

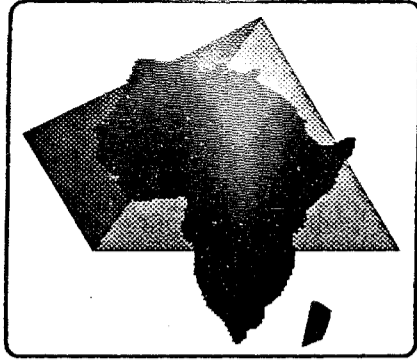
BLACKWORLD

PUBLISHED BI-WEEKLY BY STUDENTS FROM THE STATE UNIVERSITY OF NEW YORK AT STONY BROOK

WEEK OF NOVEMBER 1, 1990

ONE NATION

VOLUME 22, NUMBER 5



EDITORIAL

NO MORE TALK

The events of the past month have proven once again that our community is not as united as it would like to fool itself into believing. Between the C.S.O.-Delta Sigma Theta problem and the Uniti Cultural Center elections the image that we have portrayed is one of divisiveness and political mind games. The semester is only half-way over, yet we have had battles that make it seem like our community has been at war with itself for years. This is not the way most of us would like our community to be, however personal gains and political antics have clouded some peoples perception of a true community.

Before we try to attain some sense of unity, what is it that we really want? Are we searching for that utopian type of unity where everyone loves one another? Hopefully not, because that goal is unrealistic. Like it or not, this world is full of people who hang in cliques, and nothing is ever going to change that. What needs to be done though, is a unification of these cliques when it is time to promote social or political consciousness. Time after time, groups have refused to work with one another, even if it is more beneficial to the community if they do so, because they disagree with each others ideals. One of the primary ways to succeed in this unity quest is for groups or individuals that do not agree with each other to open up a line of communication and discuss disagreements before they become bombs like the two previously mentioned incidents. Constructive, not disruptive criticism, never hurt anyone, and it is up to you to hold your leaders accountable for what they do by getting involved, staying on their backs and supporting them at any time they need support. Do not wait until the whole institution goes down the tubes before you start crying about a sinking ship. Be pro-active not reactive.

The politics and bureaucracy that we have set up in our community has placed us on the same plateau as those that have oppressed us for years. We have imitated their forms of rules and strict bureaucratic regulations, which make people reluctant to participate, and have lost our family type goals due to it. It is true that rules keep things orderly and make them run more efficiently, but as evidenced through the actions of the United States government, bureaucracies do nothing but alienate constituents who do not feel like wading through the red tape to be involved. The ongoing rush to be on Committee A and Committee B for some false sense of power has got to end NOW! Some of us have been relegated for crumbs off the table from our masters, a point which was addressed by Naala Royale in our first issue this semester. This political division has led to our community problems being taken to those that have nothing to do with our internal conflicts. This just perpetuates an image of a divided and back stabbing community to others who have that image anyway.

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RED NECK TIES AND RHETORIC

Chicago is a great town to be in, except if you are at a conference with 199 other college students and 200 Fortune 100 executives who insist on spewing rhetoric all day. I recently attended the Business Tomorrow conference in the Windy City and besides not being to get into any clubs because of my age (3 months under 21) I was harassed all weekend by people who spoke cautiously and bureaucratically about human issues.

Day 1 of the conference set the tone for the weekend. We spoke about a national health care plan that would make sure all Americans had health insurance. Our distinguished panel cut to the bone of the matter and they all agreed that it could be done if some of the government bureaucracy was eliminated. Great. Then the students had to open their mouths during the question and answer session. I was already repulsed by being surrounded by young Conservatives, in their power red neck-ties, talking about politics every free instant we had (obviously trying to impress an executive), and the questions that some of my peers asked did not make me feel any better.

I guess being from the big city, I worry more about the human issues instead of how will it affect my friends in the outer parts of the state. Most felt that this system would reduce the health care that they were already receiving, which displayed the elitism that I was going to have to endure for three days. The next day, when we were in our small groups, I thought I was going to have to throw up on one of my peers. In a discussion about the fees that doctors charge, we suggested that doctors should bring their rates down so their services can be more affordable for all. Mr. Elite, whose father is a doctor, said that his father has to pay his tuition and other bills and he needs the money. I wondered if my father was not paying my tuition and his bills on a salary much less than his and if he thought that his father was the only one to pay bills. I began to realize that many people are more worried about themselves than they are about other people.

We also had the pleasure of speaking about the educational reforms that are taking place in Chicago. Community

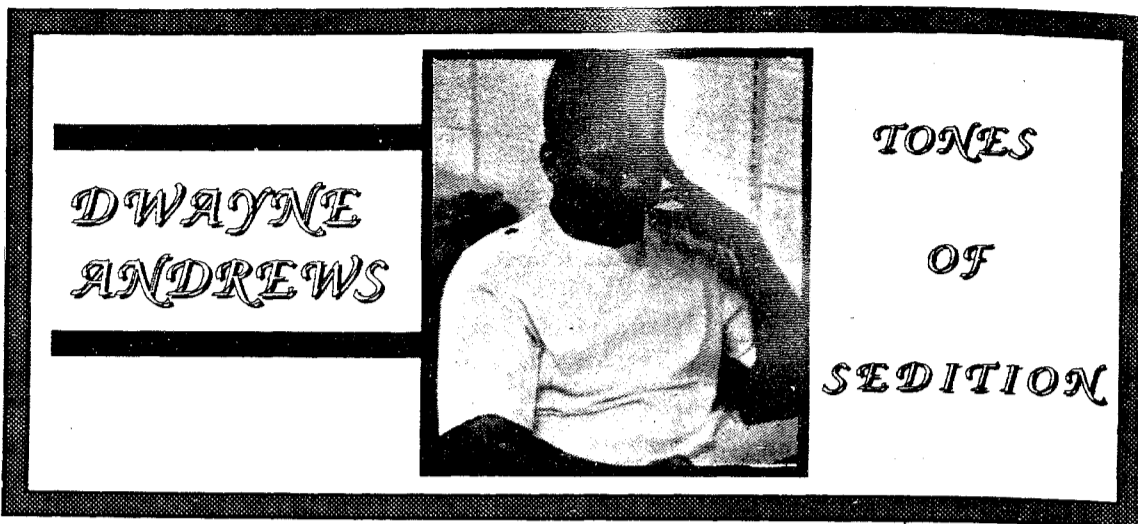
leaders, a.k.a. activists, decided that the bureaucracy of their Board of Education had not served them well and that it was time for them to step in. The panelists for this discussion included a grandmother, a principal, a television news reporter and a bureaucrat. I was very impressed with the tenacity of those people who decided that enough was enough where their children's education was concerned. Once again the question and answer

period turned me completely off. My peers asked questions ranging from how do you expect to pay for this new system to do you think you are qualified to take control of the board of ed. Obviously, if the bureaucrats are not doing anything, most people are more qualified than them. I wanted to know if Chicago was changing their curriculum to reflect the diversity of their student population. The principal said of course they were, it was only a matter of time. My question drew applause from people in the crowd that were tired of rhetoric and wanted to get down to real business. I could feel that many people had similar views, but they kept their mouth shut because they wanted a job.

The prime example of America's fascination with rhetoric came at dinner on the second day when we were lectured by the ex-chairman of the Joint Chiefs of Staff. He spoke about America's need for military might and how we need the military to protect peace throughout the world. Mr. Military, excuse me, General Military, almost make a majority of the conference attendees buy stock in Grumman and other

litary sub contractors. During the question and answer period a student asked him how does he feel about homosexuals being excluded from the military. General Military danced around the question until everyone forgot what it was. Hardly surprising, though, he is a lifetime military man, deception is his life. I asked him to explain the hypocrisy of sending troops to Kuwait and Central America to protect freedom, but not sending troops to South Africa and Beijing. General Military earned the fox trot award that night because he danced so deftly around that question that I wanted to rudely remind him what the question was. Unfortunately, that was not the forum to do so.

Rhetoric has claimed the minds of our peers in the suburbs and other well to do areas. I found out that New Yorkers are some of the most liberal thinkers in the country and that no matter what anyone outside says about us as a unit; we have a good foundation in real issues, the human ones.



Zayd Bin Harith, BROUGHT FROM THE SUDAN AS A SLAVE, BECAME ONE OF MOHAMED'S GENERALS, AND DID MUCH IN THE FOUNDING OF THE ISLAMIC FAITH AND EMPIRE IN THE 7TH CENTURY. MOHAMED ADMIRING HIS SKILL AND LOYALTY SO MUCH HE ADOPTED HIM AS HIS SON. THE BLACK SLAVES, KNOWN AS ZENGHS, PLENTIFUL THEN IN ARABIA, WERE THE MOST ARDENT EARLY FOLLOWERS OF MOHAMED.

THE TIME TO ACT IS NOW

PERSONALS ARE NOW BEING ACCEPTED
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THREE FOR ONE DOLLAR

EDITORIAL

Continued from page 1

The talk of uniting our community with other communities is premature; we are not unified so how do we expect to make alliances with others. It is time for our community to band together and help each other out before everything we have is taken away from us. Power struggles and games make it that much easier for someone to slip in the back door and usurp the power that everyone was fighting over. We alone control our destiny and it is up to re-establish a sense of community in order to achieve our goals.

Dialogue and cooperation are two ways to start off on the right foot. Talking behind people's backs does not help anything but chaos. The Town Meetings at the Cultural Center are provided for the family unit to air its gripes and for them to be resolved, within the community. The time to help other organizations and stop living in small cliques is now. Help organizations achieve their goals even if you are not an official member. If each member of our community was as Afro-centric as they claim they are and devoted two hours a week to an organization of their choice, our community would be more of a force to reckon with than it is right now. Instead we find a variety of excuses, like parties and love affairs, to occupy our time. Stop the hypocrisy. To borrow a phrase from a comrade, if you are going to talk the talk, you are going to have to walk the walk.



IN 1912, THE GERMAN REICHSTAG BY A VOTE OF 203 TO 133, LEGALISED MARRIAGE BETWEEN WHITE AND BLACK IN GERMAN AFRICA, THEREBY RAISING THE STATUS OF THE NEGRO WOMEN WHO BEFORE THIS ACTION WERE ONLY CONCUBINES.



Emmett Jay Scott

FAMED EDUCATOR, AUTHOR, AND OUTSTANDING LEADER IN BUSINESS, POLITICS AND OTHER FIELDS. WAS SECRETARY OF TUSKEGEE UNDER BOOKER T. WASHINGTON. SECRETARY-TREASURER OF HOWARD UNIV., SECRETARY, NATIONAL NEGRO BUSINESS LEAGUE. MEMBER, EXECUTIVE COMMITTEE, REPUBLICAN NATIONAL COMMITTEE. IN WORLD WAR I, WAS SPECIAL ASSISTANT TO THE SECRETARY OF WAR. AUTHOR OF SEVERAL BOOKS, ONE ON NEGRO MIGRATION, ANOTHER ON TUSKEGEE, AND "AMERICAN NEGRO IN WORLD WAR." *Milau*

BLACKWORLD

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WE ARE ONE NATION

Please note that the author of the articles printed in BLACKWORLD are solely responsible for the accuracy of their work and not the editor. Viewpoints, personals and poetry should be submitted to Central Hall Rm. 031, SUNY Stony Brook 11794 or to our mailbox in Polity, Suite 258 in the Student Union. Some articles may be edited for length and/or grammar. Advertising policy does not necessarily reflect editorial policy. Editorials are the opinions of the majority of the Blackworld staff.

