

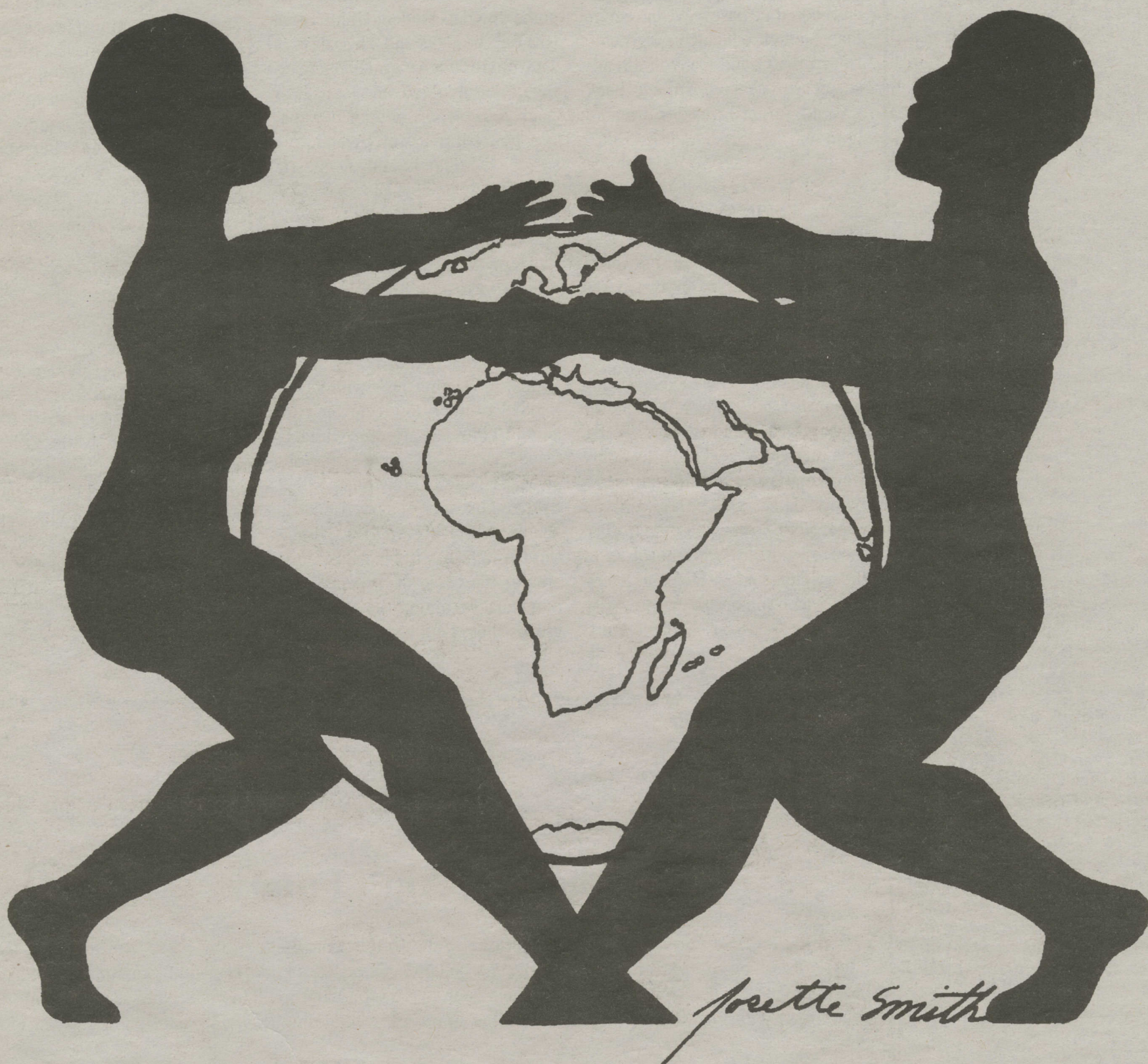
BLACKWORLD

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ONE NATION

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BLACKWORLD

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**WE ARE
ONE
NATION!**

editorial

Greetings family members, how are you? And to those that strive to separate us--we are aware of your plot, and not moved by it! The collective at BLACKWORLD sends encouragement to all of our brothers and sisters in the struggle to secure diplomas and move on to the next phase. Keep in mind always that the next phase must be to bring power to the people in the forms of strong political, spiritual and economic bases. We have more than enough educated Negroes to fill up the Grand Canyon already, so please use your college background for progression and not pimping.

This second issue of BLACKWORLD is sure to hold the attention of those on campus who read. And for the other 89%-- ask a friend for the news on the only campus newspaper catering to the underrepresented population of melanin possessing people! On a serious note, we at BLACKWORLD are experiencing major difficulties in producing the paper with no steady writers. Worse than that, those who volunteer only want to write columns or viewpoints. How can we have a newspaper with no news articles? The lack of Latino contributors and those interested in Hispanic Heritage was a major factor in our inability to focus on Hispanic Heri-

tage month in this issue. We apologize for the delay, and will dedicate our next issue to articles addressing Latino concerns. So stay tuned for the salsa and merengue induced vibes of BLACKWORLD issue number three. For those interested in submitting writing for the Hispanic Heritage month edition of BLACKWORLD, please leave submissions in the Polity Suite in BLACKWORLD's mailbox. Or come down to Student Union room 072 on Tuesdays and Thursdays at 1:00 pm for our general body meetings. Get involved, and let us hear your voice! This is your newspaper, so use it to its full potential.

October is also Domestic Violence Awareness Month and the Campus Women's Safety Committee will be sponsoring a symposium on violence in relationships. Brothers need to wake up and stop using their women as stress relief punching bags. How can abusing the mothers of your children be justified? Sisters in relationships with heavy handed brothers on a power trip, should come to grips and understand that leaving alive is the answer. The number of women killed by their husbands and boyfriends is shocking and horrendous. Some serious light has to be shed in this area or the cycle of violence will continue to plague us. Boxing gloves should not be used as an ex-

pression of love.

In this issue, the reason there was no Homecoming concert will be uncovered. Homecoming 1994 at Stony Brook had an usually low turnout. Perhaps the lack of participation from Afrikan and Native students comes from the low amount of programming geared to include us. Student Activities Board should be recognized for the tireless effort to bring events to this campus, amidst an atmosphere of separation. When was the last time that a Black or Latino Homecoming king or queen was crowned? What is the application procedure, and who are the judges? This "multicultural" university has a lot to live up to in its mission statement, and BLACKWORLD is here to make sure that it does.

Lastly, we urge you to become actively aware of the history of people of color. We cannot afford to lose the history which lives were lost to make. University life should include more than just partying, if anything is really to be learned while here. Nations of children after us will be looking for answers that are not in any forty ounce bottle you can find. So let us prepare for our roles as the inevitable carriers of tradition, and not be content with being carriers of ignorance.

letter

That S--t Ain't Funny

Did you see the satirical cartoon in the October 3rd issue of the Statesman featuring Rosa Parks? If not, or you don't remember, I'll bring you up to date. Rosa Parks is standing on the edge of a cliff looking off to the distance and saying "I have been to the mountaintop..." In the second segment you see a Black man with his "hat to the back" standing in her place, holding her purse, and looking down to the debris.

This is neither clever, nor funny. In fact it is totally unacceptable, and leads anyone who does not know the real story to draw very inaccurate conclusions. The cartoon was taken from an outside agency hired by the Statesman and drawn by Kevin Siers of the Charlotte Observer.

Joanne Johnson

ARA : Making Changes for the Better

Students here at Stony Brook came back to school this semester to find that things had changed while they were away. Stony Snacks was remodeled and was now being operated by ARA instead of the Faculty Student Association (FSA). New varieties of food were added to the menu at Roth cafeteria. Perhaps one of the most important changes that were made in the opinion of ARA was the establishment of the new security system in the Deli.

The Deli is actually not the only place in which the new security system has been implemented. There are cameras in the End of the Bridge Restaurant and Stony Snacks as well. In the Deli, there are monitors situated in front of each cashier and there is also a master monitor with a 24 hour time lapse in the office of the Director of Dining Service. This master monitor surveys all three dining locations.

I had a chance to speak with the Director, John Rainey, about these new security measures in the Union. He stated that the Deli, especially, had been the target of much theft. In terms of volume, the Deli was hit the hardest and this is because there is so much bulk coming in and going out of the Deli. This is the

main reason that security measures were taken. Another reason was for the safety of his employees. Rainey stated that his supervisors, who were mostly female, would try to stop perpetrators. They would confront the suspect and ask for their name, etc. Students would flat out deny that they did anything wrong and were offended that they were stopped. Many times the student would walk away with a 'what are you going to do about it' attitude, and sometimes the confrontations got out of hand.

With this new security system, surveillance goes on 24 hours a day. If someone is suspected of stealing, all the supervisor has to do is review the tape at the exact time of the incident to get a positive ID in the individual. This can then be taken to a judicial board where charges can be brought up if necessary.

Rainey says that he cannot give an exact figure on just how much money was lost last year due to theft, but he did say that it was a considerable amount. When asked if he thinks the new measures have been working, he was very positive about it. He says that the system has proven effective and he has already begun to see a decline not only in theft but also in the price of food in the Deli. Since

the system seemed to be working so well, I asked him if he planned to implement security anywhere else on campus. He told me that he did not feel that it was needed everywhere, but that he would like to see more security where it was "deemed appropriate".

