which caused him to remove himself, frustrated and to act only in the shadows? This very same evening, has Yvon Magny forgotten that that marked the third time he was publicly accused of being a traitor by most of the organization, in regard to his activities in Black World at the detriment of the HSO? Today again in this vast operation of destruction, he has but confirmed what few still doubted. Again, has Donald Guerrier forgotten that it was at this same meeting that he began a physical altercation with none other than our then secretary Eddy Phillipe, an individual reputed for his calmness and wisdom? All of this to refute the hare-brained presentation of Donald in which he spoke of the deterioration of the situation of the club, and this only at the beginning of the first

semester.

Frantz Foureaux, president of the HSO last year was publicly accused of being a dictator for having taken initiatives, contacts, in the name of the club without consulting the executive body (not to mention votes taken under motion). Disappointed, he made the entire executive, who for the majority supported him, aware of his intention to withdraw from the club, he proposed most of us to do the same and to watch the club deteriorate only to show these people that without us they could not do anything. Convinced of the validity of his reasoning, we were altogether opposed to this trivial initiative without even trying to amicably convince him to change his opinion. He has done exactly what he proposed to us and in this was followed by Donald Guerrier who until today is tending to his dirty jobs.

This group went from frustration to frustration remarking that thanks to a tight control of our budget-\$2600, we succeeded in making the club function and in a very positive manner, our contacts with other high schools and universities were becoming more and more frequent. They have undertaken the gruesome task of destroying the club by allying themselves to all those who could have been opposing and God only knows how many there are. No one was ruled out, from Public Safety all the way to the racist Gunning in passing by certain

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JEWISH PRESS ...

Continued from Page 1

which reproached him of having lacked courage and being accomodative toward Dube.

We of the HSO, at the risk of once more being repudiated by these blacks who prefer to pain fully endure blows from the adversary in the name of some innate sense and stimulated by

peace, will expose to the light of day, this politic of a certain Jewish community displayed in the Jewish Press.

It is granted that the black community, the notion of justice, and academic freedom, will not stop these people who are convin-

ced that all that matters is to teach a lesson to all those who call for denuncia-tion, in the name of anti-semitism at the risk of harming in passing the black community (negligible in their eyes), justice, and academic freedom. Beware! To all those who think that

the struggle might be simple The problem of apartheid could never be resolved, for us of the HSO, through demonstrations, boycotts, bumper stickers and buttons, but only through a profound struggle inseperable from the problematic of the international interests.

JEWISH PRESS • Friday, February 27, 1987

Congratulations to THE JEWISH PRESS, which took the lead, through this column, in the fight to maintain academic honesty and integrity by rejecting the claim for tenure of Ernest F. Dube, a local representative of the African National Congress, who taught in his classroom at the Stony Brook University of the State University of New York that Zionism was racism. Not only that, but Dube chose to equate Zionism and Nazism, and that was done in a course that was supposedly concerned with the subject of racism in politics in the U.S. The case was kept alive by references to it in this column published in THE JEWISH PRESS and by the interest stimulated from that in other media. Those who hoped that the entire case would soon be forgotten and that Dube could quietly be given tenure without further notice were sadly mistaken. That became impossible because of the constant references to the case in THE JEWISH PRESS.

Those within the Jewish community who favored appeasement or "quiet diplomacy" tried to bury this case by a conspiracy of silence which would have kept the masses of Jews ignorant. The Jewish defense organizations hoped that public notice of the case would cease, and that it might be possible to compromise with evil. When a few brave individuals like Rabbi Arthur Seltzer refused to accept such a resolution of the matter by silence, there was a refusal by the Jewish

defense organizations and the administration of the university to face the moral dilemma, and leaders like Rabbi Seltzer became subject to fierce attacks. It is hard to face the fact that the greatest obstacle to an early decision in this case came from the willingness of the employees of the Jewish organizations to search for a so-called compromise solution that would have permitted Dube to continue perverting his classroom into a propoganda machine. Their constant effort to avoid facing up to the moral dilemma encouraged the State University of New York (SUNY) authorities to believe that they might be able to settle the matter by a reprimand or some such device. I believe that my expression of outrage when that possibility was mentioned to me was of the utmost importance in preventing such a travesty. Nevertheless it cannot be ignored that the authorities of SUNY repeatedly demonstrated lack of courage and leadership at a critical moment. Dr. John H. Marburger showed complete incapacity as the head of the Stony Brook branch of the State University, and, if anything, he exacerbated the situation by continually avoiding forthright action. Some of the faculty members at Stony Brook, and particularly some of the Jewish faculty and the local Hillel director, were especially pusillanimous and refused to serve a useful purpose in this matter. They looked for every possible excuse, no matter how implausible, specious and

biased, to avoid facing the realities of the Dube affair.