Black Women's World

Why are we fighting one another when there are so many other people who are fighting against us. I hate it when I see two people of the same color or oppression who are so filled with hatred for one another. We have got to stop fighting each other, mainly here on this campus.

Do you realize (and of course you do) how hard it is for many of us to get on the campus and receive an adequate education. Do you realize how hard we have to fight to remain on campus and be viewed as equals. Do you realize how hard it is for us to receive proper funding in order to educate our own kind. Well if you know this then stop the madness. How many times must we yell unite before it will actually happen. We are not satisfied until there is a major reason we have to unite for. What will it take. Can't you see that there are things happening all over campuses that could be avoided if we

are denied an equal chance as everyone else is we have been unjustly served. Many of you may not realized that the African Studies Program plays a very important part in our community. We have professors available to us that can serve as role models who are highly educated and who have made a difference in society. We are not alone in our struggle, but we need to unite.

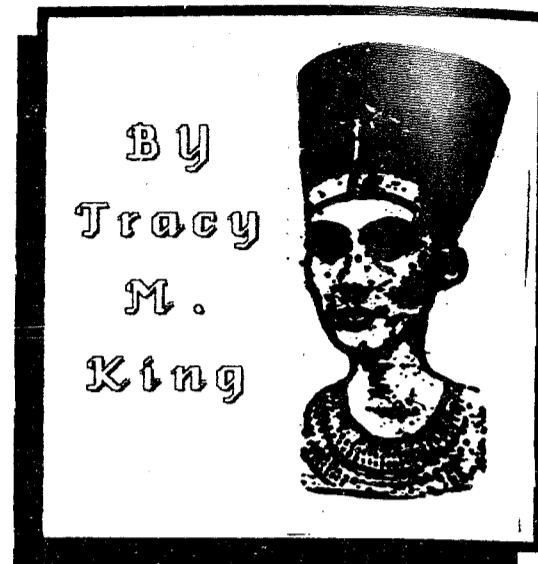
Are we not tired of being viewed as trouble makers and thugs? Don't we want to be able to have events and not be watched upon as savages? Don't we want to be able to gather and not have it published in the paper as a riot? Well the only people that can do this is us, me and you, together.

Unity does not exist for just a day, and it by no means starts over night but it is in no way impossible. Others have united against us to break us down which would seem much harder than us uniting to keep us together. I've yelled out, cried out and

What things you might ask? Well for one we are here to be educated and we are also paying for it. Shouldn't we receive a proper education for our money? We should of course, but we are not. Until we as a group of educated people can educate our own with the proper funding we are not receiving the proper education that is duly deserved.

The African Studies Program, has been fighting for a long time to become a department and receive the proper funding in takes to educate one, and still continues the hard struggle. But why are they struggling only to educate us as well as others after us, and more important to educate everyone who may be ignorant of certain materials that they would be able to if they were properly funded.

Why can't we as a group join together and fight for a cause that will benefit everyone. We are not getting a proper education here at St. Brook. Any time that we



will continue to speak out until we are willing to stand together in unity. It is time to clean the house and make it a warm and loving one. It is time to gather round and discuss our differences as a family. It is time to educate one another in matters that some may be ignorant of. It is time to be together.

Have you not realized that it is easy to rid a nation of a people who are separated than of one that is united. If we have the back door protected who will be guarding the front door. A strong nation can only be that, a nation.

ANGELA DAVIS

By Althea Smalling

Angela Davis was born on Dynamite Hill in Birmingham, Alabama in 1946. She attended Tuggle Elementary School, Elizabeth Irwin High School, and Fisk University. Her father is a school teacher who earned his degree from St. Augustine College in Raleigh, North Carolina, and secured a position teaching History at Parker High School. Her mother was also a school teacher at Birmingham Elementary School.

In the 1960's, Davis became a fugitive. The following are the circumstances leading to her life as a fugitive: The police raided an apartment which belonged to members of the communist party, who also happened to be Davis' close allies. Money and guns were confiscated and everyone on the scene was arrested on charges of armed robbery. As soon as they discovered that one of the weapons - a .380 automatic - was registered in Davis' name, she was put in jail along with her sisters and brothers of the party. After the incident the weapons were returned.

In another incident the same .380 was recovered and turned over to the Marin County authorities. It had been used during a court house revolt to kill the presiding judge and wound the District Attorney. Davis was fired from her teaching position at the Uni-

versity of California by Governor Ronald Reagan and the Board of Regents because she was a member of the Communist Party. Davis was on the FBI's "Ten Most Wanted" list. In an attempt to elude the cops and fly to New York, she wore a wig. At the airport, she was surrounded by cops who did not recognize her, but who continuously asked, "Are you Angela Davis?" Her silence convinced them to take her away, and fingerprints convinced them to put her in the New York Women's House of Detention. Davis was wanted for murder, kidnapping and conspiracy. While the car rolled to the prisoner's entrance, memories fought for Davis' attention. She remembered walking in that neighborhood everyday at the age of fifteen, a couple of blocks away stood Elizabeth Irwin High School.

When Davis entered the prison, all the women she saw were either Black or Puerto Rican. Her stay at the Women's House of Detention was terminated prematurely. She was taken to a musty precinct, where she was officially booked as a prisoner of the State of New York. The New York policemen replaced the federal handcuffs with their own manacles. Davis faced incarceration and trial from 1970 to 1972 but she successfully fended off the repressive might of the state. In 1988, Angela Davis remained a member of the national Committee of the Communist

Party and she continued to work with the National Alliance Against Racist and Political Repression. She also became an active member of the Executive Board of the Black Women's Health Project.

Angela Davis is no doubt one of the few African-American women that I personally would aspire to be like. She is a great influence, not only on Black women, but on the entire African-American population. Because of her determination and success, extensive and influential movements against apartheid in South Africa, domestic racism, intervention in Central America and plant closings in America, she has compelled the political establishment to seriously address these issues. Also, the women's movement, and the campaign for women's equality have acquired a much needed breath of fresh air and has accordingly matured.



BLACKWORLD'S WOES

Once again it is time for me express my opinions on some new controversial topic that is affecting us here at Stony Brook. For this week's issue though, I thought I would focus on something that hits a little closer to home.

As I write this column, I must constantly look at my watch for time is short for me. Once the dreaded hour of doom arrives, everything will be dark and silent. No one is exempt from the judgement of The Lord of Darkness. When he says it is time, you must go. He will hear none of your pleas for mercy. You must save what you can, for if you don't, all will be lost. "Why is this?", you may ask. What could possibly be responsible for this dreadful terror? (Or at least, what the hell am I talking about, right?)

Well let me do a little translation for you on this last paragraph. You see, I am in the library now typing up my column knowing that if I don't hurry up and get it finished, this mutant ninja turtle computer science major geek is going to shut the place down and I can kiss this column goodbye. I do not know who gave this guy his position, but they deserve to be shot (and so does he. But that's another story.)

It's bad enough that I have to deal with the pressures of trying to help put out a publication of quality with some regularity. Being a member of the staff for this newspaper takes up a lot of time and causes even more stress. Then to top it off with having to put up with this guy in the computing center gives me something to really complain about. But what this issue boils down to is, "Why doesn't Blackworld have it's own comput-

er?" (Preferably some sort of Macintosh with a laser printer for those who may wish to know.)

Now this isn't the first time I've tried to address this issue. Not too long ago I went around asking someone to explain to me the hypocrisy of the Stony Brook Press and the Statesman having computers, but not Blackworld. I mean, all of us are Polity funded, right? So shouldn't their be some sort of equality when it comes to this issue? Well in the case of the Statesman, maybe not. They get big time funding from off campus advertisers so they should be rolling in dough. But how about the Press? Why do they have the computers and not us? Well I could propose a few reasons for this, but none of them would be saying anything new and there is no sense in crying over spilled milk.

What I am trying to accomplish here is to again focus some attention on this issue. No one can say that any one organization is more deserving than the other for all of the publications serve a purpose and provide different aspects of the issues that affect us on this campus. This being the case, something must be done soon to rectify the situation. If it is allowed to continue as it has, it will be perceived by many that Blackworld is viewed as being less important than the others and problems are sure to come. As is the case with children in a home, if one feels it is being treated less favorably than the rest, trouble is sure to follow for this child will do all it can to get the attention they feel they deserve.

Hopefully this will no longer be an issue in the near future. Steps are being taken to correct this problem and a plan is in the making. Those in charge at Polity are working with the staff at Blackworld to get the computer that

IT'S LIKE
THAT
A COMICAL LOOK AT
LIFE AT THE BROOK
BY TROY CALLAHAN

has been long overdue. So this should mean a happy ending, right? Not exactly. As I've always said, "Four dollars and a promise from someone up in Polity will get me into Tokyo Joe's.", so I think I'll have a wait and see attitude towards this whole thing.

So now that I have made my point, I guess I'll wrap things up here while I still can. The Lord of Darkness is looking at his watch and he looks like he is ready to swoop down and spread his reign of terror on all of the unsuspecting little village people of his domain. Such is life in the kingdom of Stony Brook, where justice is swift and without mercy. Hopefully one day I will be free of his rule, never to fall victim to his torment again.

The Mis-education System

By Masomakali

The New York City Public School system has failed. It has failed some and for others it has been relatively successful supporting what some scientists have said all along about the inherent intellectual inferiority of Afrikans, Latino, Native Americans, Asians and other non-white groups. It has succeeded in becoming one of the most established, respected, and supported components of institutional racism today. It has succeeded in serving it's purpose as a Eurocentric tool of mis-education and negative socialization. It has succeeded in supporting Frantz Fanon's evaluation of the politics of education: Education is merely the establishment and reinforcement of the values and institutions of a given society. This only means that this Eurocentric society's notions of what is right and acceptable, regardless of how morally wrong, unjust, or unsupported by evidence they are, will be supported in the classroom of the public school. The public school system has also succeeded in becoming a key participant in the mind control of non-white groups breaking down the values, culture, history, and institutions of a given group.

The Afrikan world view and

contribution to western civilization is negated because it challenges the one-sided, Eurocentric system with truth in teaching the social studies via truth in teaching the histories and cultures of all peoples, and their relationship to each other. Therefore, the public school system fails despite it's "success". It fails because, although it is a school system whose students are 75 percent Afrikan and Latino, it is run by Europeans who permeate it from top to bottom with Eurocentrism, mis-education and bias. The backlash of such a system is felt most in the social studies which cover: world history, current events, government politics, economics, and culture studies. It has failed to teach Afrikan youth to think, to be self-determined, and to be self-motivated. It has failed to encourage knowledge of self in Afrikans and Latinos. It has failed to take up the responsibilities and courage of truth in education because, among other reasons, it would undermine the mentality and value the system that Europeans seek to instill in youth.