Another place in which things have changed is in Roth cafeteria. There has been the addition of many new types of food services there, but security measures have been implemented there, too. There are no cameras in Roth, mainly because ARA does not have a remote system. They did, however, change the line setup at Burger King. Before, the soda fountain used to be at the entrance of the room. This made it easy for people to steal drinks and food without managers seeing them. Now, ARA has moved the fountain to the end the line, which makes it harder for people to steal.

I asked Rainey if this system will help keep meal plan costs down. He said most definitely. One of the reasons the price of meal plan kept increasing was to absorb the damage from the constant thefts that were occurring. Now that this system has been implemented, he says the price of the meals should stay at a reasonable level.

I asked several students what their opinion was of the new security measures in the Deli. Most people said that the security is necessary, but they feel that the employees of the Deli should take the security measures more seriously. Sophomore Dwain Jackman said that he feels that the management could have used the money to improve certain aspects of the Deli. Some students say that they are upset that the amount of things offered at the Deli have diminished. The food from the shelf in the center isle has been moved to a side shelf and Rainey informed me that this was so view of the whole Deli would be easier on the monitor.

Overall, Rainey sees these new measures as something that was necessary to ensure a decline in thefts and protection for his employees. He has many more plans for the Campus Dining Service in the future and says that the way the Service is run now and the way it was run 3 years ago is "as different as night and day". He feels that the investment was worth it and plans to implement more ideas to better the dining experience of USB students.

by Ella Turenne

Homecoming- Why no concert ?

Homecoming 1994, was promised to be a fun filled, action packed weekend for all. Among the list of scheduled events was the annual Homecoming concert, Homecoming kick off, spirit night, and the Homecoming parade. Everyone on campus looked forward to another great Homecoming with the help of SAB, and Student Union and Activities. Unfortunately for the campus community, a seemingly well planned event did not take place. As most students now realize, no Homecoming concert took place. The following interview with Ernest Alexander (concert chair for SAB), gives exclusive insight on the reasons surrounding the concert issue.

BLACKWORLD: What was the original plan for the concert?

E. Alexander: We were going to have an alternative concert. The Beach Boys were supposed to do a benefit concert for the University Hospital,

cosponsored by SU&A (Student Union and Activities). SAB was going to do the production work. Asides from that, we were going to have a more traditional act, along with that.

B.W.: What happened with that idea?

E.A.: Well the beach boys canceled at the last minute with no real explanation. Our next alternative idea was to get Meat Loaf. However, the cost to get him was \$100,000, so our plan was to get an outside agent to co-produce the event. But the negotiations with the outside agent fell through, and so did that show. This was just a few weeks before Homecoming.

B.W.: So how did you feel about people saying that you did not try hard enough to get an alternative act up here?

E.A.: I was all geared up to have a great alternative show which everyone could enjoy. When it fell through, I was very disappointed because our staff put in a lot of hard work.

B.W.: What do you have to say to those people who say that SAB is not diverse?

E.A.: Every year has a new staff. You can not blame them for past experiences. Everyone comes in with new ideas. If the Statesman would take time to interview the concert chair, maybe there would not have been so much false information about SAB 94-95'.

B.W.: How difficult is it to get an alternative act to play at Stony Brook?

E.A.: In terms of bringing Alternative acts, the university does not allow slam dancing. In addition to that fact, most rock groups will not perform at Stony Brook because there is no festival seating. Rock groups like interaction. Stony Brook does not allow for much interaction with the seating policy.

B.W.: With the alternative acts idea dead what other ideas did you have for Homecoming?

E.A.: The best choice out there that

was available was Queen Latifah. We were about to wrap up negotiations and were about to sign the contracts. I heard some information that we already had her signed and that was totally false. We were about to present the contracts and we were notified by her management that there was a production change with her show, and she would have to be in California the weekend of Homecoming for filming. The only day that she was available was Sunday, but she rejected that option.

B.W.: I heard that Ice Cube was coming up here. What happened with that?

E.A.: That was idea we were working on after the Latifah idea fell through. But Latifah canceled two weeks before homecoming. Ice cube was too much of a large scale show to get down in two weeks. We were given and ultimatum of no Queen

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Another Fallen Leader :

Ben Chavis

The Rev., Dr. Benjamin Chavis took the job of Executive Director for the National Association for the Advancement of Colored People 18 months ago with the hopes of giving the organization a more active role in the current civil rights movement. His activism has caused him to be the center of both positive, and negative attention. He has reached out to Black youths, hired more Black women to prominent positions, and made ties to other Black political leaders. He has also been served with a lawsuit which alleges civil rights violations on his part. Sensationalism in the media suggests that the latter is more important.

Mr. Chavis was accused of sexually harassing a former employee, attorney Mary Stansel. This should come as no surprise, considering he is a Black man with the power to influence other Black men. Sexual harassment is a serious charge; it is also the common catch-phrase which labels a significant number of in-

fluent Black men today. Ms. Stansel alleges that she suffered "employment discrimination, sexual harassment, and wrongful discharge... intentional infliction of mental harm, emotional distress, and breach of contract." She served as Chavis' deputy for just five weeks. Ms. Stansel asked for two payments totaling \$ 50,000 and six monthly installments of \$ 5,400, and assistance from Chavis in securing a job paying no less than \$ 80,000 a year in an out of court settlement. If this job was not found within six months she could expect \$250,000 more. Chavis could not find her a job, but appointed her for a job with the Department of Defense which she missed. She then filed suit for breach of contract and emotional distress in June. This lawsuit made no mention of sexual harassment. Stansel accused Chavis of harassment later. Yet, this is the accusation which has received the most attention.

The amount of negative cover-

age which the harassment allegation gained Chavis and the NAACP was the cause for his removal from the organization. Both he and the NAACP thought it best that he step down to prevent a decrease in membership and withdrawal of financial backings. This is an unfortunate twist for the man who came in to turn everything around. It seems as though all of his other actions were in vain because Stansel's allegations will be what most people will remember of Dr. Chavis.

Rev., Dr. Benjamin Chavis has been one of the only recent Black leaders to actually do something about the problems which face the Black communities, and in return he has only received negative criticism. He has attended gang conferences in Chicago and Kansas City. He met with leading Black nationalists Leonard Jeffries, and Lenora Fulani. He helped organize a three day conference with Black leaders like Louis Farrakhan, Coretta Scott King, and Cornel West to

discuss differences over economic, educational, and criminal justice concerns. He has supported hip-hop and other interests of Black youth which most leaders express only condescending views towards. All these things have caused many to label him as being 'too controversial.' Considering the NAACP's 'genteel, lace-curtain organization's image, it was almost inevitable that it's 'radical' leader would be susceptible to some form of denigration sooner or later.

Unfortunately, another prominent Black man has been taken out of the movement for the upliftment of his people. (But, didn't you know it would happen eventually?) Hopefully, Rev., Dr. Ben Chavis will continue to fight for the advancement of Black people, and our civil rights without the NAACP. It would be a travesty if we lost any more leaders that have solutions to some of the crises which the Black communities face.

by Dorothy Jackson

Haiti's Reign of Terror

Will U.S. Entrenchment Simply Make Things Worse?

When the twenty-year American occupation of Haiti ended, a legacy was left in Haiti that exists today. A U.S. military trained army of Haitians was created in order to turn Haiti into a police state, follow any orders from Washington, and protect U.S. interests in Haiti. U.S. tax dollars were used to train the Haitian military officers at the U.S. School of the Americas at Fort Benning, Georgia. The U.S. Embassy in Haiti is merely a facade through which Washington can send orders to Haiti to be followed by the military. The Military has terrorized, tortured, killed, and raped thousands of Haitians in exchange for the profits and power sanctioned it by the U.S.

During the regime of the Duvaliers, U.S. aid to Haiti was increased dramatically, thus deepening U.S. business ties there and backing the Duvaliers, both father and son, both financially and militarily. Amnesty International reported in 1978 that the death rate of political prisoners in Duvalier's jail cells was the highest in the world, yet the U.S. declared that Haitian boat people were "economic" rather than political refugees. Reagan

even went so far as to sign a 1981 Interdiction Agreement with Baby Doc Duvalier which included the seizing of the boat people on the high seas. During the first ten years of the accord, 24,559 refugees applied for asylum in the U.S. Eight were approved.

After the dictatorships ended, Haiti became more chaotic. The people, reacting out of anger and frustration at the situation around them, tried to destroy any reminders of that oppressive regime. Even stores, schools, and businesses were destroyed. Naturally, having the most power, members of the military took turns taking charge of the government in violent succession. The majority of the people of Haiti were not very well educated and those that were educated were too afraid of the military to attempt to speak out. They were the leaders of the pro-democracy movement which led to the end of Duvalier's reign and they regularly begged the U.S. government not to fund the violent juntas. Their cries went unheard as hundreds of millions of U.S. tax dollars funded the juntas through the U.S. Agency for International Develop-

ment (US AID). It was only because of outside pressure that the U.S. decided to "intervene" and supervise open elections in Haiti. Most of the candidates that ran were U.S. backed and U.S. officials were counting on the miseducation and lack of education amongst the "Defenders of Democracy."