The Dube affair is not at an end. The decision of Chancellor Clifton R. Wharton, Jr., leaves many avenues open to Dube. Nevertheless it reveals the tip of the iceberg of the open anti-Semitism that has been allowed to sprout and, encouraged by inaction, to flourish on campuses throughout this country. The mere fact that men like John H. Marburger, who lacked the courage to act properly and decisively, remain in positions of authority, and that others like Alice Chandler at New Paltz and Harold Proshansky at the CUNY Graduate Center continue in the administration, is a scandal. Either through evil intent, cowardice or incompetence, they do nothing to protect the sacred halls of academe from prejudice. Their inaction in the face of anti-Semitism, or their support of prejudice and bias, as in the case of Alice Chandler, remains an encouragement to still other bigots. Clifton R. Wharton, Jr., himself did not take any effective action until two days before his own resignation from the leadership at the State University, despite the clear evidence that was placed before him in the Dube case. Instead he did everything possible over the last year to avoid taking action. Not only that, but when Clifton R. Wharton, Jr., finally did take action, he left a giant loophole in his decision, that would permit Dube to continue teaching within the SUNY system. While denying

Dube tenure at Stony Brook, Wharton added that Dube would be allowed to remain within the SUNY system, if another one of the sixty-four colleges of the system was to provide him a "continuing position." Rest assured that determined efforts will be made to secure such a tenured position for Ernest F. Dube, and that there are many within the administration of the university who will cooperate in that effort.

The Dube affair is far from over, but the evidence leads to a single conclusion. A firm, unyielding, public position on behalf of justice will eventually win, even if it takes years, provided that the opposition of those who prefer quiet diplomacy or appeasement can be countered. It was in mid-1983 when the Dube affair burst upon the public stage. The first reaction by all concerned was recognition that such behavior could not be tolerated, but appeasement soon became the dominant voice. From that moment to the present, everything was done by Dube's supporters, and some Jewish organizations, to remove the issue from the spotlight of publicity. In quiet, and away from public sight and concerns, they felt that the issue could have been allowed to pass into oblivion with tenure being granted to Dube to permit him to continue teaching the vile doctrine that "Zionism is racism." Only the efforts of Rabbi Arthur Seltzer, in conjunction with the continuing attention in this column afforded to the Dube affair, kept the issue

alive.

It is essential that the American Jewish community learn to appreciate the value of steadfastness in defense of Jewish rights. Constant vigilance against the purveyors of prejudice and hatred is an absolute requirement. The slightest hesitation or relaxation of one's vigilance can give the bigots an advantage. In the Dube affair, there were a great many in the Jewish establishment who advised that it was not wise to make an issue of the case because it involved still another Black-Jewish confrontation. There were also those who said that it was a minor matter, involving only an attitude towards Zionism by the extreme Left that might not reflect true anti-Semitism. Finally, there were those who said that making a public issue of this case, publicity was being given to the ideas of the bigots. All of these arguments, as well as the belief that academic freedom as a doctrine allows a teacher to say virtually anything, are spurious. The only possible and effective action, however, was an open struggle against bigotry that would serve as a warning to all future purveyors of anti-Semitism. Jewish defense does not, in the final analysis, depend upon those who are weak of heart. Conveying that message to public officials is very important. It is a message that will also be heard throughout the ranks of the vicious bigots.

Once again, congratulations are due THE JEWISH PRESS, which was prepared to keep this issue before the public, despite the complaints of those who felt that it would have been better to brush the entire matter under the rug.

HSO-CSO

This period of critical crisis which we are going through has allowed us to sharpen our ideas about who our friends are, who has been wanting to see the end of us, all the while hypo-

critically extending us their hands, and finally, the true significance of this Unity on which so much breath has been expended.

Since the beginning of the crisis, the executive of the

HSO has been following all reactions with unremitting attention. We have been able to appreciate the sense of ethics of many, mostly in the Black community, we have above all observed, from afar, the fragile complacency with which many groups were carrying on relations with the dissidents. We were most preoccupied with the atti-

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Northwestern U. Upholds Denial of Tenure to Faculty Member Who Disrupted Speech

English professor calls decision a 'blatant political attack.' plans to sue university administration

A Northwestern University faculty member who stirred controversy when she disrupted a campus speech will not get tenure.

President Arnold R. Weber last week told the faculty member, Barbara C. Foley, that he supported the decision to the university provost, who had said Ms. Foley's behavior was unacceptable in a university setting.

Ms. Foley, an assistant professor of English, said she was disappointed but not surprised by the decision. She said she would file suit against the university administration.

"It is entirely hypocritical for Arnold Weber to cover himself in the mantle of defending free speech and academic freedom," Ms. Foley said last week. "I consider this a blatant political attack and reprisal for my activities as a Marxist at Northwestern."

Reprimanded Last Year

The professor was reprimanded last year for her role in preventing a Nicaraguan rebel leader from speaking at a campus function. She asked the president to reconsider the denial of tenure, saying the provost had disregarded faculty recommendations and considered only the reprimand in reaching his decision.

The president disagreed with Ms. Foley and said in his 13-page letter that the provost had acted properly.

"It would be anomalous to ignore a severe transgression against a central value of the university when considering whether or not to confer on a candidate the institution's most prized status," Mr. Weber wrote.