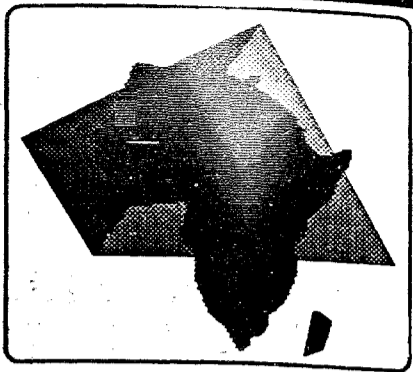
Afrikans and Latinos have fallen victims to intellectual racism throughout their educational experience in this country. Michael Levin, a pro-

fessor of philosophy at City College for 21 years is one of the main supporters of the notion of the intellectual inferiority of Afrikans. He says, "...it has been amply confirmed over the last several decades that on an average [B]lacks are significantly less intelligent than whites." However Levin's "amply confirmed" views are based on IQ test, which will be discussed later, and the views of Arthur Jensen of the University of California at Berkely who "...conceived' a certain 'neural' structures in the brain that some folks (guess who) had and other folks (guess who) didn't have. Never mind that no one had ever seen such structures and most reputable scientists didn't believe they existed" So, he had no basis for saying that "... 80 percent of intelligence is inherited and only 20 percent traceable to environmental factors..." because so-called researches on the subject haven't to date been able to understand, identify, nor define intelligence. In 1851, Sam Cartwright did "research" concluding that Afrikans had a "...defective atmospherization of the blood, conjoined with a deficiency of cerebral matter in the cranium." Thomas Multhus, who is often considered the father of this "scientific racism", outlines the objectives of scientific

racism in Essay of the Principle of Population.

In the 20th century, "...practitioners of scientific racism discovered their greatest tool for controlling those they wanted to control: IQ tests." They are suppose to test a person's intelligence quotient, however, regardless of ethnic group, people from high economic backgrounds consistently do better than people from lower economic backgrounds. Therefore, the test have been used to "prove" the intellectual inferiority of Afrikans, Latinos, Asians, Native Americans, and other groups that Europeans wish to keep on the bottom rungs of the societal ladder. In World War I, 1,726,966 recruits took the IQ tests. The test were monitored by untrained enlisted men who would yell to rush test-takers so that they ended up testing and scoring hundreds of men per hour. Had these test been actual indicators of the intelligence of people, they would have proven that the "...average mental age of all Americans was 14 years." and that "... about 75 percent of the population has not sufficient innate capacity for intellectual development to enable it to complete the usual high school course." IQ test were given at Ellis Island, "proving" that 83 percent of all Jewish immigrants

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BLACKWORLD IS MORE THAN JUST A CLASS

N.W.A. KEEPS RUNNIN'

By Dwayne Andrews

N.W.A., minus their ex-lead rapper Ice Cube, tries to recapture their mayhem and fame of last year with their new extended play release, 100 Miles and Runnin'. The attempt was a brave and valiant one indeed considering that the man responsible for more than two-thirds of the lyrics of their past hits defected to embark on a solo career. The result? A five track EP that has innovative concepts and slamming beats but slightly inferior lyrics to N.W.A., B.C. (Before Cube left).

The title track is a freestyle rap featuring the lyrics of those bad boys from Compton- M.C. Ren, Dr. Dre and Eazy E. They paint a tale of being 100 miles from their "home base" Compton while being chased by the F.B.I. This track is clearly the most inferior track on the E.P. because of its attempt to be serious even though their forte is being a gang of beer guzzling, bitch chasing, gun toting "boyz from da hood." Hard core N.W.A. fans have nothing to worry about, though, "Just Don't Bite It" shows that they still know what the kids like to hear and what the parents don't. The track starts with a racy bedroom scene followed by an announcer offering to sell N.W.A.'s new book (they really are not selling one though) explaining the art of oral sex. Filled with hyped beats and samples conjured up by Dre and D.J. Yella and a chorus line of "don't matter just don't bite it", the song comes across as a new chant to be used at a party. M.C. Ren's lyrics go along smoothly with the song but I just can not help thinking about how much further the lyrics could have been taken if Ice Cube had a hold of the concept.

"Sapriize Niggaz (Part 2)" is the show stopper of the EP. A follow up to their 1988 hit "F-- Tha Police", "Sapriize" starts off with a classic simulation of the Compton crew setting up two crooked cops, with the help of the vocally impaired D.O.C.. The beat is basically the same as in the first song, except Dre and Yella added an extra bass line to give the track more thump. The scenes used as breaks in the song are definitely something to listen to; especially one where a police officer pulls over a Black woman and tells her to perform oral sex on him and his partner or else she is going to be "one Black, dead, nigger, bitch." "Real Niggaz" is a potent freestyle in which Dre, Ren and Eazy "tear shit up" with a simple sample that will thump jeeps with booming systems. The last track "Kamurshol" (translated Commercial) is just N.W.A. screaming at its listeners telling them to pick up their upcoming album.

The E.P. would be a superior work of art but two things stand in the way of that: N.W.A.'s lack of being able to capitalize on a concept lyrically and Dr. Dre's preoccupation with the departure of Ice Cube. This may come as a surprise to most but even for an N.W.A. track, there are too many explicit lyrics and not enough dope plays on words. Their stanzas all to often end with a four letter word that they can only rhyme with another four letter word. Their attempt to shock instead of lyrically entertain falls short in this new age of explicit lyrics.

In two of the songs on the EP, "100 Miles" and "Real Niggaz" Dr. Dre makes comments that are obviously aimed at Ice Cube. Cube left due to contractual arguments with N.W.A.'s manager Jerry Heller and claims that he has nothing against the group, just Heller. Obviously those feelings are not reciprocated. In "100 Miles" Dre says "started with five/but yo one couldn't take it/now it's four cause the fifth couldn't make it/the number's even/now I'm leavin'" and in Real Niggaz "we started out with too much cargo/so I'm glad we got rid of Benedict Arnold." None of the other lyricists of N.W.A. could beat Cube on one of his worst tracks, so Dre's put down reek of jealousy.

N.W.A. fans will still appreciate this release and those who hated N.W.A. will still hate them. The new production prowess of Dre and Yella is one of the main reasons that this release actually swims instead of sinks. I still like it though, but they have to beware of the pitfalls of relying on slamming beats and explicit lyrics to put them over the top. (**1/2*)

LETTERS TO THE EDITOR C.S.O. IS OUT OF BOUNDS

Dear Blackworld,

I am writing in reference to a disturbing trend that has developed in our community. It seems that over the past year, the Caribbean Students Organization has had many conflicts with other organizations in regards to their programming. Unfortunately, this is starting not to seem coincidental.

The implications of such a development undermines the goals of every student organization on campus, and threatens to create tensions that need not exist. Because of C.S.O.'s power and their ability to attract, they have become irresponsible and disrespectful in their programming habits. These habits have caused other clubs' programming to fail, and has contributed to the demise of unity amongst organizations on this campus.

It is appalling to see an organization take advantage of its past (C.S.O.'s power was built on the blood and sweat of the members who were guided by Wayne Blair), especially when they have strayed away from the most important principles of that regime (family, unity and community).

I would urge that the other organizations hold C.S.O. accountable for their actions and band together to see that they act accordingly. It is a slap in the face to those who feel that no one's event should fail due to competition.

The Caribbean Students Organization should meet the other clubs halfway. Their planning methods of recent time show nothing but arrogance, and they do not do justice to those who have worked hard for the club's image in the past.

If I belonged to an organization, I would have sent an official letter to C.S.O. But, because I am just a concerned student, this method seems more plausible. I would hope that in the future, there will be a change in the attitude of C.S.O. An abuse of power can only lead to destruction.

Signed,
Concerned in Roth.

MORE LETTERS FROM BROTHERS IN PRISON

Greetings

I am writing to request a free subscription to Blackworld. I am requesting a free subscription because I am presently incarcerated in the Alabama penal system (West Jefferson Prison) and prisoners here in Alabama are only given one dollar per month and this renders me unable to pay any cost. (Out of the one dollar a month prisoners who have no outside source of income must purchase stamps, stationary, soap, toothpaste, deodorant, etc.- which you can see is impossible and impractical.)

Thanks for your continuous consideration and cooperation.

Richard Mofundi Lake #79972X
100 Warrior Lane #4-885
Bessener, Al. 35023

P.S. I would also appreciate any back issues you might have available and any related materials.



John E. Wideman

OF PITTSBURGH, PA. ONE OF 32 WINNERS OF THE RHODES SCHOLARSHIP IN 1962. FOUNDED BY CECIL RHODES, SOUTH AFRICAN MILLIONAIRE FOR STUDY AT OXFORD UNIV. IN 1902, IT IS A GREAT SCHOLASTIC HONOR. WIDEMAN, 21, IS ALSO AN ATHLETE OF DISTINCTION. CAPTAIN OF UNIVERSITY OF PENNSYLVANIA BASKET-BALL TEAM. WON MOST VALUABLE AWARD AND PRIZE FOR THE BEST ONE-ACT PLAY. PHI BETA KAPPA.

VIEWPOINT

LEAD BY EXAMPLE!

As the semester has progressed I am pleased to see the many positive things that have taken place. The most positive of these things is the participation of many organizations, as well as individuals, in various community service projects. The fraternities and sororities, which do community services regularly, have brought their projects to the campus community and have allowed us to become involved in them. Such organizations as Delta Sigma Theta and Phi Beta Sigma. The noble brothers of Malik Sigma Psi have recently completed their annual Malik week, which was very successful.

Not just fraternal organizations are doing community services though. Our academic organizations such as Minorities in Medicine and Minorities in Engineering and Applied Sci-

ences are participating in a tutorial program with students in the city weekly. S.A.I.N.T.S. has also sponsored various programs that are geared towards helping their community.

Faculty and staff in the university have also presented projects in which they allow the students to volunteer their time. For example, the Office of Special Programs is involved in projects geared towards both children and young mothers. The Africana Studies Program has recently facilitated a community outreach program.

I have just mentioned a few of the organizations that have been involved in building up their community through support projects. I congratulate all those students who participated in and helped organize

these programs. To those who have not as yet found the time and/or inclination to participate in community services, I can see no reason why not! There are many different projects out there, at different times, with different focuses. Take time out to give back to your community and help try and encourage a brother or sister out in the community. LEAD BY EXAMPLE.

by Dawn Cotter aka Adama Efur
of Talibah Uzuri Sorority Inc.

**BLACKWORLD ACCEPTS
POETRY
SUBMIT YOUR WORKS OF
ART TODAY!**

"The Model Minority Myth"

By Shuvajit Paul

The people of Africa and Asia came together [at the Bandung Conference in Indonesia in 1955.] They discussed their plight and they found that there was one thing that all of us had in common oppression, exploitation, suffering. . . .
Malcolm X

Dwayne Andrews was too kind when he wrote about Asian complicity in the marketing of "Darkie" toothpaste ["Tone of Sedition," Statesman, Apr. 5, 1990]. Darkie toothpaste, readers will remember, is marketed in many parts of Asia. Despite having had its name changed to "Darlie", it still features the logo of a minstrel in "blackface". This turn-of-the-century racist caricature--a symbol of the ludicrous lengths to which many white Americans have gone to rationalize the oppression of African Americans--apparently does not offend many consumers in Asia. Andrews expressed his well-justified outrage at the Colgate-Palmolive company's involvement in marketing the toothpaste, but when he cited a comment made in support of the product by C.N. Subramanian, a prominent official in Hong Kong's Indian business community (see letter)--Andrews refrained from leveling the same degree of criticism at this deluded individual. Andrews was too kind indeed.