With only a few months to go before elections, Aristide entered the "race." He was a priest with a shanty town for a parish who had founded an orphanage for street children. He wanted to alleviate the suffering he saw around him. He was aware of the U.S. hand in the ruination of Haiti and the fact that they were the ones who actually ran the country. He also knew that if he had entered the elections as a candidate any earlier, the U.S. would see to it that he did not win. so it was the last minute that he surfaced with unbelievable support from the people. The rate at which his popularity increased made the U.S. nervous. He had no ties to the U.S. and spoke of changes which would upset U.S. control and might even shed some unfavorable light upon them. One of the U.S. government's biggest

worries was the issue of drug trafficking, especially their role in it. Besides overt U.S. aid to Haiti there was also covert aid through the CIA which was funneled to Haitian officers involved in drug trafficking and other crimes. Haiti had become a center through which most drug shipments came through before reaching their final destination. the U.S. all but ignored the drug situation in Haiti because it was one of its supporters. Being democratic minded, and reflecting the sentiments of many Haitians, Aristide opposed this. Why? As a priest of a shanty town parish and founder of an orphanage, the money he could've made participating would not have been nominal, instead he chose to underline the ways in which U.S. dollars had hurt Haiti and strengthened the hands of violent and corrupt forces. With the constant opposition of the elite, army, church hierarchy, and US AID, Aristide had a difficult time being inaugurated in February 1991. When finally in office, Aristide was told by U.S. delegates that

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Conference on the Crisis in Haiti

On Wednesday, October 12th, a discussion on the crisis in Haiti was held in Stony Brook's Peace Center. The main focus of the meeting, organized by the Concerned Haitians League, was the role played by the U.S. in bringing the Haitian government to its present condition.

So impressive was the turnout that we were moved from the Peace Center to a lecture hall in order to better accommodate all the concerned individuals who had come to listen, to learn and to voice their opinions. Africana Studies professor Leslie Owens, who served as the mediator for the event, began with a synopsis of the current events in Haiti. Among the topics mentioned was President Jean-Bertrand Aristide's return to power on October 15. He named the main people targeted for disempowerment and removal from office, including General Raoul Cedras and his wife, Cedras' chief of staff Brigadier General Philippe Biambi, and Michel Francois, chief of police of Port-au-Prince. As of present, all of these people have resigned or fled the country, except General Cedras himself.

The first speaker was Ben Dupuy, editor of Ayiti Progress, a weekly magazine in publication since 1983. He also served as Ambassador at Large for Aristide for two years, but resigned in June of 1993 because he felt that the Hai-

tian Government was yielding too easily to U.S. involvement. Dupuy felt that this would create a precedent that would be detrimental to all vulnerable third world countries. He felt that certain policies, along with the Security Council, created room in which the U.S. could carry on its own questionable agenda in Haitian affairs. He went on to further attack American motives by stating that the American goal in Haiti is to maintain the status quo and protect the elite, and that the purpose of the embargo was to make the rich richer and reduce the larger population of Haiti from poverty to misery.

Next, Alan Naim, who published an article discussing FRAPH (an organization notorious for crimes against Haitians) in the October Issue of The Nation commented on the fact that before Clinton was elected into office he [Clinton] spoke of the rape, abuse and brutalization of Haitians by the Haitian police. Clinton failed to mention, however, that the majority of these officers were trained and armed by American tax dollars.

The activist and professor Bayina Bello was a vehement speaker whose power and presence immediately moved me as she began to speak. To the raped girls and women of Haiti she gave honor and respect. She asked for nine seconds of silence for the upcoming anniversary of Dessalines' death. In her

opinion, the main problem in Haiti today was white supremacy. In her native tongue of Creole, she read an excerpt from a speech that Boukman had given while urging the enslaved Haitians on to victory. In it he says "Throw away the god of the whites which have so often caused us to weep." Bello generously offered within her speech words of inspiration. "Remember empowerment is the ability to make your word bond, to act in accord with your words to create harmony between what you believe, think, say and do among your own."

Fernand Phillippe-Auguste, a student at Stony Brook, accused American Soldiers of bearing only the mask of democracy and social justice. He gave mention to the Black Caucus for their role in trying to stop the coup because they realized what a leap Haiti's progress would mean for Blacks involved in foreign affairs. Professor Fournon added to the discussion that he feels that the United States' main reason for wanting to keep Haiti so downtrodden is to exercise ultimate control over another country. He illustrated this with an example of how throughout the embargo, the United States was still purchasing goods, such as mangoes, from Haiti.

All of the speakers agreed that although Aristide will be put into power,

he will be returned without the radical political movements that had accompanied his presidency in the past. The price for American help will be high. Aristide will rescue the job of president of Haiti with his political hands tied behind his back.

A man from the audience stood to express his outrage. He said that he was a firm believer in social justice and even marched on Washington with Martin Luther King Jr. He found the panelists paranoid and said that he did feel the president meant well. Professor Fournon's answer to this was that the man should open his eyes and look at his government's actions. He cited the fact that Clinton rebuked Bush for his treatment of Haiti, but did far worse once he was in power. Naim added that the thugs bringing about Haiti's destruction were put in power by the United States.

The abrupt end of the meeting left the audience members with much more to say. When asked his opinion on the discussion, Gregory Alexandre said "I found it very informative, but a lot of the information given was mixed in with opinions which were sometimes hard to separate. I learned a lot, but my personal beliefs were not swayed by anything said tonight."

by Margaret Seide

Marion Barry His Rise, Fall, and Inevitable Rise Again

How did Mr. Marion Barry, ex-mayor of Washington D.C. win the Democratic primary on September 13th? Convicted of drug possession, and sentenced to six months in a federal prison, Mr. Barry holds strong to his campaign slogan "redemption, and rehabilitation".

When Mr. Barry was convicted, he had previously been caught smoking crack on video tape made by federal agents. Many people claim that the "sting" was a ploy to bring down a strong Black leader. Yet how strong was he really?

Mr. Barry had been mayor of D.C. for twelve years. In that time he had done a great deal of damage to the city

and the poor, but simultaneously he had created many jobs for the community. He had been labeled as 'man of the streets,' and that is what D.C., with a 70% black population, liked.

After his fall, Mrs. Sharon Pratt Kelly, won 80% of the vote. She became mayor and received the responsibility of cleaning up much of the mess Mr. Barry had left behind. The city was almost bankrupt, and authors of the book Dream City, Harry S. Jaffe and Tom Sherwood, revealed that Mr. Barry had been corrupt while in office. While in office, Mr. Barry was forcing police officials to stop investigations on drug dealers whom he negotiated with, and was using tax dollars for

his own personal gain.

Mrs. Kelly, an unseasoned Black politician, eliminated 6,000 city jobs, sold bonds to reduce the deficit, and persuaded the federal government to contribute more to the District budget just within two years in office. At the same time though, homelessness, crime, and unemployment increased, leaving her unappreciated. She received criticism because she alienated much of the press, and she possessed an inability to work with the community. She was labeled as an arrogant, cold, and distant business woman, and thus, lost not only the support of the poor Black community, but also the Black middle class community as well.

The negativity gave Mr. Barry the ammunition needed to ascend past his prior convictions. After his release from prison he moved into one of the poorest Black communities in D.C. He soon bounced back into politics by delivering a sermon on "social economic apartheid," and turned to God by saying "Imagine what I can do with you and God in my life?" He won a seat on Ward Eight city council, and two years later [1994] he is campaigning once again for mayor. The basic theme Mr. Barry is stressing is the Kelly administration's failure due to inadequate leadership.

by Joanne Johnson

African-isms

The Asiento the Pope handed to Spain "okayed" the demoralizing and treacherous mercantilism of the slave trade. Yet, 500 years later, how harsh was the impact of slavery on the Americas? Besides ripping Black men and women from their civilization, prohibiting the use of their native tongue and style of worship, did the effects of slavery hamper the African-isms of the civil black man and woman? [Note: African-isms are elements of African culture and tradition that have survived the slave trade and can be found in African American culture] African-isms are evident in my (and your) present-day Black culture. References to Black American literature and music are made in this article because both have contributed to life and these "isms."

Many scholars dispute that the persecutions and trials of slavery stripped Blacks of their culture. Today, did the black man accommodate (adjust, harmonize) or assimilate (absorb, comprehend) into the so-called American culture? This question can be answered from two perspectives. There were those who adjusted to the [illusory] luxuries a second-class citizen in this country enjoys and there are some who believe they're a part of the "melting pot." 'Can't we all just get along,' is the mentality tied into assimilation. However, in my opinion we've hardly adjusted, - so how could we've assimilated?

Take the example of the lighter-skinned Creoles who "tried to adopt these elements of the French culture completely, learning the quadrilles [a type of dance] by rote [memory]. Still slavery and the circumstance of the Negroes' bondage played a big role in this kind of assimilation as well." (LeRoi Jones-p.73) These Creoles (particularly in Chicago during the completion of blues music),

sell into the fallacy in thinking they've been accepted by America and her standards, therefore they've assimilated. W.E.B. Dubois makes reference and prays caution to this in his highly controversial *The Souls of Black Folk*. Dubois introduces *The Veil*, or the act of viewing yourself through the eyes of others. Dubois says America supports and encourages this lie. The laws protect and support this Veil according to Dubois (W.E.B. Dubois-p.xi). Dubois warns of the Veil and says that "either America will admit blacks into democracy or America will cease to exist."

The attitudes and cultures of the earlier slaves were more solid since they were straight out of the ole' school. However, the ill-omen of slavery not only weakened its fathers culture, but polluted and sorely weakened the identity of the African. Long before ole massuh decided to "civilize" the African with the present-day prostituted form of Christianity, on the plantation field, a style of music arose. The fore parent of the blues and even Negro spirituals was the work song.