Tenure was intended to protect the pursuit of truth, he said in the letter and not to "shield those who seek to abridge the freedom of others to speak and hear."

Several Northwestern faculty members expressed dismay at the president's decision.

"I have the same reaction as Barbara Foley-- I'm not surprised, but I'm disgust-

ed," said David Joravsky, a history professor and president of the local chapter of the American Association of University Professors.

Some professors and graduate students planned a demonstration to protest the denial.

Other professors supported Mr. Weber. "It's harsh but fair," said Daniel H. Garrison, an associate professor of classics. "I hope the message is sent that people should not interfere with the right to hear unpopular views."

The president's decision capped a two-year conflict on the campus.

In 1985, a faculty panel found Ms. Foley guilty of "grave professional misconduct" for her role in preventing Adolfo Calero, a former Contra leader, from speaking. Ms. Foley had urged the crowd to shout Mr. Calero off the stage, and he eventually left without giving his speech.

Rejected by Provost

A year later, several faculty groups approved Ms. Foley's tenure and promotion, but Provost Raymond W. Mack went against their recommendations. He said he agreed with the faculty group that had found her behavior unacceptable in a university setting.

Ms. Foley appealed the provost's decision to a faculty panel, which found in January that the university had not violated her academic freedom.

However, the group said Mr. Mack's actions cast doubt on the peer-review system (the Chronicle, January 28).

Ms. Foley has already filed a complaint of sex and racial discrimination with the Equal Employment Opportunity Commission, which has decided to investigate her charges.

Her contract at Northwestern expires in August. She said she would accept a job offer at Rutgers University at Newark.

Liz McMillen (The Chronicle of Higher Education, March 4, 1987)

A COMMENTARY FROM EDWARD HERNANDEZ-GARCIA

The Pope destroys Rev. Charles Curran's academic career at Catholic University of America for thinking clearly and expressing his beliefs on marriage, sexuality and morality within a Christian context. The president fires PATCO flight controllers for a strike over conditions now verified by the very strikebreakers hired to replace them. Clifton Wharton confirms his "Uncle Tom" role at the State University of New York by denying tenure to the gifted, but outspoken, black professor, Ernest Dube, who unfortunately chose to express his conclusions freely-- the very reason for the tenure system and the protection it is supposed to confer upon those who hold unpopular beliefs.

If Americans believe this is all coincidental, they had better re-examine their history. The leaders of the West have become narrow reactionaries, demanding mindless conformity from their positions of authority at the controls of church, state and university. Reasoned dissent is not to

be tolerated. Hitler would have been proud of Ronald Reagan, the pope and ironically, Wharton.

Where is our governor, Mario Cuomo, and his much vaunted talk of family and morality and high principles? Long Island will be the poorer if it loses Dube. It should not be tolerated, as a matter of principle, for a professor in an American university to be muzzled because a foreign guest did not care for his point of view. The pope may legally exercise jurisdiction over Catholic University, but a foreigner should certainly not influence the retention of faculty at public university in New York.

Dube's denial of tenure is nothing more than an intellectual "Howard Beach" and, horribly, for a black to administering this "coup de grace" is too uncomfortably akin to Jewish "police" of the Warsaw ghetto selecting their own for slaughter. Edward Hernandez-Garcia, Chairman Dept. of Engineering Science State University at Farmingdale

CSO-HSO

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tude of the Caribbean Students Org. and Mr. Wayne Blair, the president in particular. Knowing the fragility of CSO-HSO relations and in the midst of our internal problems, we thought about not allowing once more the deterioration of relations between these two organizations, whose innate relationship, as we have always said, surpasses brotherhood. It was in this context that we addressed the following letter to Mr. Blair.

Great was our dismay to have seen Dalie Colas and the racist Gunning with this letter, the original as evidence incriminating the HSO. We will say absolutely nothing on the subject but will leave it up to the Caribbean students themselves to tend to this matter, which reveals an enormous lack of ethics and responsibility on the part of a president, whatever animosity he may have had against the leaders of the HSO.

2/20/87

To the Caribbean Students Org.

For a long time, relations

between the Haitian Students Org. and the Caribbean Students Org. were completely deteriorated. Since the past two years though, great efforts has been expended on both sides to not only ameliorate the situation but to achieve true understanding between these two clubs, whose relationship should surpass brotherhood. Today, as we all know, the Haitian Students Org. is going through a crisis. We understand and thank the Caribbean Students Org. for its wishes to see an agreement reached between the two factions of the club. As an organization we ask that the Caribbean Students Org. acknowledge that until further notice, the executive body is the representative of the Haitian Students Org. and is not divided, it is the only speaker of the organization. All accords with the members of the club in the dissident faction as representatives of the Haitian Students Organization will be viewed with all proper implications in the eyes of the Haitian Students Org. executive.