Then again, it shouldn't have to be Dwayne Andrews' burden to expend

his energies on such a person. Such a responsibility necessarily falls--at first, at least--to other Indians, to Subramanian's co-workers, neighbors, peers, constituents, and other influentials. It is their obligation to use their leverage to persuade, shame, pressure, or force the appropriate change in his behavior. This is one reason the letter (the one referred to earlier) was drafted.

Another reason is to reaffirm that there are many people of Asian heritage right here in America who can recognize racism of any sort and condemn it. They do so with the knowledge that racism knows no boundaries; the hostility that stalks one group today will stalk another tomorrow; or stalked it yesterday; or (much more likely) stalks it today under another guise.

More and more Asian Indians (and other Asians) in the U.S. are realizing that we are no exception to this rule. Not only do many of us face our own brand of societal discrimination, but we have even begun to experience our own tragic Bensonhursts and Howard Beaches: it was just a couple of years ago that the nauseating "Dotbuster" violence in Jersey City arose. My blood still runs hot when I remember the letter printed in the Jersey City Journal three years ago; it warned: "We will go to any extreme to drive Hindus out of Jersey City." It was signed "The Dotbuster", in reference to the "bindi" mark that many Hindu women wear on their foreheads. The events that followed were sickening: Indian women were spat upon as they

walked down the street; two Pakistani students were assaulted outside a restaurant (racist apparently do not care if their hatred "Hindus" are actually Muslim); an Indian man was clubbed on the back of the head on a busy street corner; and Novroze Mody was murdered by a gang that chanted "Hindu, Hindu" before smashing his skull with bricks. Does not the "Dotbuster" violence in Jersey City indicate that the life chances of South Asians Americans are more closely linked with those of African Americans than we are often led to think?

Those South Asians who still think we have nothing in common with Africans and African Americans ought to buy a round trip ticket to South Africa. No sooner will they disembark when they will be thankful for the return flight home, for there the Official Message blares unequivocally into the ears of aging and newborn Indians alike: "You, Indian, because you are Indian, are dirty and inferior." Such a trip would be none the less worth it for Indian Americans, for we would witness Africans and Indians laboring together, and in tandem, to overcome a system that hammers away unceasingly at the core of our common humanity.

The lesson for Indians here in America is not, however, to be thankful that we don't live in South Africa. Nor should we take comfort in the thought that most of us do not endure discrimination as severe as that endured by most African Americans. Rather, we should internalize an incontrovertible truth: the reason

we do not face the same oppression here as African Americans lies in our two groups' vastly different historical experiences in this country. Once this is acknowledged, the "Model Minority" notion that the media likes to feed us--the notion that African and Latino Americans should "follow the example" of Asian Americans--can be exposed for what it is: a pernicious myth that ignores the fact that most Asian Americans who are doing "well" in this country came here by choice, already equipped with the appropriate schooling and skills that this country systematically denies its own African and Latino American citizens.

The only purpose the Model Minority Myth serves, then, is to foster tensions and hostility between Asian Americans and African, Latino, Native and disenfranchised white Americans. In doing so, it allows the keeper of the flame of privilege and power--ensconced in the banks, corporations and conglomerations, on Wall Street, in the media, on judicial benches, on university board of trustees, on Capital Hill, in the White House, in the textbook publishing houses, in the television and radio programming--to go unchallenged. Moreover, when Asian Americans themselves start to believe that they are the Model Minority, they forget that they face their own American-as-cherry-pie-discrimination. They forget, for instance, that many of them in the corporate setting are trapped under the "glass ceiling"--effectively barred

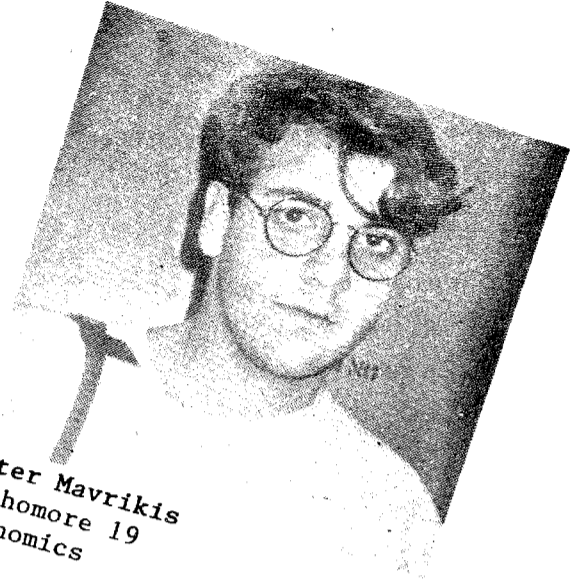
CONTINUED ON PG.15

Q: THIS CAMPUS IS CULTURALLY DIVERSE, BUT ARE WE UNIFIED?



Alma Pacheco
Freshman 18
Psychology

Overall, the cultural diversity needs improvement. Although people associate with other cultures, they basically have their own groups. They should learn about other cultures and educate themselves.



Peter Mavrikis
Sophomore 19
Economics

It is true that this campus has a great deal of cultural diversity, but if you ask me if there is unification amongst our diverse groups I would have to say no. People tend to hang out with their own groups; therefore, separating themselves from everyone else.



Pierre-Fortin Jean-Denis (Zozo)
Freshman 20
Mechanical Engineering & Economics

Everyone wants to keep their own culture; therefore; there will always be a diversity. No one is ready to compromise their culture.



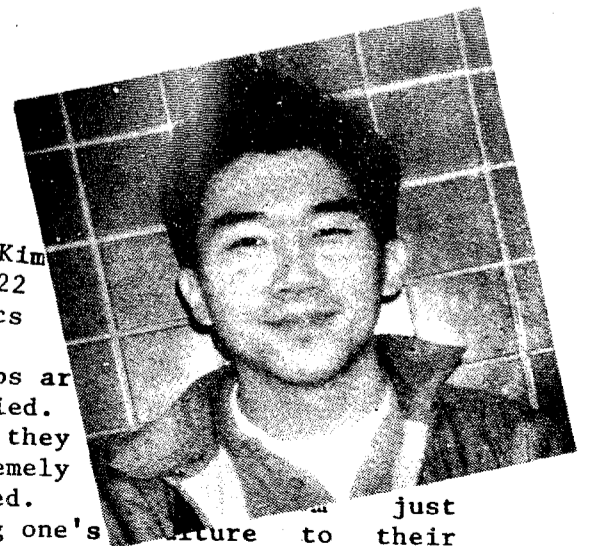
Elaine Morales
Freshman 19

It has to improve. Each nationality is with their own group and I find it very uncomfortable.



Asia Sharif
Junior 20
English

As far as cultural diversity on this campus goes, everyone seems to be caught up in their own affairs.



Harold Kim
Senior 22
Economics

The groups are not unified. Instead, they are extremely segregated. They are just promoting one's culture to their own race, they should promote and advance it to the college community.

My Sweet Pain

My Sweet Pain
OOh how I love you

things of the heart, are always played
in the minds arena, between
yeh! aah, there are pleasures shared.

Who would of thought or think, about
the emotions that I dared, to share
with you The Melody of your Body
Brings Joy To My Soul, Thirsting
for your caress. I must confess,
that you are the sweetest thing
that I have ever experienced.
My Sweet Pain.



I call you this for, I am torn
between, Pleasure and Pain, Love and
Hate, Struggle and Governance.
Caramel and Butter Pecan. Man's
thoughts confess, His secrets
driving him insane. To Acquire
His Sweet Pain,

Emotions are the medium of confusion
but rest assured my caramel, that
never shall my soul cease to adore
you. For I am caught up in the magic
of you, Heart in armour to endure
Your Sweet Pain.

SAJO @ 90



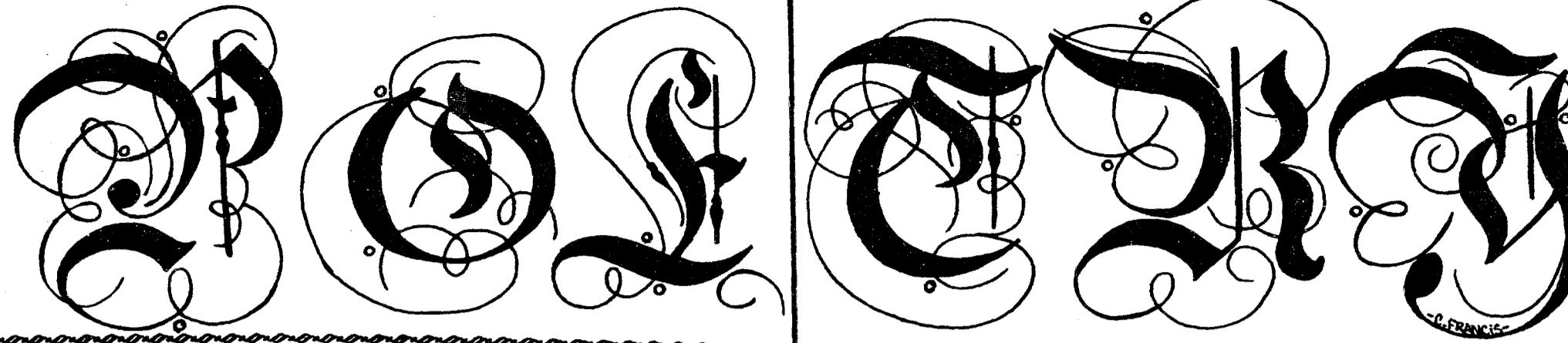
Thinking of Love

Sweet summer days are gone my dear,
But our love is here to stay,
We will seek to find loves peace of mind,
With the passing of each day.

How sweet life seems with it's lovely dreams,
And me holding you so close to me,
And it can be said from the thoughts in my head,
Our love will flow as smooth as a stream.

Our love cannot hide nor can it be denied,
For the feelings are strong in our hearts
My dear you are so fine,
You drive me out of my mind,
Let love stay between you and me.

By
Steven D. Powell



The Candy Man Died On My Block

The Candy Man Died On My Block. Sammy
is dead, The Entertainer, Bojangler I think
of words for you, But none come to my aide,
none sweet mellow sensitive, refuge from my soul.
Your song and dance, your tips of socialization,
dancing with the pack, not the Black pack but the
White pack, Frank, Dean, Liza and you.

The Candy Man died on my Block, but
I have no sweet tooth. He was the sugar
Man, enjoy the drink, smoke, coke, all of life's
candy. The Candy Man died on my block, A
victim, of a sugar overdose.
What The Fuck Another Nigger Will Sell
The Sugar.