It is important to note that "musical training was not a part of African tradition--music like any art was the result of natural inclination." (LeRoi Jones-p.82) Originally, while the slaves were tilling and plowing they sang the work songs. Ironically, these work songs which were rich before "they became exposed to some degree of Euro-American culture was that which contained the greatest number of Africanisms and yet was foreign to Africa." (LeRoi Jones-p.18) Since the first generation was alien to the language, it was the second generation that sung the work songs. One African work song, for example, was sung by La Plena Dulce, a Puerto Rican music band. The song went:

sigue para la montana Negrito (continue into the mountain negrito)
sino me persiguan (if they (oppressors) don't follow me)

This African-ism consists of a present day dance where the slave is running toward the mountain, in search of freedom, and he continues watching his back (as Malcolm X did) to see if he's being watched/pursued.

These work songs where also hollers and shouts were heard, "made references to gods and were later suppressed by white masters as soon as they realized what these were - since they feared the slaves would runaway." (LeRoi Jones-p.19). Not only this but some of the work songs weren't cheerful enough, or they dis(sed)respected the massuh in his face. Fred Douglass makes reference to these work songs in *My Bondage, My Freedom*.

The hollers and shouts on the plantation can be [recognized] in today's blues and Black Churches. "Blues was a music that arose from the needs of a group, although it was assumed that each man had his own blues and that he would sing them (LeRoi Jones-p.82). It later became that blues emerged" from these work songs.

Blues, along with some of the spirituals, were [banned] as the devil's music. Ida Goodson, a blues and gospel singer, makes reference to how she learned at an early age that the blues was labeled as a taboo or the "devil's music." Despite this, the rise of the blues and its popularity gave way to other Black minstrels. Bessie Smith, Ma Rainey, Clara Smith, Trixie Smith, Ida Cox, Sippie Wallace, Chippie Hill, Sarah Martin and many others "toned blues and polished it." (LeRoi Jones-p.89).

Even though this Africanism,

blues, was not accepted at first, in 1923 white musicians saw, stole and copied the Black musicians' style. Black contributions and skills, like the cotton gin, were stolen once they proved to be marketable in America. However, the credit of the blues goes to the American Black. If the blues emerged from the pains and sorrows under the sweat and plague of slavery by the oppressed himself, what possible blues could ole massuh have suffered from this system which catered only to them? What blues could massuh have after slavery?

Blacks dealt with basic life occurrences which were popularly sung by women. Songs like *Crazy Blues*, the first recorded blues song by Maimie Smith employed Black minstrels since after Reconstruction jobs were hard to come by. Which is why so many Blacks went into the big cities and wound up entertaining.

Caribbean and Latin music, like the blues, confirm that Africanisms are strong and well even after slavery. When the first slaves landed, they possessed the tradition of communicating with the other slaves by using the drum. It was later abolished when the overseer (or master) learned that slave uprisals carried on every time the drum was played. So the latter generation, of course, lost the language of the drum, but the drum can still be heard in Caribbean and Latin music. The Puerto Rican musical band, *La Plena Dulce* (The Full Moon) for example, used the drum. The drum is strong and very much like the same rhythm found in Swahili.

In African tradition, the drum is the central source and leading instrument. It was used to praise the gods, in cer-

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... And Justice For All?

"Almost from the moment their bodies were found less than two hours later, as crumpled and porous as Caesar's, suspicion focused on O.J. By Friday, after collecting piles of evidence and leaking much of it to the press, Los Angeles police officials were ready to arrest him."
-Newsweek June 27, 1994.

Are we still innocent until proven guilty? One would have to question this with the O.J. Simpson murder trial now upon us. Now, they say they're trying to find him a jury of his peers. Is that possible?

If you walk around and ask people, "Do you think O.J. is guilty or

innocent?", everyone will have an opinion. Everyone has an either/or answer. I keep believing that he's innocent. But, when someone asks me that question I shouldn't have an answer. Or my answer should be, "I can't say because I don't know about all of the evidence and I wasn't in court."

But everyone watched the police chase him down in his Ford Bronco. Whoever didn't watch it could have heard it on the radio. I did! I was in my car listening to the Knicks game.

The press won't give him the courtesy of a fair trial. A few short hours after Nicole Simpson and Ronald

Goldman were found, stabbed to death, police pointed to O.J. as the major suspect. They stopped looking for anyone else. Is this justice?

In today's day and age, one would also have to ask, "Would this have gone to trial if O.J. was a white man? If he was a white ex-football player/hero?" Would his case have become this media circus in which O.J.'s private life and personal feelings were investigated if Nicole was Black woman? How many truly believe that it would? And how many believe in justice anymore? I can't say that I do!

by Lisa Samuda

CONTINUED FROM PAGE 3

"HOMECOMING"

Latifah, no concert. It was out of our control.

B.W.: What were your options with the ultimatum given to you?

E.A.: Well our new plan was the Ray Boston Caribbean cruise party. I felt that although it wasn't a concert, it would be something students could also enjoy and stick around for the Homecoming festivities. So that is the event that replaced concert night.

B.W.: Is there anything that you would like to say to your critics?

E.A.: It's easy to look at things from the outside. But it's different working from inside. I invite anyone to walk through Stony Brook Concert procedure with me.

by Carey Gray
co written by Lauristine Gomes

This Way for Black Empowerment

The Haitian Evasion

On the first day of the Clinton administration's "invasion" of Haiti, U.S. troops stood by while the goons of the military dictator Lieut. General Raoul Cedras beat to death demonstrators supporting the return of democratically elected President Jean-Bertrand Aristide. A week later, the New York Times reported that police broke up another pro-democracy demonstration "with clubs and rifle butts... [F]our men were seen being dragged away and a pregnant woman was knocked to the ground and kicked in the stomach." Photos in our newspapers show U.S. brass co-mingling with the very same Haitian military bigwigs they were supposedly sent to overthrow. This is nothing new. The ties between the U.S. government and the Haitian military go back decades.

Despite a constant undermining of the democratic process, the Haitian people have demonstrated an extraordinary dedication to the cause of democracy, a dedication that has resulted in significant victories against enormous odds.

Through strikes, demonstrations and other overwhelming displays of the popular will, the Haitians have, over the past eight years, deposed the 30-year-old dictatorship of Duvaliers, and the military regimes of General Henri Namphy and General Prosper Avril.

In 1990 a similar lavalas or "avalanche" of support swept the people's priest, Father Aristide, into office in the fairest election in Haitian history. But each victory for democracy won by the Haitian people has been subtly and not so subtly undermined by the U.S. government's equivocal policies toward the democratic forces and its quite unequivocal and long-standing connections to the Haitian military elite. (Let us not forget that the United States first invaded Haiti in 1915 to prevent a democratic revolution and when the Marines finally pulled out in 1993, they left behind the very military establishment which has terrorized the Haitian people ever since.)

The bloody, aborted elections of 1987 provide one example of this policy

of supporting Haitian democracy in words but not deeds. As the elections approached, violence against Haitian democrats escalated. But even after two presidential candidates had been assassinated and the independent electoral council's headquarters was burned to the ground, the Reagan administration certified to Congress that General Namphy's government was "making progress in human rights." This certification allowed military aid to flow to the junta so that it could continue terrorizing the civilian population. Only after soldiers slaughtered voters lined up at a polling site, forcing the cancellation of the elections, did the United States finally cut off military aid.

A similar crisis during the preparation for the 1990 election, which eventually resulted in Father Aristide's democrats, but once again, the U.S. equivocated, to the benefit of the anti-democratic military establishment.

The crisis was occasioned by the return to Haiti of two men charged with criminal human rights abuses: Roger

Lafontant, the former head of the Tonton Macoutes - the political police under the Duvalier dictatorship - and Williams Regala, a Duvalierist general widely blamed for commanding the 1987 election day massacre. The two immediately set to work reconstructing the anti-democracy terror network.

The provisional civilian government of Ertha Pascal-Trouillot was unwilling or unable to execute warrants for their arrest. A strong statement by the United States in support of the rule of law in Haiti, and thus the arrest of Lafontant and Regala, would have strengthened the position of the democracy forces. Instead, the very opposite signal was sent.

Former president Jimmy Carter was planning a fact-finding trip to Haiti to assess the prospects for a peaceful election. The democratic forces in Haiti urged Carter to make his visit conditional on the arrest or expulsion of Lafontant and Regala, a request which Carter ignored.

by Dr. Lenora Fulani

WORLDWIDE TYRANNY OF THE BUREAUCRACY AND THE AMERICAN OLIGARCHY

The NYC police are probably the leading inventors of oppression. From the days of slavery, to the draft riots to the times of Malcolm X, when B.O.S.S., a CIA like police unit, infiltrated the Nation of Islam.

Former New York City Police Commissioner, Raymond Kelly, has been in Haiti as a paid consultant to retrain the Haitian police. He handled the Haitians in the Flatbush Ave Boycott as well as a middle level oppressor. I mean manager.

The Illness

We must realize that America will impose another police state on Haiti. On Monday (Oct. 10), the Lieutenant General Raoul Cedras handed the flag of the military thugs he commanded to a Major General Jean-Claude Duperval. Duperval, because of his support, earned a promotion after the coup against President Aristide three years ago. The U.S., represented by a Lieutenant General Henry Hugh Shelton, provided security for the ceremony. The people gathered and tauntingly sang and celebrated the departure of the person most responsible for their suffering. An Adolf Hitler un-

leashed upon Haiti for 3 years. The U.S. military had removed the bullets from the Haitian soldiers guns. Cedras, saying he fears reprisals, will be leaving Haiti via U.S. Air Force Charter service, with his best buddies. Our President Aristide is no pawn of the U.S. He did not give full amnesty to the criminals. Cedras could (should) face charges of murder, etc. etc..

