



The Martin Luther King Jr Birthday Celebration Committee presents the following events:

**Mon., Jan. 20**

3 p.m. - Community Memorial Service. First Baptist Church, Chapel Hill.

**Tue., Jan. 21**

12 noon - MLK Discussion/Forum. The Sonja Haynes Stone Black Cultural Center.

6:30 p.m. - Candlelight Vigil, The Pit. The Reverend Jo Watson, Chaplain to The Black Students Interdenominational Students Association will be the guest speaker.

7 p.m. - Lecture: Patricia Russell McCloud. "Celebrate the Differences (One Size Does Not Fit All)," Hanes Art Center Auditorium

**Wed., Jan. 22**

11:45 a.m. - "A Show of Hands," Polk Place, UNC Campus (Quad area in front of South Building). For more details, call 962-2333.

7 p.m. - "Dr. King's Humanitarian Contributions and the Relevance of Equality and Human Dignity in Our University Community"

**Thu., Jan. 23**

12 noon - MLK Discussion/Forum, The Sonja Haynes Stone Black Cultural Center.

8 p.m. - Lecture: William H. Gray III, "Historically Black Colleges and Universities: How They Fulfill the King Dream of Equality," Memorial Hall Presentation of the Martin Luther King, Jr. Scholarship.

**Fri., Jan. 24**

12 noon - MLK Discussion/Forum, The Sonja Haynes Stone Black Cultural Center.

7:30 p.m. - "I, Too, Sing America," Great Hall. The theme of this year's program: "It is Time To Make a change! How The Dream Does and Should Affect You."

**Sat., Jan. 25**

8 p.m. - Concert: The Winans, Memorial Hall. Tickets are available at the Carolina Union Box Office, 962-1449

## Fourth Soul Professor Loved by Friends, Students

By Margo Crawford  
Guest Columnist

Her leaving date, August 10, 1991, became our gathering date. We came together everyday to cry together, to talk about her persona, her lessons, her love for her race. There were Dr. Stone stories to tell -- hundreds of them. Her beautiful undefeated eyes, the power she felt in her hands that always talked with her, and the queenly walk -- all were reviewed over and over.

Calls from New York, Washington, D.C., San Francisco, Richmond, and of course Chicago came in. We talked deeply about Dr. Stone and her race. They were inseparable. Imamu Baraka, Barbara Sizemore, Sterling Stuckey, Ray Winbush, Jackie Wade, Benjamin Swenson and Molefi Asante were among the scholars who stood up to salute her work.

C. Eric Lincoln, Judge Henry Frye, Delores Jordan, Asa Spaulding, Milton Jordan—they,

too, came to say either, "We loved her," or "We heard (and we are convinced) that she is worthy of our love."

Oh, her students! How they showed their love! They even halted America just for her. They came together to celebrate a special life—a very special professor who brought black and white students together—no racism allowed.

Judging by the two-week celebration of Dr. Stone's life and legacy, it was clear that she was more than simply missed. She was even more than loved. She was what is called in traditional African culture, "A Fourth Soul" member of the community.

Fourth Soul members are loved by the community. What after all does this mean--to love a professor? In the words of Gibran we cried: "Let not the waves of the sea separate us now, and the years you have spent in our midst become a memory. You have walked among us a spirit and your shadow has

been a light upon our faces. Much have we loved you. But speechless was our love, and with veils has it been veiled. Yet now it cries aloud unto you, and would stand revealed before you. And ever has it been that love knows not its own depth until the hour of separation.

So now we know. We love. This leads us back to the very lessons Dr. Stone taught: that we must reconstruct ourselves to understand, love, for example.

Racism suppressed African knowledge and contributions, but because of professors like Dr. Stone who has historically researched to know beyond the canons of racism—we know that Africans believed one to be sick if not (in) love(d). Being "in love" means that: (1) we come "in" out of the larger world, and (2) that we be God-like because God means love. Therefore, when we say that we love Dr. Stone we mean that we have unified in God's presence to thank God for creating her. Fourth Soul members

are those God created especially for all of us—those who loved us so that we will forever love them back. Thus, Dr. Stone was Fourth Soul.

Dr. Stone is being loved by even those who did not know her. She came to love her teaching so much that traditional Africans would say that she was "in love" with her subject. (I did not say that she "fell" in love with her subject because Africans did not believe that love was ever a "fall." Read John Mbiti, Mongo Beti, Camara Laye.) To love to teach, as Dr. Stone did, means that God joined her in her classes, in her teachings, and in her relationships with her students.

We who do not shy away from our African background can say such "strange" things as this. She was sent by God to shake and wake us, not to impress us. But she was oh, so impressive! She knew that our sufferings, the black tax we have always had to pay, required an explanation, and she researched

avidly to bring these answers to her classes.

She had "staying power" as Lerone Bennett called the determination to dismantle racism. Paramount, Dr. Stone kept her African self in place and NEVER let an "object self" advance. Object self was inflicted on Africans during slavery and continue to be marketed by racism but Dr. Stone never nurtured the inferiority (object) self in herself or others. NEVER!

This is why we call Dr. Sonja Haynes Stone our Fourth Soul Professor, the highest honor in traditional life according to Dahomean culture (read Melville Herskovits.)

God gave each person three souls and some develop Fourth Soul. Soul one was the Spirit of an ancestor called djoto. Soul two was the personal soul or personality

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