Maaw Maaw, I ain't got no more candy
Sammy on the corner drop dead, no maan
no bullet through his head. Not like treavor,
He wasn't dumped in a yard to rot, body
filled by Matallic Remnants.
Beep... Beep... Bee... Bee... went his heart
Beat. No Maaw sammy was a Street Entertainer
a song and dance man, was the treat at his
candy stand. He wore crazy gold chains,
like Rasheed. No, No, He had diamonds too,
Got Between all color things but it was
white thighs that caught his eye. Maaw
The Candy Man Died On My Block. Do you
Think that Kwame will be the next
Candy Man, Me, Not Me Man Maan. I'm going
to work to get my Benz
....And Another Nigger Will
Sell The Sugar.

SAJO @ 90

Page

Sajo



What we all go through.

What is it I am doing,
I am here working towards
A goal that I have not defined.
I am confused, I don't know why.
What do I do, do I give up
Or do I continue to endure.
But yet, I ask, what is it am doing?
Can someone tell me, can someone help me.
Please dear lord, show me the path,
The path which will lead to success
Success? What is success,
Is it what I should strive for.
Yes it should be, but I'm not or am I.
I have the will, I have the know how
Motivation, it is there but mildly.
Why mildly, why not strong.
My future depends, on what I am doing
But what am I doing is it for me?
Indeed it is, but why don't I know it.
Why don't I know it? I know I want it
I know I need it and I must have it.
I am just a man of color, with
a dream, and here I am now
fighting this battle.
This war is not easy, especially me
being a brother of color resistance
is against me, but my mind is strong
and my heart is pure.
And with the help of my God
The victory I seek shall be mine.

by Rupert G.F. Pearson.

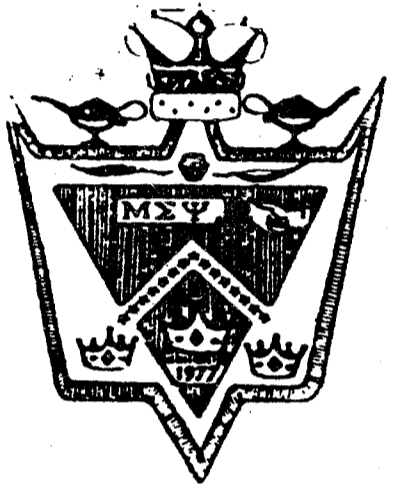
A Dream.

What is it! What am I doing!
My Lord, so many questions so
many circles!
Trying so very hard to be what I am not,
Yet at the same time
Trying to improve what I am
But when will it stop?
This everfolwing circle of uncertainty,
Not knowing wheather to live
Every day as my last
Or every year as it passed.



It's the story of my life
To want to love and be loved
To be happy and end the sorrow of this world.
Am I a fool?
Sometimes I really don't know
Going in and out of reality
One minute facing it, the next not
When will it all end?
Hate, Deceit, Misery, Unhappiness.
I am just a black woman with a dream
and a battle.
A battle, of which one day, with the
Help of my lord, I will win.

By
Simminate Reel.



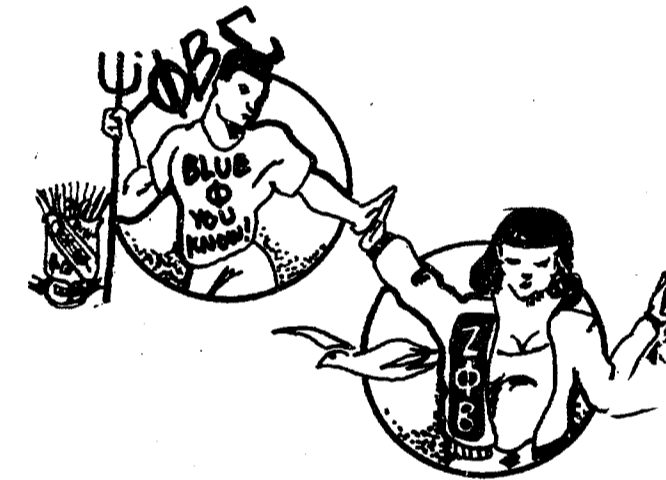
Comfort me

Like a blanket you cover me,
When the world seems cold,
You bring the love that I do need,
To warm my very soul.

And when the morning sun shines bright,
You shower me with love,
For in my mind I see it's true,
You're the only one I love.

From the moment we first met,
You were always so sweet and kind,
Now every day I hope and pray,
We'll be together till the end of time.

By
Steven D. Powell



ATRAPADO

Tears inside my head
Smile in front of this face
Desire que no puede ser
Reglas que tienen que ser
Sentimientos oscuros
Que solo se pueden Aliviar
With a drink of rum al paladar
O que puede aumentar
si se deja la mente descuidar...
Hunger sin control
Thirst to have some more
Sentimientos de vanidad y egoismo
but engan-ado, betwitched y atrapado
con un destino marcado
And Living rompiendo Hielo,
Porque entre el amor y celos
existe la perfeccion
de vivir a quiet life sin preocupacion.

GUAICA



Black Women



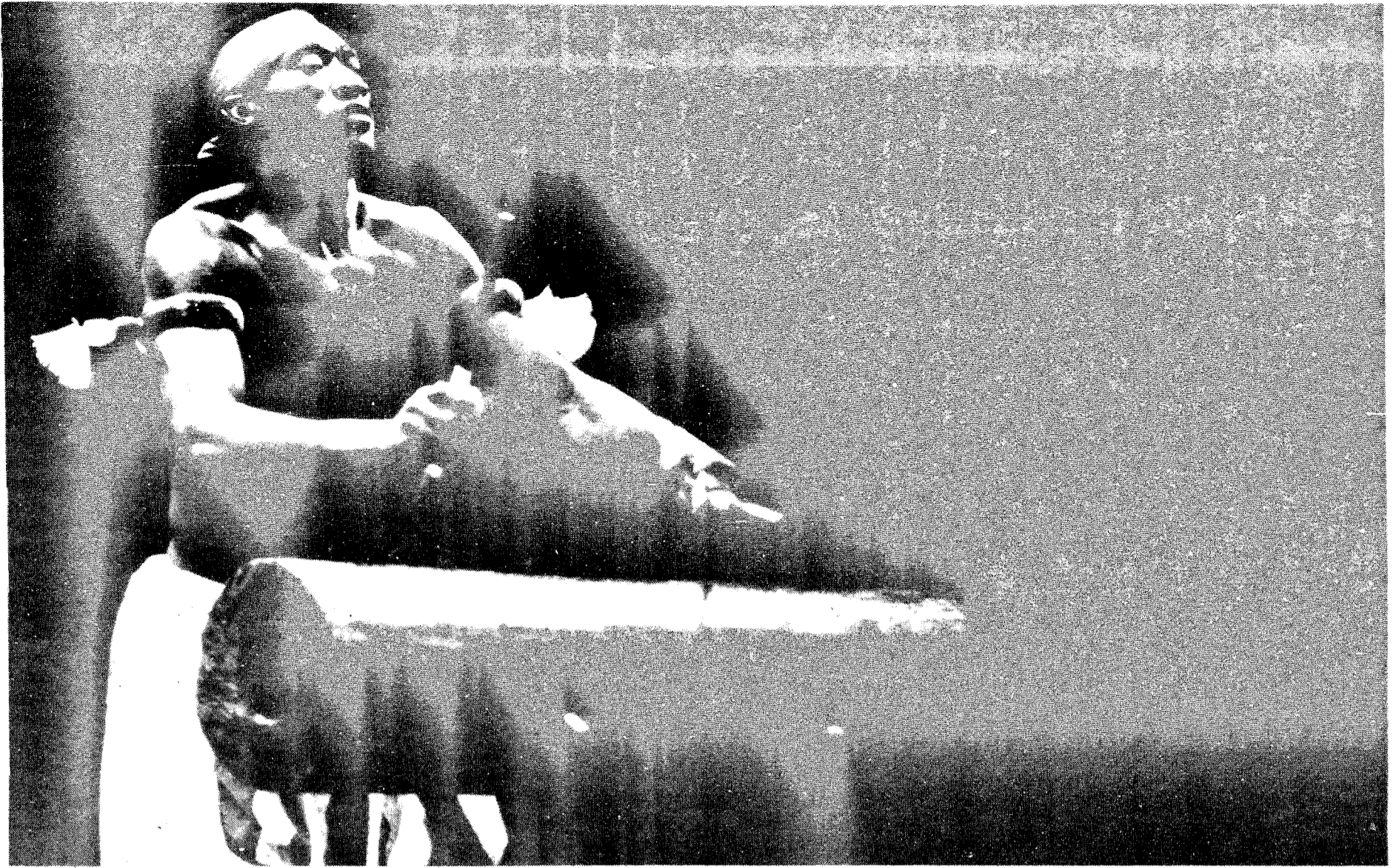
KNOWLEDGE IS POWER!



Black STUDENT RALLY



PICTURES TAKEN BY:
Cassandra Aird
Tonya Blocker
Brenda Alleyne
Chiffon Chapman
Simone Yearwood
Daphnee Surpris



AFRICA



OYE!

A THRILLING CELEBRATION!
50 Legendary Singers, Dancers and Musicians from 9 Regions of Africa!

"AFRICA OYE! IS UNPARALLED!" -N.Y. TIMES

Drums beat, dancers leap and voices ring out. This is "Africa Oye!", a troupe of African performers, coming to the Staller Center for the Arts on Monday, November 19, at 8 P.M.

Africa Oye! means "Long live Africa," and it is a cry of celebration known across the African continent. The performers hail from Zaire, Mali, Senegal, Niger and other countries. Each act features performers from a different region and culture, complete with folk instruments, costumes and masks. As a whole the show offers a glimpse into the heart and soul of seven African societies in a panoramic view of Africa's past, present and future.

The Percussionists of Guinea, for example, are six male drummers accompanied by three women dancers, who perform their complex rhythms on a variety of native drums including the Djembe -- a chalice shaped instrument carved from a single block of wood covered by goat or antelope skin -- and the Krim, made of hollow logs.

Tickets for Africa Oye! are \$22.50, \$20 and \$18.50. For tickets and information call 632-7230.

DR. BETTY SHABAZZ SPEAKS OF AN AGENDA

By Nicole Yvette Highbaugh

Malik Sigma Psi invited Dr. Betty Shabazz to speak at the Union Auditorium at the State University of New York at Stony Brook on October 22. Dr. Shabazz is known for speaking on civil rights issues, and is the widow of El Hajib Malik Shabazz, who was otherwise known as Malcolm X. She is also the mother of six children. When she arrived, she received a standing ovation from the audience. She responded by crossing her arm across her chest and bowing with a smile.

Dr. Shabazz began her speech by saying that it was more difficult to find this campus than it was to find the exit to Stony Brook. Then she asked the audience how they enjoyed this campus. After receiving mixed emotions from the crowd, she said, "Let me just say that you are not enjoying your four years here half as much now as you're going to in the future. You will look back on these years as glorious and wonderful. Believe me."

Dr. Shabazz continued her speech by stating that what people have to do in this world is to learn how to operate as a team. "Learn teamwork. You have to understand what it means when we talk about interpersonal relationships. It is something that you experience, not read." In inter-personal relationships, she stressed, people are learning to understand one another, discovering who they are and learning how to trust and be trusted.