The Disease

The U.S. sets up police states in the darker peoples countries just like in Panama, Jamaica, El Salvador, and again in Haiti. These police continue to be the greatest obstacle to the people's true freedom and prosperity.

The police installed there only enforce the policies of the U.S. corporate interests.

A Dirty Germ: The CIA

In Sunday's Oct. 9th New York Times, it was reported that the CIA provided money to create the leading political party in Japan. The money and CIA aided subversion of the other political

groups shaped Japan's politics after W.W.II and during the 1950s, 60s, and 70s. All roads lead to the American Embassy. The U.S. controlled the regimes in for many decades and seek to ensure the continuation of that control.

OPPRESSION NEVER CHANGES

The interests of the U.S. remain to be cheap labor for its corporations. Who will address the issue of the Haitians cutting sugar cane in the Dominican Republic in SLAVE like conditions. In his book, "Bitter Sugar: Slaves in the Caribbean Today", Maurice Lemoine chronicles their plight. Shanghaied and trapped into buying food on credit, they remain under armed guards forced to work as slaves. Will the 20,000 American troops free them?

Your oppressor never relents in oppressing you. Even if it is in their best interest to do so; new forms of oppression are then served up. It tastes the same. Americans need jobs.

The U.S. military occupation is stimulating the U.S. economy. Later the industrial military complex will sell uni-

forms, new weapons, batons, etc., etc., to the retrained Haitian police. Kelly and many white businesses will profit in the next round of "investment" in Haiti. The people's lives will not change for the better, rather the position of the corporate class, foreign and domestic, in Haiti will be strengthened. Such is the nature of the beast. It seems that our oppressor has become our savior? America returned to Somalia to take back the weapons they had given the warring factions they helped create. In Haiti, they have come back to take weapons from those who they trained to kill us. They have a buy back program. Of course they protected Cedras, in case they needed to call on him again.

WHERE IS SELF DETERMINATION

One of the major problems that the U.S. interests have with President Aristide is his intended policy of lifting the minimum wage in Haiti. This raise

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HUNGER ROARS THE "WOUNDED LION"

It has been over three years since the end of Operation Desert Storm when the coalition forces led by the United States reversed the aggression of Iraq on the emirate of Kuwait with Iraq's leader Saddam Hussein (The Great Tikritan) as he is officially named, having his dreams shattered of ridding the region of the oil-rich sheikhdoms, and rallying the Arab world by his side to then ultimately march and capture Jerusalem, erasing Israel from the face of the map.

Throughout the long and internecine war with Iran, Saddam Hussein and his Baa'thist regime, vigorously and came close to finally achieving by the time of his invasion, a nuclear weapon that he was clandestinely developing. Iraq had already achieved adequate chemical and biological weapons capabilities of which President Saddam Hussein never shied from using, as the Kurds and Iranians discovered the hard way.

After the defeat of the Iraqi military in Kuwait in the very brief ground war; and the tremendous devastation that Iraq was rendered in both lives and property resulting from the unprecedented firepower of the air bombing campaign, Iraq finally unconditionally surrendered and signed a cease-fire. Iraq never obeyed any of the Security Council Resolutions against it during its occupation of the oil-rich emirate calling for Iraq's immediate and unconditional withdrawal. Instead, and as his name connotes, Saddam de-

cided that he'd rather confront the issue of Iraq's "nineteenth province."

There were many who believed that after Iraq had invaded Kuwait, that by imposing, the most stringent and comprehensive economic sanctions on Iraq, Saddam Hussein would somehow change his mind from staying in Kuwait or even from possibly encroaching the Kingdom of Saudi Arabia and ultimately cause that he be toppled from power within a matter of time.

However, sanctions were in place and Saddam Hussein even survived in his words, "the mother of all battles." It is only now, that the embargo is having very serious effects on Iraq. Saddam's inability to export his most valuable crop petroleum, has resulted in astronomical inflation, a very limited supply of essential resources and supplies and a dwindling ability to get cold hard cash. Iraq's twenty million people have felt the brunt the sanctions and they are suffering. They are all hungry for the decent life they had prior to the war -- and Saddam Hussein is even hungrier to fully rebuild his army and economy.

With all this in mind, it is no surprise that he is back at the focus of attention, when he amassed last week a reduced version of the August 1, 1990 troop build-up by the Kuwait border with which he invaded the next day. How do we make sense of the decision to challenge again the world and specifically, the bodyguards of the oil-rich state of Kuwait, the United

States?

Well, and most importantly, the Iraqi leader is frustrated with the status quo of his ruined economy. Second, the United Nations has destroyed his nuclear and mass destructive weapons capacity, which should make a few around the region sleep a little easier. And to the delight I am sure to many, the C.I.A. has reported that there have been six coup attempts against the Iraqi leader in the last month by disgruntled officers -- which is a very surprising turn of events. In light of the latter especially, the Iraqi leader must have wanted to rally and unite his military around him in giving Kuwait another crack at it.

However, President Bill Clinton has responded with a very strong show of force and diplomatic maneuvering to avoid a repeat of history. But he did not rule out the possibility of a preemptive strike, sending the Iraqis a clear forceful message not to do anything they would again deeply regret. The Iraqis informed the Russians that they would not invade, though I personally think that Saddam would have given the order, if the U.S. had decided to strike first, putting Saddam in a defensive posture and (in his mind), to seek retribution.

A conflict has been avoided for now, but who knows what the future has for us to witness. Saddam Hussein, will never go gently into that good night. It is actually in the interest of the U.S. that

he does not as well -- for a civil war among the three major groups in Iraq (the Kurds, the Sunni and Shiite Muslims) may break out or Iran may aspire to fill the power vacuum. The U.S. just wants him to behave and not cause any further trouble. The Iraqi leader may have thought that Bill Clinton was too busy in Haiti or with North Korea, but the guidelines on how to effectively handle Saddam Hussein was made by the Bush administration and Clinton is following them.

Though the Russians have expressed an interest in receiving some six billion dollars that Iraq owes them. And yes, the French, British, German and even American companies have indicated an interest to do business once again with Iraq; the only thing that will really pave the way for the lifting of the embargo against Iraq is: If Iraq recognizes the existence and sovereignty of Kuwait; that Iraq in absolute terms comply with all the United Nations Resolutions against it; and maybe ultimately Iraq's best chance, (which I doubt will happen anytime by soon other than by natural causes), that Saddam Hussein is no longer leader of Iraq and that a democracy begins to manifest in Iraq -- which is something the U.S. forgot to achieve or even pave the way like it promised to in Kuwait if you remember!

by Adonis Fakhri
Senior
Political Science Major

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"African - isms"

emonial rituals for harvest, during war and the victory of wars and many other types of rites. Present-day Latinos for example still use the drum in church and during certain rites. For example, like the Uruba religion, a Latino ritual with music and food was performed with a voodoo priest if an unborn baby died. This is called a baquina and it is performed out of the fear that the baby was possessed by a malignant spirit. The rite is done to gain favor with the gods so that the baby will go to the gods. It is also done because it is feared that the woman has been forsaken so the family prays to the ancestral spirits so that they will be pardoned. One of the gods and saints followed in Santeria is Chango. Chango is an ancestral spirit, and if his name is provoked, your prayer will be heard. There is even a song that goes:

Que viva Chango(Long live Chango)
Que viva Chango(Longlive Chango)
Que viva El con Dios(That he longlive with God)

Statues of Chango and other gods can be witnessed in present-day Botanicas. This directly ties into the African's belief and fear of the supernatural. A Botanica has many artifacts and essentials prominent in Santeria and other majicks.

Another Africanism I witnessed at the age of eight was an Ora Santa (A Sacred Prayer) which was performed because of a death in the family. A voodoo priest was present and he was exercising an ancestral spirit that he channeled. This Africanism is straight out of the Motherland. The drum is something like the song El Nicoya by Santand(a present-day blues and Latino musician).

Dance during church is also another Africanism. It was not allowed in the earlier Christian churches in the South where Blacks gathered. However, this didn't remove the dancing from the Black churches. You can pass by any good ole Black church and witness the dancing and singing that goes on to this day. In Latino churches the tambourine, maracas, guiro, guitars and drums occur during the praisal worship. The shouts and hollers of the slave field found its way into the Black preacher's sermons. They can be witnessed in almost any Pentecostal or Baptist ceremony.

Dubois paved the way for the Harlem Renaissance and its writers. Writers like Claude McKay, Zora Neale Hurston and Langston Hughes set the tone for the epic of the era. Their tone was the testimony of what Dubois proph-

esied about America's oppression. "Where there is oppression, there is resistance." These artists, as listed above, summed up Black history. The latter part of the Civil Rights era coined what Dubois wrote in Souls of Black Folk. The music on the other hand, was the shout and holler of our soul. Musicians like Louie Armstrong, Duke Ellington and Bessie Smith were the voice of Blacks, while the literature recorded it. Both Black music and Black literature are familial and testify as living relics of Africanisms. The commonalities between Black music and literature incorporated these Africanisms into yesterday's and today's perennial Black and unique culture. Whether it's blues, or Black lit, they're both responsible for putting the isms in Africanism.s..

by Cynthia E. Marquez

outta control

by D. Mills

In recent days I found myself having several discussions about death. Each conversation was with a different individual, consisting of different stories and memories. The one constant in each was the theme, which was the death of Black youth. With each tale that was told, I found myself reliving memories that I cared not to. As the days went on I could not shake certain thoughts that were trapped inside my head. Thoughts of anger, disbelief, and the total lack of respect for human life has controlled me for days with no end in sight. I feel they are emotions that every Black man and Black womyn can relate to. So with you, I will share my conversations and my thoughts as they come to mind.