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SCHOLASTICS AND THE BLACK LIBERATION STRUGGLE

by Delcasse Joseph

The fight for black liberation is not for the weak, nor is it without severe implications. For black students, some of the most pressing consequences are academic hardship, organizational destabilization and imminent conflict within the black community due to efforts to unmask all those who pretend to be supporting the cause (black liberation) while their actions state otherwise. The university setting in which we live is designed to create a working class, a single bolt in a large machine, a class of privileged slaves in a world built with the blood of slaves. In the fight for the liberation of an oppressed people it is essential to realize that the struggle at any level can not be carried out in strict adherence to the rules of the oppressor, and that the struggle makes demands which are not and

will never be incorporated as part of a university's curriculum, as is proven by the attempted lynching of Prof. Ernest Fred Dube.

The roots of revolutionary struggle is embedded deeply in the simplest and most carefree habits of one's daily life. For a student in a university setting the struggle to attain revolutionary ideological maturity, is amplified with every hour spent in a class which teaches the unbiased history of the world. To counteract this, many educational institutions follow a formula which defines a "balanced schedule" limiting him to only one field of study thereby making him unable to understand the world at large. The institutions which propagate this repressive measure do not hesitate to impose themselves or destroy whatever opposes them. This, ulti-

mately leads to the assimilation of hopeful revolutionaries into the corrupt power structure and the further enactment of other measures with the sole objective of annihilating the relentless 'true' revolutionaries. Though the variables of this equation, which makes a mockery of humanity, are revered, the true revolutionaries must surpass all demagogy, define random variables which constitute his life, and must never diverge from the cause "whatever the cost."

Upon entrance into the university, many are confronted with threats of double admission, taking courses without ever having been given the proper academic background, racism, or being pushed out to sleep on the grass due to the excessive greed of the administration; to name a few. These, though common happenings, represent the

immediate grievances which a revolutionary in a university will undoubtedly fight to overturn. To counteract this imminent insurrection, the administrators have adopted measures aimed at crippling the forces of re-education. The most effective of the dictatorial measures is the strict "balanced schedule" outlined by the university, which leaves no place to struggle for one's most basic human rights, which are constantly kept in check through curbing of academic freedom, economic oppression of the Africana Studies Program, the denial of tenure to Prof. E. F. Dube, and the racist intimidations of many professors and staff. Very often when all these petty repressive measures, compounded with reactionary ignorance on the part of many members of the community, fail to deroute the eye of the revolutionary storm, the university institutions, being a tentacle of imperialism, have resorted to direct harassment of the "undesirables" such as the HSO. ■

HSO CRISIS

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hypocrites of the CSO. This was our first surprise and it was not the last since these dishonest acts have not ceased to occur. After the classic blow of the puncturing of tires, two individuals having acquaintances in Public Safety had their tires punctured. They accused us without any hesitation. This provocation had not worked, a few hours later two tires from the club president's car were punctured and here again the two energumens responsible for this act arranged it so that we knew it was them, this time again the provocation did not work (although it doesn't hurt to wait). It is there that begins the participation of Frantz Foureau, Donald Guerrier and Dalie Colas, circumstantial allies in a vast campaign of defamation based solely on machinations, a high level of dishonesty which definitely comprises all possibility of entente, Frantz Foureau pretends that the leaders of the club have given money to Ben Dupuy to participate in a demonstration. Even though this accusation has not been uttered publicly, the executive body of the HSO declared that it has not given one cent in whatever form to Ben Dupuy, in

addition, the executive body declares that it has no contact with the A.U.H. or any other organization outside of those which have been declared and mentioned in the general body meetings. These tentatives to discredit based on intrigue and lies serve but to confirm what we always thought of A.S.E.T.A., this hotbed of haitian political jobbery of Brooklyn. As for Donald Guerrier, he has accepted the ignoble, vile and cowardly task of individual disparagement. Today, Gunning is scrutinizing the interactions in the club's budget (\$2600) because this sad individual has declared that a mismanagement of funds has been effectuated by the president and some of his collaborators which allowed them to purchase their cars. Surely hare-brained but above all dishonest and low, this individual still continues his lowly tasks of solicitation to all, through his lies and hypocrisy. Before the black community Frantz and Donald gave the semblance of having been against the initiative of allying themselves to whites of Polity and Public Safety, placing all the responsibility in the hands of Marx and Dalie, while in reality they are the true instiga-

tors.

What is saddest throughout all of this is that these people are conscious, knowing us and that with all the whites of the world, they will never be able to attain us. What can they gain from all of this? Nothing, nothing, absolutely nothing. A laceration, a division of the club. They brag about having the majority with them. How stupid,

they know very well that this majority doesn't exist, maybe against us but not with them and this they know even better than us. Our majority can be found in Haiti, in the countryside and the ghettos of the cities, in Africa and everywhere there are oppressed black people who do not accept to remain stagnating in their situation. ■

AT THE BOTTOM OF AIDS

by Oriol Eustache

It has been eight years since AIDS, one of the most deadly diseases, made its appearance on the medical scene. Yet, it remains an enigma for most of us. Many scientific researchers are convinced that the AIDS virus is the outcome of the biological warfare. Furthermore, the world is in a state of emergency as the scientists are caught up with their own contradiction, since the AIDS virus goes far beyond their expectations. Hence, it is inconceivable that actually in Europe before a black man can do anything whatsoever, he has to go through some medical examination to find out whether he has the AIDS virus or not.