According to Dr. Shabazz, some people feel and have the need for change less urgently than others. Therefore, there are some critical levels that dictate new focus and new strategies when people look at what is happening internationally and domestically. She cited domestic examples, such as the homeless, the A.I.D.S. epidemic and the mentally disabled. She concluded that there are critical areas that need the attention of everybody. "What you [the audience] have to understand is that you have to be part of the group that solves these conditions. Therefore it is time for us to reflect, to maximize our resources, and most importantly, a time to do a self evaluation," said Dr. Shabazz.

Dr. Shabazz asked the audience several questions that they needed to think about when it came to self evaluation. Some of the questions were; "What is your mission? What are your values? Are you committed and responsible? If so, to whom? When is the best time to improve the qualities of your life? After she asked those questions, Dr. Shabazz stressed the importance of the individual and his or her family. She also stressed that it is the responsibility of the present generation to help the generation of the future. "They must know that they are valuable to this world. We must make sure that we do not demoralize them [the children]. We have to exhibit for our children and survive as individuals." She then told the audience that they must help by expanding opportunities for people and accepting responsibility. "We must celebrate the end of oppression."

Dr. Shabazz emphasized the difference between an African studies program and an African Studies Department. After she learned from the audience that African Studies is a program at this university, she asked, "It would seem to me in 1990, if you can have every other department, the what is wrong with having a Black Studies Department? Are people still brainwashed to think that if there is an African Studies Department, then hate is being taught?" Dr. Shabazz stated that the difference between a program and a department is that a program is a collection of classes without power, and a department has the power to distribute jobs and set an agenda. She stressed that African American studies in most universities is an umbrella term for a curriculum that addresses the Black experience in North America, South America, the Caribbean and Africa. Cornell University, The University of Wisconsin, and City College have African Studies departments. She stated that the political, economic, religious, legal, educational, social, and cultural institutions held the advancement of Afro-Americans in check.

Dr. Shabazz used Frederick Douglass as an example of how African Americans had to deal on two levels. She cited from Douglass' writings: "I was born and will die, and in between, I will be a bay, a son, a husband, and a lover, but I will always be oppressed." Douglas wondered if he was oppressed in the name of the gospel or in the name of the law. She also used some of the work of W.E.B. DuBois to show that Blacks dealt on two levels. She wanted the audience to understand how and why some of the blacks had to behave a certain way. "They were conditioned to deal on two levels at the same time. They were pluralistic long before it became fashionable." Blacks had to have two souls, according to DuBois, one that felt for himself and one that felt for others. A Black person had to have two thoughts, one that thought for himself and one that thought for others. Dr. Shabazz, after giving DuBois' examples of twoness, told the audience they didn't have to have such a mentality anymore.

Dr. Shabazz, as expected, talked about her "favorite subject", her late husband, Malcolm X. She gave a brief background about his childhood, stating that he lost his father when he was six years old. "He (Malcolm's father) had been killed because he had built a store and his own house. Some felt that kind of behavior wasn't in keeping in what a Black man should do. That's not true today, so I expect to see a lot of you with your own stores and building your own houses." She continued to talk about Malcolm, mentioning that when he went to prison, he decided to teach himself a lesson. She used this fact to tell the audience, "It is important you know your own mind." Dr. Shabazz called her husband humane, heroic, strong, and well disciplined with an agenda. "When a lot of people talk about Malcolm, they associate him with violence. yet the only violence he was ever a part of was his death.

She continued to say that Malcolm's agenda was international sister and brotherhood, human rights, self determination, and self defense. She stressed that self defense is not always with a gun. "To solve your problems and transform yourself from one thing to another, wouldn't education do it?"

Dr. Shabazz concluded her speech by saying that each individual has value that will be respected by others, but he/she must also respect him/herself. After she concluded her speech and received a standing ovation from the audience, questions and comments were open to the audience. One of the members of the audience asked for her reaction to Columbia University's plans for the Audubon Ballroom, where her husband was fatally shot in 1965. She responded by saying that it was the best offer. "I remember the last time I was there. I was mouth to mouth resuscitation to a husband who was dying. I don't know if I can ever stand the Audubon." She also stated that she was disappointed that no one had consulted her about this issue, and because she had to find out about this from the news media.

Dr. Shabazz left by saying to the audience, "We (Blacks) are the first people on this earth. We will always be here. Don't allow anyone to cloud your brain, put fear in your heart, and have you doubt that you will survive. You have already been her, and you will continue to be here. If anybody leaves, it will not be you.

Our ancestors knew that the world was round while others thought it was flat. We know that the economics of the world came from our ancestors. that's why we have to deal with the twenty-first century differently. You have to learn to control your space, and not let others do it. Our ancestors provided the resources to this earth. Don't deal with the nonsense. Move forward, not backward. The world needs you to be flexible and understanding of others towards peace."

Dr. Shabazz spoke powerfully about our ancestors. She left a great impact on many people, including me. Before she made her speech, I had the pleasure of meeting her. When I shook hands with her and asked her for her autograph, she wrote a message that I will never forget. It said: Promote: Peace, love, strength, education, and development." I enjoyed this presentation and I hope those who attended enjoyed her presentation as well.



CONTINUED FROM PG. 5

were intellectually inferior. These immigrants were deported on the basis of this "evidence" and a large part of those deported ended up in gas ovens as a result of intellectual racism in America. In other words, the Jews fell victim to the same mentality in America, which passed sterilization laws based on the test, that the Nazis were using against them in Europe.

Carl Brigham of Princeton University in 1923 indicated that Europeans in America "...must face a possibility of racial admixture here that is definitely worse than that faced by any European country today, for we are incorporating the negro into our

racial stock, while all of Europe is comparatively free from this taint." Brigham went on to develop the Scholastic Aptitude Test which is used today to indicate college applicants' capacity for performing on the college level.

Professor Henry Garret, chairman of Columbia's Psychology Department for 14 years, sums up academia's notion of inherent inferiority of Afrikans as he writes, "[y]ou can no more mix the two races and maintain the standards of White Civilization than you can add 80 (the average IQ of Negroes) and 100 (the average IQ of whites), divide by two and get 100. What you would

get... spells the difference a spire and a mud hut... between a cultured society and savagery." So, the question becomes: What are the standards of "White Civilization"? Whatever they might be, a Eurocentric standard is not fit to truly educate a majority Afrikan, Latino, Native American, and Asian school system. There is no truth in education because the school system has been structured by intellectual racist who wish to prove their "research" correct. Presently, this type of racism determines the nation's educational policy and as long as this is true, no curriculum of inclusion can completely save the public

school system. this needs to be seriously examined in social studies classrooms so that students are conscious of the racism and politics of education so that studies excel in school but not have their mind programmed by school. The implementation of this scientific racism has a history, is a current event, affects government politics and the commitment of the government to education, affects economics and culture studies, and leads to the distortion of world history. Hence, it cannot be justifiably ignored in any social studies classroom that claims to be part of a system of education.

E.R.O.S.

A.I.D.S. INFORMATION

By Alycia D. Anderson

A.I.D.S., which stands for Acquired Immune Deficiency Syndrome is a disease that affects everyone. People were made aware of the disease in the early 1980's. Along with the awareness came many interpretations of where people believed A.I.D.S. originated. Some say it originated in Africa, others say it is from Haiti and some say it was developed in a United States biological warfare laboratory.

At this time, I believe we should be trying to find a cure and educate people of all countries about this disease. We need to know how the disease is transmitted and how we can protect ourselves from this disease.

A.I.D.S. is transmitted several ways:

- 1) Sexual intercourse- Having unprotected sex (without a latex rubber condom) is like playing Russian Roulette. The disease gets into the blood as well as blood products-semen and vaginal fluid- which are in contact with the blood.
- 2) I.V. Drug Use- Sharing I.V. needles is dangerous. When you inject yourself with hyperdermic needles, you are going directly into your bloodstream. When you

share that needle with others, you are injecting their blood, or vice versa into your bloodstream. If that person has A.I.D.S., you have just injected it directly into yourself.

3) Blood Transfusions- People who have received blood transfusions from those who have A.I.D.S. are also liable to contract the disease.

* Tests are done on the blood before it is donated to check for A.I.D.S. and other disease and infections.

There are three major ways of contracting A.I.D.S., but you can also be born with it if your mother was an I.V. drug user who had been infected, or was infected herself by a sexual partner. You can also get A.I.D.S. by having blood/blood products and body fluids from an infected person come in contact with your own blood; such as a dentist's.

Here are some helpful tips to follow to prevent you from contracting A.I.D.S.:

- 1) Always use a condom during sex (that includes vaginal, anal and oral sex) in addition to a contraceptive foam or sponge.
- 2) Use saran wrap or the dental dam on your partner for cunnilingus ("eating out"), especially during menstruation.

3) No urinating or defecating in the mouth or vagina.

4) No fisting (hand in rectum/vagina).

5) No sharing sex toys that have had contact with body fluids.

6) No deep thrust kissing (tongue in mouth).

There is much more information to be learned about A.I.D.S. Please feel free to stop by the E.R.O.S. office in the Infirmary in Room 119 during our posted office hours or pick up some pamphlets outside the door on A.I.D.S. education. I hope this article in no way offends anyone. That was not its intention. Please feel free to contact me at 632-6450 if you have any questions.

BEING INFORMED AND LEARNING IS PART OF EDUCATION!

The Ashanti OF WEST AFRICA, TO MAINTAIN THEIR FREEDOM, FORCED THE BRITISH TO ACCEPT THEIR OWN PEACE TERMS AND TO PAY RENT FOR CAPE COAST CASTLE IN 1807. IN 1824, UNDER THEIR GREAT LEADER, OSEI TUTU, THEY DEFEATED A BETTER-ARMED BRITISH FORCE AND KILLED THE COMMANDER, SIR CHARLES M'CARHTHY. *Mica*

CONTINUED FROM PG. 8

from reaching the top echelons of management because of the popular notion that Asians make good "data-crunchers" and "technocrats" but good managers. (Doesn't this sound remarkably like a certain L.A. Dodger baseball official's assertion on Nightline a few years ago that African Americans "lack certain necessities" for management posts?)

This double-edged danger of the Model Minority Myth--Divisiveness and Complacency--has tragic consequences for all of us--especially Asian, African, and Latino Americans. If you are not convinced, consider again the murder of Navroze Mody. The gang that killed him in such racist fashion happened to be from working-class Latino families. These youths have been taught by the American system to resent Indians, to regard Indians as a threat to their hopes of attaining economic security. At the same time, they had been told repeatedly by network news commentators, school guidance counselors, and other "responsible adults

(including President Regan himself in more than one speech) to be "more like the Asian Americans". These Latino Americans are not the only ones to have been victimized by the Myth; many Asian Americans themselves have been seduced, forgetting that their hopes, and their decedents' hopes, for lasting social and economic security lie in forging links of understandings with African, Latino, and disenfranchised white Americans.

The meaning of all this is clear: the same forces that oppress African Americans threaten to oppress Indian Americans and all other groups who remain "unassimilated". The answer is not to assimilate, of course (it's not at all desirable even if it were possible). Rather, we must free our minds of the Model Minority Myth, and all other ideological lies about the state of America. Once we do that, we will be that much closer to the ideal, which is achieved when all groups unite through coalition to fight all forms of domination.