A friend and I were talking about the school he used to attend down south. It was an all Black college, and he was telling me about the stupid disputes that Black students had with each other. The disputes were often based on what part of the country you represented, D.C. kids had problems with Philly kids. No one liked New York kids because there were so many people from New York down there, acting like they were running things. He told me a story about this kid who was from the neighboring town who was beaten to death with a case of 40 ounce bottles. The story went like this-- a bunch of kids from New York went on

a 40

run to the local spot, where everyone in town went to. They ran into some kids from the town who had problems with anyone who went to that school. The guy who got smashed with the 40's was popping shit, and like gremlins, the kids from New York just started multiplying out of nowhere. They jumped the kid who was running his mouth (his boys broke out) and started smashing 40's on his head. They smashed twelve 40's on his head, and just walked away. This story would later lead to other thoughts and images, but at the time the only thought I had in my head was WHY? Why did they do that and what for? What the hell was wrong with them? I could not understand how college students could commit such a violent act. I do not understand how we as Black people do some of the things that we do. Why do we some times have such total disregard for Black life?

Thinking about that, made me relive memories I thought I had permanently stored in my subconscious. It made me remember the funeral of one of my closest friends. Thoughts of the funeral entered in my mind. I remembered I did not cry, because we had thought we had to show him some respect, and act like men for a minute. I remember now

though, a majority of the older men that were there did cry. He was my boy, my man, and I did not understand why the fuck he had to be shot in the fucking back over some bullshit argument with a kid about a motor bike. As I think about it now I still can not comprehend. Why do some of us as Black people commit such evil crimes upon each other in such a manner? Do we do it for the place we represent, da crew we roll wit, da nigga we on the corner selling for, or the props we think we going to get?

Like the song, I too can remember back in the day. It was in the mid 80's, ten years ago maybe, half my life ago. When brotha's, niggaz, or homiez (what ever reference you prefer) had beef with one another. They used to shoot the hands instead of the guns, gats, joints, burners, jammies or what ever. Now we just hide behind the nickel plated nine. Similar to the one I once had pointed directly towards my face by a Black cop who was going through a nasty divorce with his white wife. You see for a minute there he almost blamed a group of Black kids hanging out on a summers night, for his problems. I went home that night and just went to sleep, and did not stress it because it was not the first time I had seen a cop's gun before. A Black man

can die from all sides.

I've been to a few funerals in my life, but yet my great grandmother is still alive. The thing about funerals is the finality of it all. We used to play manhunt and round-up in the summer while the females jumped double Dutch. When we was real young we would catch lightning bugs. Now he just laid there with his black suit. The white gloves to give him some character and respect. His eyes closed, skin pale white. It did not even look like him. Damn he was my man, but then again one guy did not give a fuck

Seek Some Help

This weeks entry in the seek some help file is super star basket ball player Charles Barkley. Barkley who is known as Sir Charles should be called kiss ass Charles. You see, cause here you have a guy who whenever he is in trouble with the NBA, he says Black man this and the Black man that. First of all, I hear he has the O.J. syndrome which could be deadly. Secondly, this guy says that after he retires he wants to be governor of Alabama. That's great except he says that he wanted to have (of all people) Rush Limbaugh, the most conservative and overtly racist man in America be one of his advisors. I guess money will do it to a person. So to Tom, I mean Charles here is a token of advice, seek some help.

To The Heart Of the Matter

by Tracy N. Heddad

There was a time in my life when it used to hurt to see people in love holding hands. It hurt me because I had no one special in my life. I felt as if I was less of a person because I did not have a man. My self esteem lingered in the fact that if a man wanted to "talk to me" or not.

Ultimately I started to talk to this guy. He was tall, dark, and handsome. I thought when I started dating him I hit the jackpot. I finally had a man to call my own. I thought my self-esteem then would be on high.

About a month into my relationship I found myself the most miserable I had ever been. The man that I thought

would instill me with such happiness was just bringing me down emotionally. First of all he was a drug dealer, and it seemed that his only concern was getting that special corner. The brother smoked weed all day everyday. The saddest part of the whole relationship was anytime we went out, he would scope all the "hotties" as far as his eyes could carry him.

Needless to say I eventually cut him off, yet it was not until I caught him cheating with his ex-girlfriend on our anniversary.

Looking back on when all this was happening, I didn't know this was bad treatment. I thought this was the way it was supposed to be. I had a boyfriend what else could a girl want.

Since that time, I have grown a great deal. Believe me when I walk down the street with my current boyfriend he knows better than to look at another girl. I make it clear in the beginning of all my relationships whether we are inside, or outside I expect a certain kind of conduct to be exhibited. It took me years to realize that true happiness cannot come from a man until I extracted it from my inner being. What I mean by this is that I couldn't be happy with myself a person came into my life mistreated me because I didn't set a standard by which I should be treated. It took a lot of soul searching, and tears before I was able to be satisfied with myself.

I will be writing a monthly column about relationships and love. My main motive for coming to you in every issue of BLACKWORLD Newspaper is to hopefully give you an unbiased opinion of a situation that you may be going through. My column, "To The Heart Of The Matter" is aimed at talking about relationship problems, and trying to get to the root of the problem. I am eager to hear from you, and also to write to you. All letters can be submitted to BLACKWORLD'S polity mailbox. I assure you all your letters will be held in the utmost confidence, if reader feedback is low I will write to you on issues which affect us all.

rhapsodies

Hello my nubian queen
 I have summoned enough strength and courage
 to finally confront you
 You have been plaguing my mind
 Driving me up, down, and around the wall
 in your car
 You sure got a lot of trunk back there
 I really want to take you for a test drive
 and get a real feel for you
 I want to get to know you better
 Absorb your essence and bask in your beauty
 To learn from your wisdom and intellect
 I want to get under your skin
 Or maybe even get the skins, if you're willing
 I shouldn't be looking for the superficial
 In retrospect, I've never really done that
 But the hell with memories
 I have nothing but mammaries
 in the corner of my mind
 Forget about mink and fox, dog is what's in season
 You won't stop to talk to me
 Won't give me the time of day
 But you'll give the dog some
 No work and all play makes Johnny a spoiled dog
 After he tells you that you're not the only one
 in his life, you still hang in there
 Maybe harems are pleasing to you
 Then you'll tell me that I'm a nice guy
 and my day will come?
 Where's the logic?
 I don't see it
 I think you should put its face on a milk carton
 I'm a person who is friendly
 With sincerity beyond compare
 But my intentions are often questioned
 And I'm not viewed in that light
 Sometimes I feel that I'm surrounded
 by darkness
 And you wonder why the good guys continue
 to conform to the ways of the dog
 You expect me to respect you
 Even when you can't respect yourself?
 Doesn't your neck hurt from
 staring at that "now serving" sign?
 Just when you think your number's up
 Someone cuts in front of you
 Does that set your mind at ease?
 The dog mentality is an epidemic
 Spreading, growing
 And if you ever get dogged out
 You have a shoulder to cry on
 Oh, and don't mind my wet nose
 I think I'm coming down with something

---Daniel LeClair Hartley

Four letter word

love is-
 Not having to have a reason why, just accepting it if
 it seems impossible
 love is-
 Putting aside petty things and looking into the "real deal"
 love is-
 At least trying to go the extra distance even when it seems
 impossible
 love is-
 Caring; about the person lying next to you.
 love is-
 Friendship!!!
 love is-
 Sappy; You seem to be losing dignity.
 love is-
 Happiness; You feel better when someone returns the favor.
 love is-
 Sadness; You feel worse when they don't.
 love is-
 Joy; It a natural high.
 love is-
 Pain; It is a crashing low.
 love is-
 Trite; It is as simple as ABC & 123.
 love is-
 Complicated; It is as complex as entropy and implosion.

love is love

And no matter how many other words
 I use to describe it,
 it is still
 just a four

letter
 word.

--- Tahra Daniels

Why I Can't Write

Why I can't write

cause I always gotta find the right light
the right look
the right book
don't overlook

how it took so long for words to come forth
like froth on the top a beer
after work lemme hear

why it has to be me

who can't be set free
from these words that pile up in
my inner

thoughts heavy like homecooked dinner
who's the winner

It's many ways to skin a cat

but I ain't Fong & I don't do
shit like dat
not me

But seriously why I can't write

Is cause I lost one a my best
(Monday night)

And that shit ain't like how I wanna spend my nights
wonderin if I'm sad

or angry

or even really surprised

Cause yo in '92 Pop dukes died

And even if I tried

that shit ain't ever gon sit well

when life is the only hell

and the hereafter is right here

Untitled

In my mind's eye

I see you

In all your chocolate brown
sun kissed splendor

In my mind's eye

you are mine alone

M.J.N.E.