There is only one rational explanation to this act of racism exerted on our black fellows in Europe. It is not incidental that today black people are labelled as AIDS carriers. First, it was the U.S. accusing the Haitian immigrants who had no knowledge of the existence of the disease prior to being treated as inhuman animals. The white people are now trying to prove that the disease is nothing short of a Black contamination. The white people even claim that the black race poses a great deal of threat to the white race by introducing AIDS to their society.

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Solidarity:

WE ARE REVOLUTIONARIES

March 10, 1987

Marc Gunning
President-Polity
Student Union Building

Dear Mr. Gunning:

I am writing to you as a member of the university and black communities at Stony Brook to express my concern about the recent action taken by you in the name of Polity at the Thursday (March 6, 1987) meeting of the Haitian Students' Organization (HSO). My understanding is that under your authority the Executive Board of HSO was disbanded on the spot.

We are both aware of internal problems within HSO, but whether these difficulties are matters that call for interference by Polity seems another issue. As far as I know there exists no evidence that the officers of HSO have misused their positions. They have been a controversial group, but they have also initiated more events and meaningful discussions with fewer financial resources--about 1/2--than their predecessors of the previous year.

In truth, I'm not sure how it is possible for you to legitimately disband a club's elected executive structure and yourself virtually order new elections while a guest at one of their regular weekly meetings. The larger implications of your act pose a threat to the autonomy of any student organization at Stony Brook. While technically any student member of the university community can participate in club activities--you seconded a motion at the HSO meeting--there is a rather strong tradition that each club has its functioning membership and constitutional guidelines. In

the case of HSO, it has taken regular attendance calls at its meetings and it should be easy to check who has been normally attending its sessions and who has not. A more serious issue is that Polity appears to have condoned the election of another slate of executive officers for HSO (on March 3 or 4) while the duly elected officers were still sitting and not informed. This has the earmarks of a coup d'etat especially when joined to Polity's action to freeze the budget of HSO under the false information that no club constitution was on file.

Whatever the reasons for your actions they are certain to be widely misunderstood in the black community and perhaps lead to misunderstandings outside of the issues relevant to HSO. Your timing comes when there is already considerable concern about the Dube controversy and national matters of race that make any attempt to tamper with black groups appear highly suspect and insensitive.

My suggestion is that something be done to modify the damage that has already been done. It might help if you consulted all of the individuals involved within HSO before taking further action. There is more at stake here than just an exercise in authority unevenly applied.

Sincerely,

Leslie H. Owens
Faculty member
African Studies Program
Stony Brook

cc. HSO, Pres. Marburger,
V.P. Preston, Baraka

Although quite unfortunate, it would be inappropriate to ignore these allegations made by Prof. Amiri Baraka during his presentation, on Monday February 16th, of his colleague and companion in arms William McAdoo.

"People shouldn't be throwing the word revolution around, I see some negroes who don't know revolution from a toilet, writing some stuff about what a revolutionary is. They don't know revolution from feces, they should keep their mouths closed until they find out about it."

With all due respect to Mr Baraka, we do not believe that the word revolutionary is the appanage of the american heroes and we strongly contest that the soil of Haiti be in any way associated with a toilet. During our experiences as blacks and as haitians we have been able to appreciate such heroes as Frederick Douglas, Martin Luther King and Malcom X just as Toussaint Louverture, Dessalines, and Charlemagne Peralte. When talking about revolutionaries, if in addition to the group you are familiar with, we choose to mention those of the latter group, they surely should not be referred to as feces. With this point cleared up, let us proceed to other matters.

It has never been our preoccupation to please nor shock anyone in our editorials. We ascertained and discerned a danger or at least what we believe to be a danger and in fulfillment of our duty cautioned our community thereof.

We believe that it is quite naive to imagine that only revolutionaries have the right to speak of revolutions nor comment on revolutionary processes. It is

even more naive to imagine that these are the only ones who can think on the code of ethics of a good revolution.

We have always believed that in addition to all the Malcom X's and the Martin Luther King's, there are always thousands of people who were not leaders, nor orators, who were not heroes participating with good faith in the Civil Rights movement and who did not confound revolution with toilet. We would at least want to be from these people who are not in the struggle for glory but to give a jump of deliverance to themselves and their communities. These people in our opinion are revolutionaries. Because we believe that the Haitian masses which are stagnating in misery, ignorance and hunger are oppressed by the entire system and by Occidental civilization in general, because we believe that blacks wherever they happen to be in the world are the object of prejudices and abuses of all kinds, we opt, with all that we have of strength, courage and conviction, however weak these be, for a radical change of this situation and because we honestly make use of our resources in this noble task, we believe that we are revolutionaries and for this we request the permission of no one.