When the world is viewed in this

light, it is not unreasonable to think that Asian Americans should be just as offended as African Americans by Darkie/Darlie toothpaste's name and logo. Why so many consumers in Asia are not offended is a more slippery issue; we should be careful not to misread it.

It is not that people there are naturally less "moral" or "humane" than people here. Rather, the relative lack of racial sensitivity there to African Americans is at least partially due to the absence in those areas of powerful and well-organized Black movements and institutions with a tradition of challenging injustices and exploding racist stereotypes. It is the presence of such forces here in the United States that forced the restaurant Sambo's to change its name a few years ago; pressured a famous maker of pancakes to take the plantation slave image out of their Aunt Jemima logo (although, like rapper Big Daddy Kane says, the logo is still racially exploitative "even though she's now got a perm"); and pressured Bloo-

mingdale's to apologize for the racial stereotype embodied in the fashion ad in the New York Times last year (the ad depicted a young African American boy in heavy gold chains and medallions among white children who were wearing no such jewelry). This pattern of organized efforts by

African Americans spells a basic principle of how the world works: social change is triggered by pressure from the aggrieved, not by some moral "awakening" in the hearts of the privileged and powerful. The moral awakening we seek may come, but not until after structural or physical change is brought about.

But I'm really not all that interested in giving Mr. C.N. Subramanian and the makers of Darkie/Darlie toothpaste an excuse for their convenient blindness to racism. I prefer to act on another sociological principle: social justice is ushered in only by unrelenting pressure; anything less promises failure.

So let us unite, strive to be informed, organize, and keep the pressure on.

WELCOME TO THE TEEPODDOME
PEPLIN: WHAT A CONCEPT TO HOLD IN A EUROCENTRIC NATION!

BEHOLD THE VISION

The article that you are about to read was a nightmare that I dreamt on MAY 5, 1989. The actual location and bus number were amended for security reasons.

THE PHILOSOPHER

360 OF
KNOWLEDGE,
WISDOM
AND
UNDERSTANDING

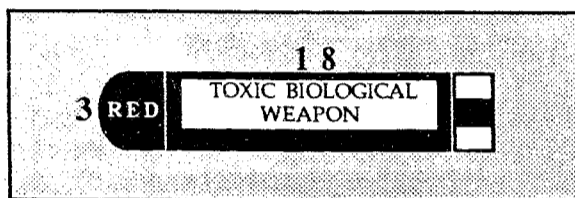
My brother and I were cast into a mental reality of madness, conspiracy and genocide. The conspirators were the patriotic factors that represented the Red, White and Blue colors and shade of the American flag... The City, State and Federal government of New York.

We were in Harlem taking the Bronx 7 bus down 125th street proceeding towards Lenox Avenue because my brother mysteriously resided in that area. Not paying attention, the bus drove pass my designated stop and I noticed some laughter in my brother's face for he knew. I said *Hotep* to my brother and got off the upcoming stop...125th street on 8th Avenue.

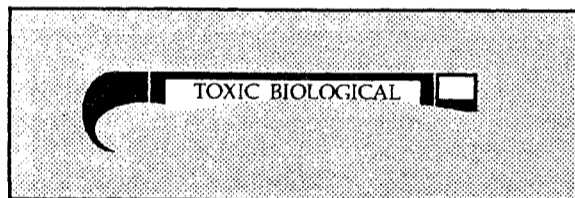
Abruptly while walking upward on a hill, blue and white police color and shade helicopters infested the sky like a "Swarm Of Devils With Wings." These devilish aerodynamic instruments of so called *Justice, Freedom and Equality* were releasing rocket like objects that disintegrated on impact. I spoke aloud and said, "They are killing us!!!"

That's when I ran, as fast as my adrenalin permitted me to run. *Running like a messenger against the arms of time, I reached my neighborhood to bring a warning wrapped in the event that*

I had witnessed. I was between 128th and 129th street on Convent Avenue... As I passed through the block, my eyes fell upon one of the rockets, that did not activate...explode or vaporize. Thoughts filled my head...I wanted to take the rocket back to Stony Brook, as evidence of premeditated genocide. It laid on the ground, as if someone or something wanted me to examine the object more closely, so I did. *The deadly rocket of genocide was eighteen inches long and three inches wide. The body was painted in a red color with a white label with black writings glued to it that disclosed: Toxic Biological Weapon.*



After reading this *Revelation*, the rocket had a chemical reaction which melted away the plastic container, unleashing deadly contents into the atmosphere. I recall inhaling some of the poisonous gases because it happened spontaneously. I then swiftly ran to the corner of 129th street on Convent Avenue where I approached several older adolescents. I related to them, my whole encounter and instructed them, to evacuate the area. *Subsequently, beside me was a portion of a rocket that failed to disintegrate completely. What remained was the nose and a part of the body.*



Glancing up the sidewalk, my eyes encountered a community resident of apartment build

I pointed up in the sky with my left index finger, at the helicopters, expounding away at the present atrocities being committed by the United States of White Supremacy.

with the information of genocide, that was inside of me--in a haste to come out. The tenant stood to my right, as *I pointed up in the sky with my left index finger, at the helicopters, expounding away at the present atrocities being committed by the United States of White Supremacy.* In the course of my discourse, it was apparent that one of the "machines of AntiChristism, Death and Destruction" was suspicious of my presence because the vehicle was gradually moving towards us. Being somewhat afraid, I ran up the block and the helicopter eventually landed.

On the left side of the helicopter came a Caucasian police woman, holding in her left-hand a white plastic bag filled with toxic biological rockets. Joining her on the right was her partner, a male Caucasian. They converged on my neighbor and the woman asked, "Do you, sir, know of any sewers in this area?" He answered "Yes." She, then asked, "Can you dump this bag in it for us?" He answered "No." *Two or three seconds later, the male officer dropped down on his left knee, while simultaneously retrieving his revolver from out of his holster. Aiming it steadily towards my neighbor's chest area.* She posed the question again, "Will you dump this in the sewer!?" Again, he answered "No!"--very firmly and unintimidated. *Shortly after his response, the kneeling officer, punctured his chest and stomach with two bullets from his revolver, at a close range. Stunned and appalled, I fled for my apartment building. I opened the door and got on the elevator, trying to escape my mental reality of madness, conspiracy and genocide! My goal was to convince myself that it was only a dream or WAS IT?*

CLUB USB TOP 10

1. L.L. Cool J - "Mama Said Knock You Out"
2. Special Ed - "The Mission"
3. Frankie Paul - "Get Close To You"
4. Shabba Ranks - "Dem Bow"
5. Ram Jam - "Black Betty"
6. Alter Notions - "Can You Feel It"
7. 808 State - "Cubik"
8. Erik B & Rakim - "Mahogany"
9. Phase and Rhythym - "Swollen Pockets"
10. After Hours - "Reel To Reel"

CLUB USB NIGHT
AT TOKYO JOE'S
NOVEMBER 15th
SIMULCAST LIVE ON 90.1 F.M.
11 P.M. - 3 A.M.

CLUB USB ON WUSB 90.1 F.M.
THE BEST OF HOUSE, CLUB AND RAP
WITH A TASTE OF ACID

Orange Giant,
Just for old times sake break out the handcuffs and call me chicki.

To all Kappa Sweethearts & Diamonds
I Love You!!! What else could I say on such short notice.
#1 Woodstock

To Stacey,
I'm glad things are coming back to the way you remember them. Lets keep it that way.
Love Always Doc Sr.
P.S. Sorry Doc Jr. did not enter this morning. (10/29)

To Pitter Patter,
We have a lot of things to catch up on. Let's get together soon.
Hazel

To Pebbles,
What's up?! Don't be mad. Be glad.
Bam-Bam

To Three the Hard Way,
Go for yours, catching gold ain't easy in the nineties. I guess I still have some growing up to do.
A Boy from da Houd

Malik Sigma Psi,
We got it going on.
Scorpion

To Jean,
Congrats! How do you like being in the orange light.
K. ZOZO

To the Love Club Leader,
Thanks for the dinner and the scratch lesson, only the bouncer was missing.
D-Nice

To Kinkpot,
Are you a couch potatoe? I can't remember. How's about a visit to refresh my memory?
Peg-Leg

To my Homegirls,
More parties, drinks etc. in the near future. Especially our trip to Albany. Love ya to pieces.
D-Nice

To Tone-Bone,
N.J. Turnpike wasn't just made for cars, cops and tickets. Thanks to that 'Love-Connection'. Looking forward to seeing you quite often in the future. Hopefully we can make it last forever.
'Your Baby'

To Jonelle,
You are a jewel, and you are very special. I hope our friendship will never die.

TRIBE VIBES
BY
RUPERT G. F. PEARSON and JONELLE TAYLOR,

Doc,
I am learning each day about your love and our loving hoping to fulfill your EVERY NEED. Even though we have our ups and downs. When we come together it is perfect rythmic harmony. Sometimes it is even wet. Drip Drip Drip.
Lady D

To Chan,
Girl, I don't Know what we gonna Do ---- because when it Rains it pours oh oh boy! Do we have a handful of....Them.
Cas.

To Chuck,
Get it together baby! And maybe just maybe we'll have a future!
Michele

Mickey,
I wish you'd stop spelling your name wrong. Can I spend this wkend with you or what? 'You're not giving me enough'
Luv Wood-Ski

To Valerie,
Yo sistah, thanx for being there when I needed you. Stay sweet. Luv ya.
Little Sis

To Suite 214,
Keep going to work ladies, especially Busy C.
From You Know Who

To All My Sisters,
Thanks for the help. Love you all.
Mfalme Ujusi

Especially for the Queen of Queens, Courtney G.
Take a chance with me.
It's the Splendid Doc!

To Jonelle, Malika Mapezi,
Malika Mapezi is a Swahili Phrase. It means 'Queen of Beauty'. This phrase was illegally borrowed from ancient Egypt in 217 BC by the Romans. They rephrased it 'Venus' and

To Delphite,
Stay strong. Believe in yourself and always strive for your goals.
Love D. Relence

Knowledge,
We may be only 2 strong but we are taking them all by storm and we are doing it with essence.
Love You Know Woo-Woo
You Know Woo-Woo

Dear Thierry
It's been 21 years since we first met and it just gets better with time. We want to let you know that you are our BEST friend in life and don't ever change. Congratulations, Happy Birthday and good luck in all your worldly endeavors.
Love your friends -forever

T-Monet, T-lover, C.Cat, T.C., Baby Doc, Caz, Cazoo, Mikey, WHA-T & Theory

Happy Birthday to the Scorpio posse!
Call me about the party on Nov 8.
T-lover Nov 10

To Perfect Stranger,
I see you every morning when I go to class. You come back from class with a happy face just like you are from a movie theater. I want to talk to you and ask you how you manage to have that look and what is your secret. See you soon Perfect Stranger.
Love Dean

To Christine,
My little chicken wing. I have the duck sauce.
From Papa Dre

Peace To My Boyz (Pimp Daddys) Big Al, Blake, Big Daddy, Breezo, Jasmine, Kaybee, Loc.
We are in the house yall & the race aint over yet!!
Flattop

Hey Girls!
Tired of the impossible mission? Step to Benedict. You won't be disappointed!!!