In my mind's eye

our bodies intertwine

and the moon shines on us

creating a sculpture of love

In my mind's eye

your mouth touches me

everywhere

In my mind's eye

your blackness envelopes me

creating beautiful radiance

In my mind's eye

you and I make up the world

in its entirety

So I ask

What am I

In your mind's eye

— Ella Turenno

2 music men gone from
my heartbeat tribe

Now I just concentrate on the vibes
left on tapes that they hands
wonce touched

Y'all know I miss you much

I never wrote a letter not to be
sent

But I'm bent on communication

And it ain't an alien nation
just a nation of the dead

Living in my head

why I ain't dead
is cause

here's a purpose in life for us

But someday my prince will come
and not on me but in me

so life can spring up lovely

to scatter the earth's surface
with Black faces

Black men

Black lights

to replace the bulbs that got crushed

by the cold, gloved, hands of death

get off my fuckin neck

cause we gon catch wreck

if you try my next of kin

thas da sit ya ayshun I'm in

And the grin is wiped away

as the tears are wiped into

my light brown complexion

This shit is complex

but I must find understandin

So we can make a safe landin

cause its like somebody

shortened the runway

And for some the last day—Is today

And thats pretty much why i can't write

— Lauristine Gomes

About Anger

Can anger sustain you?

who feeds it (or on it)

And does anger

eat away at you?

If you swallow your anger

does it turn you

inside out

and goes rotten to your core

Will anger eat its own flesh?

Seething in anger

being forever hungry

Until it goes mad

and devours itself

And you

Never knowing

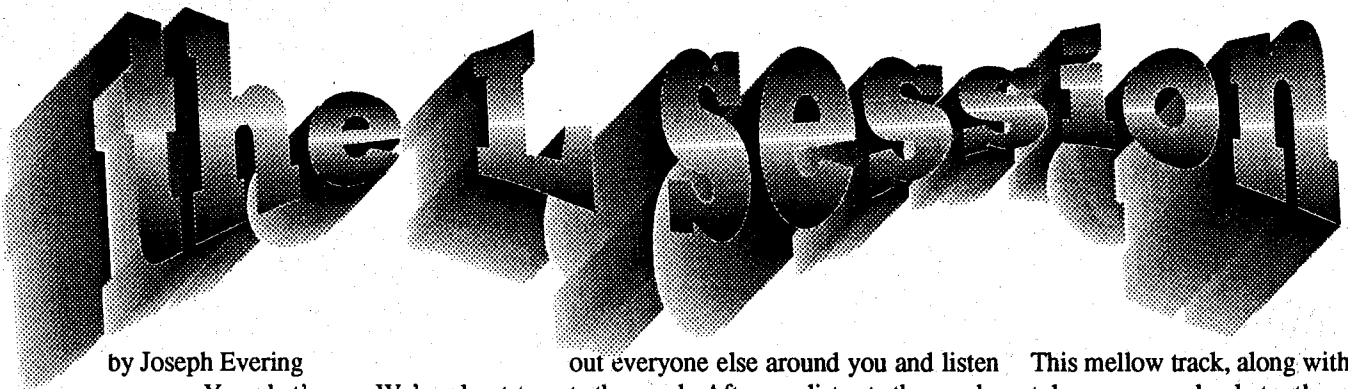
It feasted

on its own

revenge.

— Carlos Montrevil

Creative Arts



by Joseph Evering

Yo, what's up. We're about to spark another L session. I'm sure that most of you have heard the new album by the Notorious B.I.G., a.k.a. Biggie Smalls. It is definitely phat. But the album of the year based on lyrics, complex thoughts and unique delivery goes to Organized Konfusion. Their album "STRESS (THE EXTINCTION AGENDA)" is butter. The lyrics are sharp, witty, and on time. The album basically consists of Pharoahe Monche and Prince Poetry. People usually look past albums like this because they are looking for something catchy and simple. Organized

Konfusion is the exact opposite. The name in itself is so ill that most people can't grasp the concept. The words "organized" and "konfusion" seem like contradicting terms that should not exist together. But they do and it is a way to describe things in life. The hidden meanings and deeper message are trademarks of their Organized flow. This is the kind of tape that you put in your walkman, zone

out everyone else around you and listen to the words. After you listen to the words, you have to peep the science that these brothers are droppin'. They are true lyricists that create rhymes that go straight to the dome. They speak on topics that we all, as people of color, can relate to.

With titles like "Stress", "The Extinction Agenda", "Stray Bullet" and "Maintain", it is easy to see why Organized Konfusion drops bombs. The album has 13 butter cuts and even the intro is phat. Q-Tip from A Tribe called Quest and O.C. appear on the jam entitled "Let's Organize". And while they are the only two guests, Pharoahe Monch and Prince Poetry still keep the flow on point. So if you're into ill underground hip hop and phat lyrics, then this is the album for you.

Speaking of lyrics, Common Sense is another MC that falls into the lyricist category. He has a new single out called "I used to love H.E.R.". He describes his love for hip hop and the busted state that it's in today. But he uses a relationship with a woman as a metaphor in order to illustrate how deep the love is.

This mellow track, along with the video, takes rappers back to the essence of MCing. The flip side of the single is a short track called "Communism". This shows Common Sense's way with words because on this track he uses almost every word in the dictionary that begins with the letters c-o-m. It's crazy phat.

So check the efforts of Organized Konfusion and Common Sense's album "Resurrection". It's all about lyrics in the L session. Check out the Artifacts album, O.C.'s solo debut album and the Craig Mack remix and video to "Flava in Ya Ear". October '94 has been labeled as the "month of the man", as DEF JAM Recordings drops two highly anticipated albums. "Dareiz a Darkside" by Redman and "The Tical" by Method Man are expected to be two of the phattest albums of the year. We'll kick flavas about that soon. Peace.

For the phattest hip hop and rap flavas, tune to "ill sounds" on 90.1 fm WUSB Thursdays from 2am to 4am.

Lost In the "Tales of the Lost Formicans"

The play, "Tales of the Lost Formicans", was written by Constance Congdon and directed by John Cameron, an associate professor of the Department of Theatre Arts at Stony Brook University. This play is mainly about aliens, alienation, and lack of sensitivity in humans. All the characters in Tales of the Lost Formicans are desperately trying to make connections with someone else in order to make sense out of their own lives. One main character, Evelyn, must cope with the changes in her husband who is suffering from Alzheimer's. Her husband must cope with a world that has gradually began to abandon him. This is where the topic of aliens come into play. The husband see and hears things that no one else does. Another character, Cathy, cannot bond with her son who sees her divorce as a deliberate attempt to try to ruin his life. Judy, a close friend of Cathy, overcompensates for the insecurities she was left with after her divorce by sleeping with any man. Jerry, the real comic relief of the play, struggles to make sense of it all with logic and goes right out of his mind. Jerry also believes that aliens exist. Throughout the play, he star-gazes; he is waiting to have an encounter

with someone or something.

As the play goes along, the audience sees more and more confusion on stage because each character is more withdrawn into his or her own little world. Soon, everyone is talking but no one is listening. Everyone wants to be heard but no one wants to take the time to lend a hand or an ear for someone else.

Another theme that heavily bombarded the audience was television as a great influence on human sensitivity or desensitization of our society to other people's pain.) In the very beginning of the play, a mock camera crew and reporter, went around and asked everyone about their beliefs in the extraterrestrials. The basic point of this pre-play show was to put the audience in the right state of mind for the theme of alienation. Unannounced to the audience members these little interview were being projected on monitors above the stage. At the onset of the play, a monotone voice was projected through these monitors. The voice talked about humanoids and their primitive culture by explaining some of the inanimate objects they use.

I was impressed with the flexibility of the actors. They were able to

broaden themselves to the scope of these characters. Although few of them look very much like the character that they portrayed, they were able to get their point across through words and actions. The actors were expressive where necessary yet thorough and concise in making their points on life, love and family. The lighting and the sound effects really enhanced the mood of the play. The props used were not all that elaborate in comparison to the sound and lighting. I am sure this was because the actors themselves had to act as cast and crew.

In my opinion, this play was an interesting one, only because of the comical antics of the actors from time to time. The majority of the play culminates around the father, but there was so many other things going on that the audience can lose perspective on what is really important. By the end of Congdon's play, the characters give us hope. In his Dramaturg notes on the play Steve Bolia put it best when he said: "The heart grows more understanding and more compassionate if we accept the realities of others, especially their frailties. Especially if we recognize those frailties in ourselves. Only then do we make contact"

by Tahra Daniels

STALLER CENTER GETS "JAZZED UP"

Review on the TURTLE ISLAND STRING QUARTET

Taking Jazz to another level, the Turtle Island String Quartet performed at the Staller Center on Saturday, October 8. Their title reminds one of their differences and being a string quartet intensifies their diversity. They surpassed tradition as they stepped out onto the intimate stage of the recital hall. Dressed in casual attire, they made themselves comfortable by exuding humor among their audience, as well as throughout their performance.

Many jazz quartets are made up of traditional brass or woodwind instruments and the only strings would be either a piano or bass or both...comparably Branford Marsalis' quartet that consists of a saxophone, piano, drums, and bass. However, the Turtle Island String Quartet consists of two violins, a viola, and a cello; and their names are Darol Anger, Tracy Silverman, Danny Seidenberg and Mark Summer, respectively. Their individual personalities came across almost as clear as the sound of their instruments and their non-black audience responded with love and admiration throughout.