Despite this divergence, nothing has changed in our respect and admiration for Mr. Baraka and we in this await no reciprocity. This respect and admiration has nothing to do with the celebrity of the personage, for that we could care less. Rather, it stems from this fervor, this candor and this will of appurtenance and defense of blacks. ■

Santa Cruz Professor Wins 5-Year Battle For Tenure

Nancy S. Shaw, a former professor of community studies who waged a five-year battle against the University of California at Santa Cruz, has received tenure.

A panel of three scholars, who met to give Ms. Shaw a new review, decided last week that she should be awarded tenure. The review was part of a January settlement of Ms. Shaw's sex-

discrimination claim against the university. She also received \$156,000.

When Ms. Shaw will return to teaching was uncertain last week.

Despite the recommendations of her department and other faculty groups, Chancellor Robert L. Sinsheimer denied Ms. Shaw tenure in 1982. She sued, charging

sex discrimination and other irregularities in her review. ■

CSO-HSO ...

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With hopes that this relationship, attained through long and enduring struggle will not collapse before this unfortunate crisis.

Dahoud Andre
HSO President

Delcasse Joseph
HSO Rep. to CSO ■

EDITOR IN CHIEF
FERNAND PH-AUGUSTE

EDITORS
JOSEPH DELCASSE
JEAN-RENE FOUREAU
SARGINE DUPUY
ROSLYN LESMOND
DAHOU ANDRE

CONCEPTION
JAMES EUSTACHE
ROSINE FERDINAND

LA CRISE DU H.S.O.

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club, nous y étions avec eux, nous y avons travaillé sans jamais supporter les revendications malhonnêtes des destabilisateurs. Frantz Foureau a t-il la memoire assez courte pour oublier cette réunion faite au S.B.S. seulement l'année dernière où tout le club l'accusait de dictateur ce qui lui a valu de se retirer frustré et de ne plus agir que dans l'ombre. Cette même soirée Yvon Magny a t-il oublié que ça faisait la troisième fois qu'il était accusé de traître en public par presque tout le club en rapport à ces activités dans Black World au detriment du club haitien, aujourd'hui dans cette vaste opération de destruction il n'a fait que confirmer ce que peu de gens encore en doutaient. dans ce même "general body meeting". Donald Guerrier a t-il oublié qu'il avait commencé une altercation physique en plein meeting avec nul autre que le secretaire du club Eddy Philippe, un type pourtant réputé pour son calme et sa sagesse. Tout ça, seulement pour dementir l'écrit farfelu de Donald qui parlait de la détérioration de la situation dans le club seulement au début du 1er semestre.

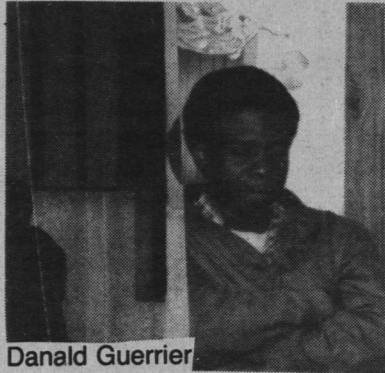


Frantz Foureau

Frantz Foureau, president du H.S.O. l'année dernière a été plusieurs fois publiquement accusé de dictateur par le club tout entier general body et executive body pour avoir pris des initiatives (pas des contacts) au nom du club sans même consulter l'executif (voire prendre des votes sous motion). Dépit il a fait part à tout l'executif qui malgre tout majoritairement le soutenait, de son intention de se retirer, nous a proposé d'en faire autant et de regarder pericliter le club pour seulement montrer à ces gens que sans nous ils ne peuvent rien d'eux-mêmes. Convaincus de la validité de son raisonnement, nous nous sommes opposés à cette initiative mesquine non sans avoir essayé amicalement de le convaincre de changer

d'opinion Il a fait exactement ce qu'il nous proposait il n'a été suivi dans sa démarche que par Donald Guerrier qui s'occupe jusqu'à aujourd'hui de ses basses œuvres.

Ce groupe a connu bien des frustrations, remarquant que



Danald Guerrier

grâce à un contrôle serré du budget (\$2,600) nous avons réussi à faire marcher le club et d'une manière extrêmement positive, nos contacts avec les écoles secondaire et universitaires se font de plus en plus régulièrement. Ils ont entrepris la macabre démarche de détruire le club en s'alliant à tous ceux qui pourraient être opposants et Dieu seuls sait combien nous en avons. Personne n'a été excepté depuis le raciste Gunning, en passant par certains hypocrites du CSO. C'était notre première surprise et ce n'était pas la dernière puisque les actes malhonnêtes n'ont pas tardé à suivre. Après le coup classique de la crevaison des pneus: deux individus ayant des accointances avec le "Public safety" ont eu les pneus de leur voiture crevés, ils nous accusaient sans aucune hésitation, cette provocation n'a pas marché, quelques heures plus tard, deux pneus de la voiture du président du club étaient crevés, là encore les deux énerguèmes qui ont fait le coup se sont arrangés pour que nous sachions qu'ils en étaient l'auteur, là encore la provocation n'a pas marché (de toute façon ils ne perdent rien pour attendre). Alors commença de la part de Frantz Foureau et de Donald Guerrier une vaste campagne de salissage basée sur des machinations d'un haut niveau de malhonnêteté qui compromet définitivement toute possibilité d'entente. Frantz Foureau prétend adroitement que les dirigeants du Club ont donné de l'argent à Ben Dupuy, dans le cadre d'une participation de notre club à la manifestation ci-haut mentionnée. Bien que cette accusa-