To the Spades Possie,
When you read this that means you're about to have a nightmare.
Dream Team

Dear Dinah,
Happy Birthday! I already gave you your present but I have one for you.
The D.J.

Yo Skee,
What's up
From Skee

To Chile Willie,
Sorry things turned out the way they did and that it wasn't a pleasant experience. But look at it this way, you know it wasn't meant to be right. I still love you.
EH #23

To Leslie,
Peace, Love and a Condom
From 'The Man'
'Dre'

To the Silouettes,
Be strong and don't drop! Remember you are the first!
Love Ali

To My Pals,
Don't worry about me. It's just a phase I'm going through.
Demon Vein

To Connie (Silhouette),
Shut up you talk too much.
Love Kiki

To Dinah,
'Happy Birthday' Remember last year.
Love The 'Brown Hornet'

To Jonelle,
Keep on striving. 'Don't worry you'll make it, after all I have your back.'
From 'Shrimp'

To Cheryl,
It's only the beginning!
Peace and Love
B.B. and DE love

To Michelle,
Where's the carpet?
Love suitemates of Mount A14

Tress,
When are you graduating?.... Oops! My fault I forgot. I guess it's a common mistake. Peace
signed Chuck
(& I don't give A ... HA-HA-HA)

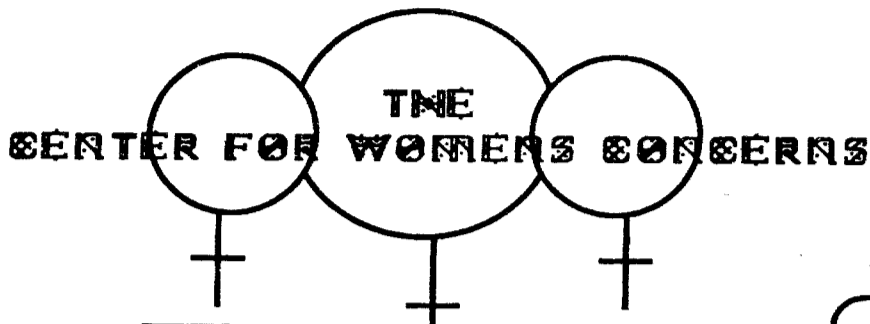
To Tempted
From Temptation
Is it a year of temptation yet?

To the Nupes
From Sexy the Prexy #0 the Hero
I love the frat. Consistantly achieving & on & on & on.
P.S. Dally for my Roti!

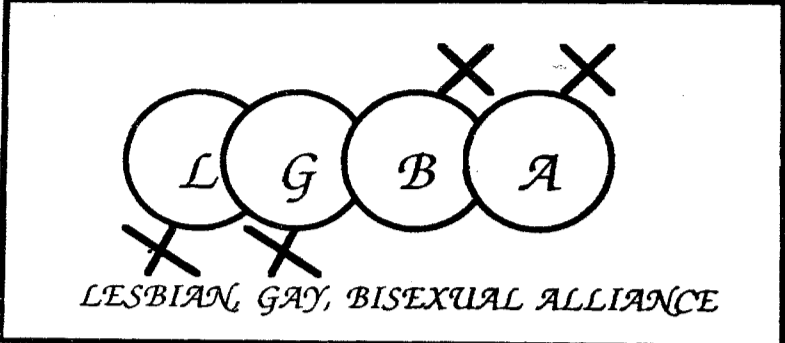
Dear Cl. Al.
I'm happy that you are what I think you are. You have changed to understand the subject. It is not difficult unless you understand how it works. I will stop thinking about Philosophy for a while to see how life is without it. Be happy. Do not kill the frog in the lab. OK
J.A.

Pepe Beer,
You're one of a kind and hopefully you'll always be minz. Love Ya
Lola Pumpkinhead

POLITELY INFO



MEETINGS
WEDNESDAYS, 9:00 P.M.
OFFICE - LANGMUIR D-1
ALL WELCOME !!!



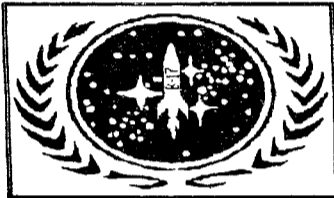
NEWS FLASH!!!

PANELS:  **EVERYONE WELCOME!**
COMING TO A PLACE
NEAR YOU!!

FUN, EXCITING,
EDUCATIONAL TOO!!

9 P.M. OCT. 22 SANGER (TABLER)
8 P.M. OCT. 24 BENEDICT (H-QUAD)

The Science Fiction Forum



The Science Fiction Forum has over 10,000 volumes of Science Fiction, Fantasy, and Horror available for lending. Everyone is welcome to come in and relax in our lounge. The Science Fiction Forum is located in the basement of Central Hall, room #037, 632-6598.

- Every Tuesday we have meetings in our lounge around 8:00pm.
- Every Wednesday we show Japanese Animation videos.
- Every Thursday is Video Night which starts around 7:00pm.

BLACKWORLD INFO

THE STONY BROOK GOSPEL CHOIR
 PROUDLY PRESENTS THEIR
ANNUAL FALL CONCERT
 "GOD KEEPS MAKING A WAY FOR ME"
 STALLER CENTER RECITAL HALL
 NOVEMBER 9, 1990 - 7:30 P.M.
 \$3 ON CAMPUS/ \$4 OFF CAMPUS

H.S.O.
COMMITTEE MEETING
 GUEST SPEAKER:
MAXINE POSTAL (D)
 STATE SENATORIAL CANDIDATE
FDA HAITIAN-SUBSAHARAN BLOOD ISSUE
 THURSDAY NOV. 1ST 9PM
 1ST FLR. S.B.S. BLDG. RM. N107

M.E.A.S.
FIRST ANNUAL CAMPUS WIDE SPADES TOURNAMENT
 POSSIBLE DATE: NOV. 17 & 18 ?
 ADVANCE REGISTRATION: \$6 PER TEAM
 CARDS AND FOOD WILL BE SUPPLIED
 PRIZES WILL BE AWARDED FOR THE TOP TEAM
 FOR MORE INFO CONTACT:
 SABRINA 2-1468 CICERO 2-3647

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UNION BI-LEVEL

DECEMBER 1st

★ MALIK STAR ★ SEARCH

☆☆☆ 1990 ☆☆☆
Talent Show & Party

MALIK Star Search is an annual talent show produced by the Brothers of Malik Sigma Psi Fraternity Inc. . If you feel you are talented and would like to win cash prizes, while at the same time display your abilities, then tryout for Malik Star Search. The competition is on Saturday December 1st, 1990 and a Party will follow. Cash prizes will be awarded to the winners! For more info please call Russell at (516) 632-1296 or Cristobal at (516) 632-1288

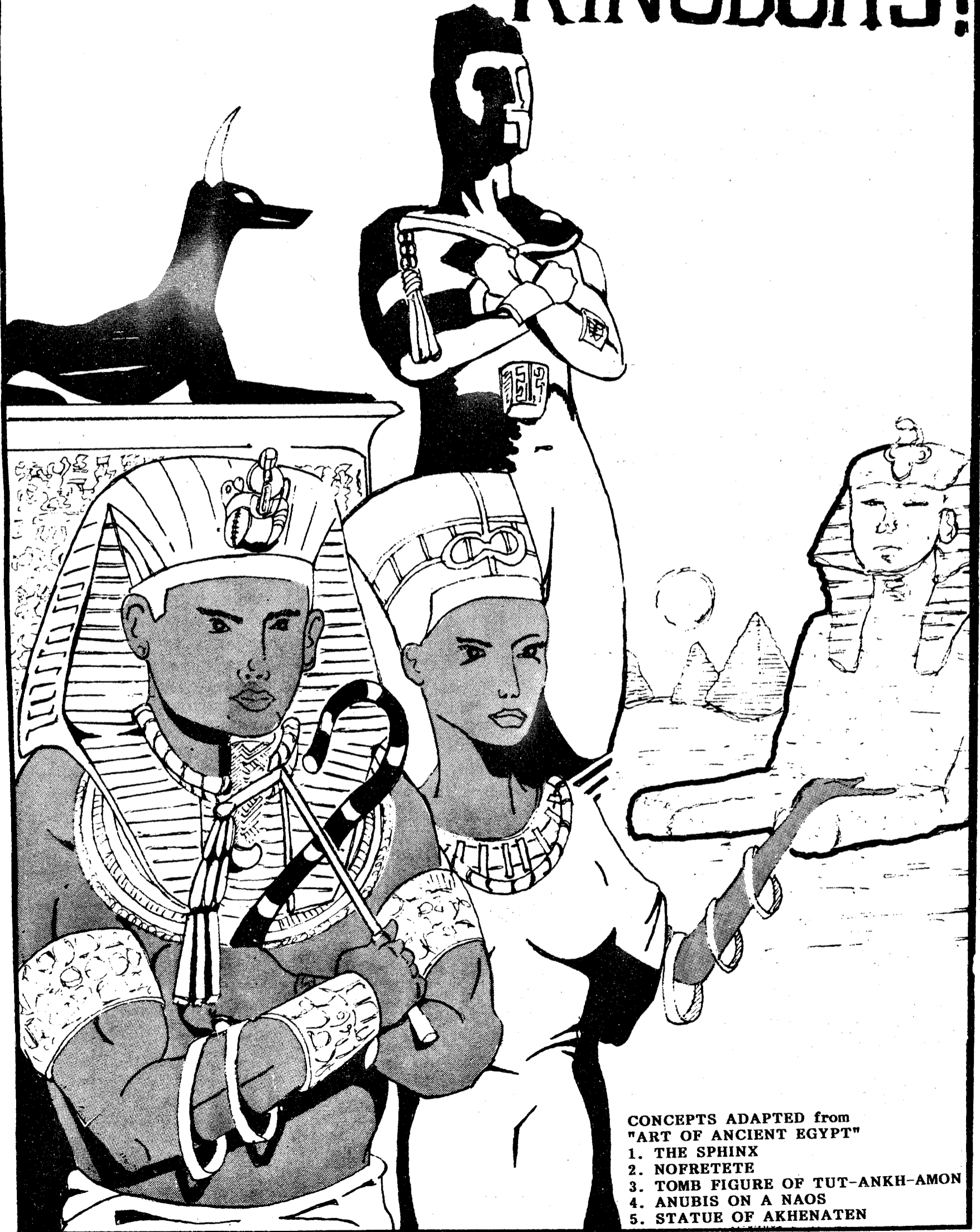
AUDITION DATES AND LOCATIONS:

November 6, 1990	Union Auditorium	6-9 p
November 7, 1990	Union Ballroom	6-9 p
November 12, 1990	Union Ballroom	6-9 p
November 13, 1990	Union Ballroom	6-9 p

The following categories will be in the show:
Male Vocal, Female Vocal, Female model ,Mal and Dance

Anyone who knows the MALIKS knows this Show of the year! A Slammin' Party will

BEFORE THERE WERE GOVERNMENTS, THERE WERE KINGDOMS!



CONCEPTS ADAPTED from
"ART OF ANCIENT EGYPT"
1. THE SPHINX
2. NOFRETETE
3. TOMB FIGURE OF TUT-ANKH-AMON
4. ANUBIS ON A NAOS
5. STATUE OF AKHENATEN