tion n'a jamais été proférée en public, le corps exécutif du club haitien déclare qu'il n'a pas donné de l'argent à Ben Dupuy de quelques façons que ce soit, de plus l'executif fait savoir qu'il n'a aucun contact avec l'AUH ou n'importe quelle autres organisations en dehors de ce qui a été dit et mentionné dans les assemblées générales. ces tentatives de discrédit basées sur le tripotage et le mensonge ne fait que confirmer ce que nous avons tous pensé de ASETA, ce foyer de politocaille haitienne de Brooklyn. Quant à Donald Guerrier, il a accepté le rôle ignoble, vil et lâche du dénigrement individuel. Aujourd'hui, encore Gunning scrute à la loupe les entrées et sorties d'argent (de ces \$2.600) parce que le triste Donald aurait déclaré qu'un détournement de fond a été effectué par le president du club ce qui lui aurait permis avec certains de ces collaborateurs de s'acheter des voitures. farfelu encore une fois, surement, mais surtout malhonnête et plat, cet individu continue encore ces basses besognes de sollicitation auprès de tous par le mensonge et l'hypocrisie. Auprès de la communauté noire Frantz et Donald font semblant d'avoir été contre l'initiative de s'allier aux blancs de Polity et du "Public safety" et rejettent toute la responsabilité sur Marx, Dalie et Teddy. En réalité, ils sont les vrais instigateurs, dans la soirée où Gunning a envahi le meeting du HSO, nous avons intercepté un message échangé entre Frantz et Donald qui prouve hors de tout doute qu'ils avaient contact avec les gens de



Dalie Colas

polity pour piéger l'executif.

Ce qui est triste dans toute cette histoire, c'est que ces gens là sont conscients, nous connaissant très bien, ils savent très bien qu'avec tous les blancs du monde ils ne pourront jamais nous atteindre. Qu'est-ce qu'ils peuvent gagner

dans tout ça? Rien, rien, absolument rien, un déchirement, une division du club, pas plus. Ils se vantent d'avoir la majorité avec eux. Stupidité, ils savent bien que cette majorité n'existe pas. Cette majorité est bien sûr contre nous mais pas avec eux, ils le savent mieux que nous. De toute façon notre majorité à nous se trouve en Haiti dans la campagne et dans les bas-fonds des villes, en Afrique et partout où il y a des noirs opprimés qui n'acceptent plus de croupir dans leur situation. ■



AT THE BOTTOM OF AIDS

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Again, today, history repeats itself because that is exactly what Hitler was doing to the Jews when he said that they brought leprosy to the German "race" in order to contaminate this so-called superior race. I am asking myself, is Hitler still alive or not? I have finally come to the conclusion that Hitler is alive and well, and is everywhere among us--in the United States, Europe, etc.

If the black race is labelled as AIDS carrier, it is because the white people are afraid of a growing force that will have an immense impact on them. It is estimated that by the year 2021 the black population, which is now the second largest one in the world, will make up one fourth of the world's population. According to some recent statistical data, by the year 2000, one million Americans will die of AIDS.

Without any doubt, AIDS is a white disease originating in the United States. The first AIDS virus was found in the U.S. and from there, it was propagated throughout the world; the result of their conspiracy. At all costs, we as black people will fight against this accusation until we get to the bottom of this mystery and remove this overburdening stigma. ■

Marcus Garvey in Retrospect — Extract from M. X

Rastafarians and other Jamaicans have in effect canonized Marcus Garvey, who was born on their island, and continue to celebrate him in music.

Even among blacks who grant that he died in 1940, however, Garvey is not simply a historical figure, "but a living, vital force," according to Robert A. Hill.

Mr Hill, himself of Jamaican birth, is associate professor of history at the University of California at Los Angeles.

He is also the editor of the Marcus Garvey and Universal Negro Improvement Association Papers, which contains documents not only by Garvey himself, but also about the movement he led. The project is affiliated with the university's African Studies Center.

The University of California Press has just published the fourth volume of the proposed eight-volume edition. The fifth is due in the fall.

Mr. Hill's work with the Garvey papers began in 1970. In the course of much travel in this country and abroad, he has tracked down more than 30,000 documents and continues to look for more.

Recently he and several of his associates discussed the

conclusions that the papers have helped them to reach about a charismatic, complex and controversial man who played a pivotal role in blacks' global struggle for equal rights.

Garvey was born in St. Ann's Bay on August 17, 1887, and at the age of 14 became a printer's apprentice. Beginning about 1910, he journeyed to Central America and England, working at a variety of jobs.

He returned to Jamaica in 1914 and on July 20 of that year founded the Universal Negro Improvement and Conservation Association and African Communities League. The U.N.I.A., as it is generally known, was originally designed as a fraternal and philanthropic organization.

Having moved to Harlem in 1916, Garvey witnessed the militance of black soldiers returning from World War I and felt the impact of the rioting and other racial strife that swept much of the United States from 1917 on. He therefore started using the association as a vehicle for a radical political message, modeled to a large extent on the rhetoric of Zionists and Irish independence fighters.

He had a number of critics such as W. E. B. Du Bois, who disliked his fondness

for grandiose public displays and his emphasis on the importance of material success.

Nonetheless, through such channels as the U.N.I.A.'s weekly newspaper the Negro World, Garvey's movement became increasingly popular not only in the United States, the Caribbean, and Central America, but also in Africa, Asia, and elsewhere.

1,400 Divisions

By 1925, there were perhaps as many as 900 chartered U.N.I.A. divisions in this country, with about 500 more in the rest of the world, and millions of blacks participated in one way or another in the association's activities.

One of its most important enterprises was the Black Star Line, a group of cargo and passenger ships that Garvey envisioned as a model of how the black community would achieve success --and thus gain power --through the ownership and operation of its own businesses.

The line was a financial failure, comprising as it did a total of three ships, all in poor condition. It not only showed that Garvey was no businessman, but also contributed to his downfall.

J. Edgar Hoover and other Justice Department Officials had been looking for a pretext on which to deport Garvey, whose political activities they opposed. In Fe-

bruary 1922 Garvey was indicted for mail fraud for asking lacks to invest in a ship that he had not yet purchased. Mr. Hill emphasized that Garvey neither profited personally from the Black Star Line nor was aware that he had done anything wrong.

Garvey was held in the Tombs Prison in New York prior to his trial and for a few months after he was found guilty, in 1923, and given the maximum penalty--a \$1,000 fine and a five-year jail term. Early in 1925, he began serving his sentence in the Atlanta federal penitentiary.

Little Success on Return to Jamaica

President Coolidge commuted his sentence late in 1927, and a few days afterward Garvey was deported.

He has little success back in Jamaica, either in running for political office or in attempting to reverse the declining fortunes of the fragmented U.N.I.A.. In 1935 he moved to London, where he died in relative obscurity five years later --on June 10, of his second stroke. ■



I AM A FIELD NEGRO by MALCOLM X

I'm a Field Negro

Malcom: I have to say this, then I'll sit down. Back during slavery when people like me talked to the slaves they didn't kill them, they sent some old house Negro along behind him to undo what he said. You have to read the history of slavery to understand this.

There were two kinds of Negroes. There was that old house Negro and the field Negro. And the house Negro always looked out for his master. When the field Negroes got too much out of line, he held them back in check. He put them back on the plantation.

The house Negro could afford to do that because he lived better than the field Negro. He ate better, he dressed better, and he lived in a better house. He lived right up next to his master--in the attic or the basement. He ate the same

food as his master and wore his same clothes. And he could talk just like the master--good diction. And he loved his master more than his master loved himself. That's why he didn't want his master to get hurt.

If the master got hurt, he'd say: "What's the matter boss, we sick?" When the master's house caught afire, he'd try and put out the fire. He didn't want his master's house burnt. He never wanted his master's property threatened. And he was more defensive of it than his master was. That was the house Negro.

But then you had some field Negroes, who lived in huts, had nothing to lose. They wore the worst kind of clothes. They ate the worst food. And they caught hell. They felt the sting of the lash. They hated this land.

You know what they did? If the master got sick, they'd pray that the

master'd die. If the master's house caught afire, they'd pray for a strong wind to come along. This was the difference between the two.

And today you still have house Negroes and field Negroes.

I'm a field Negro. If I can't live in the house as a human being, I'm praying for a wind to come along. If the master won't treat me right and he's sick, I'll call the doctor to go in the other direction. But if all of us are going to live as human beings, then I'm for a society of human beings that can practice brotherhood.

But before I sit down, I want to thank you for listening to me. I hope I haven't put anybody on the spot. I'm not intending to try and stir you up and make you do something that you wouldn't do anyway.

I pray that God will bless you in everything that you

do. I pray that you will grow intellectually, so that you can understand the problems of the world and where you fit into that world picture. And I pray that all the fear that is evident in your heart will be taken out, and when you know that that man--if you know he's nothing but a coward, you won't fear him. If he wasn't a coward, he wouldn't gang up on you. This is how they function: They function in mobs--that's a coward. They put on a sheet so you won't know who they are--that's a coward.

Now the time will come when that sheet will be ripped off. If the federal government doesn't take it off, we'll take it off. Thank you.

Selma, Alabama
February 4, 1965