Their rendition of jazz combines jazz, classical chamber music, blue grass, salsa, and other influences leaving very little room for the funk that the majority of jazz lovers listen for. Much of their performance was near Texas fiddling, which after reading several interviews

with them, they are extremely proud. They played the kind of jazz music that

screeching Axel Rose-like vocals to the close the song.

adjust to new ideas, and that's what I found. I missed the sweet sinful cries of a Harlem born saxophone, and the indigo blue mood of a low hummed bass.

Other pieces, though that deserve compliment were "Spider Dreams", "Josie" and "Senor Mouse". After all was finished, their audience gave them a standing ovation, and for their encore they performed "Jaco" by Pat Metheny.

TISQ may be a New Age group, but they are not inexperienced in jazz or good reviews. They've been featured in such programs as Today Show, This Morning, and Entertainment Tonight [CBS] And Stephen Haden of the New York Times writes, "Impeccable precision in its pitch and coordination".

Other additions to their credit are five released recordings, a motion picture soundtrack on Windham Jazz and a 1988 Grammy nomination for Best Arrangement, "A Night In Tunisia".

The Turtle Island String Quartet put on a great performance, and their reputation is immensely deserved. They were casual yet elegant, different yet accepted, and their music is not all that makes up the group, that is to say, their personalities and humorous attributes left the audience standing on their toes and whistling for more.

by Joanne Johnson



one would consider almost symphonic. Traditionally, jazz was developed especially from ragtime and blues which TISQ exemplifies with works from Dizzy Gillespie's "A Night in Tunisia" and Count Basie's "Little Darling". Both pieces were imaginatively arranged for instruments that were never intended to play their composer's music. And just when the ears get tired of the polyphonic confusion from jumbled notes in Jimmy Hendrix's "Gypsy Eyes", all four artists join in and end in a homophonic harmony; and Silverman even adds some

At different points of their performance, they would either play their instruments like a guitar or Summers would pluck his cello like a bass and tap it to imitate percussion.

Don't get the wrong idea, TISQ was an extremely talented, multifaceted New Age group. They are definitely a Jazz band with their free expression and ability to add anything into their routine. They were not concentrating on holding true to tradition.

Sometimes, though, it is hard to

IVILL and Al SKRATCH
(Where My Homies & I'll Take Her)
In Concert
presents
Coming October 28, 1994
Damage: \$5 on campus/ \$7 off

CONTINUED FROM PAGE 4

"HAITI'S REIGN OF TERROR"

they would not support him and that he would not last. Of course not. Why would this country support a man who worked towards abolishing the drug trade in his country? Why would Washington support a man who was elected to office in democratic elections and for whom 70% of the population voted from amongst a field of 10 candidates? Why would U.S. officials support a man under whom, according to international human rights observers, human rights violations dropped dramatically. Then, lo and behold, came the coup of September of 1991. The military, being informed of the U.S. lack of support for Aristide, took over. General Raoul Cedras, being a U.S. minion, assumed leadership and the U.S. was able to breath again.

It was France who first offered asylum to Aristide while the military held him, not knowing whether or not to kill him. He stayed in several countries before coming to the U.S. knowing that they were the only ones who could reinstate him. The U.S. could have acted from the first moment of the coup, but they didn't because they supported it. Every attempt to try and reinstate Aristide was thwarted by the U.S. The CIA even went so far as to paint a mentally unstable picture of Aristide. Washington's plan was to keep Aristide from Haiti for the four years of the elected term. The Haitian Constitution does not allow a once elected official to run again for the same office until a time span of at least four years has passed. With this knowledge did the U.S. hem and how pretending to be actively working upon a solution for Haiti.

The U.S. involvement in Somalia changed public opinion as to U.S. involvement with any outside conflicts. After several soldiers died in a Somalian skirmish, people no longer wanted to send troops over as aid in foreign political affairs. Cedras and his army saw this as an opportunity to break off from the U.S. and do as they pleased! The embargo on Haiti was simply for show since trade with Haiti actually increased during the said embargo. Then, fleeing the horror that was Haiti, the flow of boat people to the United States returned and increased steadily. Children were being turned into orphans as the military went on a killing spree to remove all traces of Aristide's influence

from Haiti. Any former supporters were murdered; men, women, and children alike. All mail leaving and entering the country was "inspected." Meaning that if any money from outside the country came through the mail, it was confiscated as being money going towards Aristide's supporters. For the families for whom the money was intended, being more than likely their only source of income, that meant no food, clothing, medicine, etc. People were afraid to leave their homes. Not one could work and communication between Haitians and their families abroad became almost impossible. Shocking stories of the massacre of countless orphans and "political dissidents" leaked out. These unbearable conditions created the "boat people" in the past and today. There were Haitians who would rather die trying to escape the murder and oppression around them, than remain living under it. Clinton, who had torn apart Bush's Haiti policy in his scuttle for votes, had to act. The Haitians that fled were returned to the country forcefully only to be imprisoned and killed. Growing outrage against this practice pressured him into creating the concentration camps for refugees. The AIDS issue was the perfect excuse for the existence of the camps and for the reluctance of the government to allow Haitians into the U.S. But there, the refugees found conditions of squalor. Instead of being oppressed by the Haitian military they were mistreated by American troops; they would not starve but they ate low grade food that was more often than not spoiled or tainted. Despite attempts to prevent refugees from leaving Haiti, the number of fleeing refugees increased with deaths on the seas becoming more frequent. Washington, in lieu of international opinion, could no longer send the refugees back nor could they use the farce of AIDS as an excuse to keep up the concentration camps. But at the same time they could not welcome the prospect of a large number of black refugees entering the U.S.

It is not some new sympathy for Haitian democracy, but rather the above reasons why the U.S. finally reconsidered reinstating Aristide. There are limitations to what Aristide will be able to do once reinstated. While in Washington, he was forced to sign secret agreements that will:

force him to impose economic austerity measures, (i.e.: no subsidies on the cost of food, clothing, nor medicine), even though people there are starving; force him to keep the Haitian minimum wage at the equivalent of 50 cents per hour; keep half of the current army for redeployment into the new Haitian police force (just in case people get tired of starving and decide to do something about it) which will mean continued repression in the form of death squads; and have the cumulative effect of keeping Aristide at the level of mere figure head. Apparently the World Bank has offered Aristide a \$500 million loan which will have attached to it similar austerity measures as those listed above. Presumably the austerity measures would be a sort of guarantee payback of these loan. In reality however, austerity measures more often than not produce political instability, ensure perpetual poverty and facilitate the retake over of the government by the military (case in point; Nigeria, Peru, Chile, Angola, etc.)

When the orders came from Washington for Cedras to step down from power, he ignored them, confident that the U.S. would do nothing to actually enforce those orders. But Clinton, ignoring public opinion against it, agreed to send troops to Haiti in order to ensure the removal from power of Cedras. There were Haitian people who saw this as an opportunity to come out from hiding, speak out, and rally support for their elected president in exile. With the U.S. troops there, they were unafraid to manifest in public places and denounce Cedras. Hence the media portrayal of captured, joyous faces of dancing Haitians, happy to have American troops present. Yet, when the Haitian military openly slaughtered and those dancing people, the American troops did nothing to stop them. It was after all a "peaceful occupation."

There are those who believe that Clinton should have asserted himself by sending U.S. troops to Haiti. But they forget the intimate ties this country has with the Haitian military. Others argue that Haitians should be left to solve Haiti's problems. They too forget the U.S.'s long involvement in funding, training, and creating the Haitian military, thus promoting and aggravating Haiti's problems. In

my opinion, the only way to truly right U.S. created wrongs in Haiti is to follow the demands of the Haitian pro-democracy movement. These demands are as follows: 1. No U.S. military intervention. History has shown that no U.S. invasion has ever led to genuine peace, democracy or any improvements in the lives of the poor. U.S. military intervention must be actively opposed; 2. Support Haiti's elected government. Any democratic solution that does not include Aristide, or attempts to change the shape and composition of his government by including any non-elected, corrupt, and anti-democratic forces will be met with sullen hostility by the majority of Haitians at home and abroad; 3. Offer safe haven to refugees. Haitian refugees are in many senses the victims of U.S. foreign policy and are obviously political refugees. They need to have their cases examined like other applicants for asylum rather than being granted "special treatment"; 4. End negotiations with coup leaders. The only thing that should be discussed with the military and Cedras is the exact date of their departure; 5. End any support, financial or moral of the Haitian military, since it was created in 1915, the Haitian army has had only one enemy, the Haitian people. CIA funding of the Haitian military should be investigated and ended and the U.S. School of the Americas from which Cedras and other members of the military elite emerged, should be closed. Enforce sanctions regarding oil, guns, and drug trafficking. The poor majority of Haiti have been under an embargo for over a century and have yet to benefit from electricity and gasoline. Guns have only been used against them; 6. Reform or abolish US AID and other international agencies including the World Bank and the International Monetary Fund. These agencies do more to take apart democracy than to promote it.

In the final analysis, if Americans are really interested in helping Haiti, they should begin by changing their own foreign policy objectives, which have been the deciding factors of who lives and dies in Haiti along with the rest of the third world.

by Tamara Blain

CONTINUED FROM PAGE 7

"WORLDWIDE TYRANNY"

from \$2 a day to \$4 a day is small. The more a Haitian worker makes, the greater his buying power, but the less profit for the American businesses. They seek to keep the currency exchange rates low. The purpose of this is to exploit cheap labor. It is wage slavery. The International Monetary Fund (IMF) and the World Bank can dictate to nations (darker people's na-

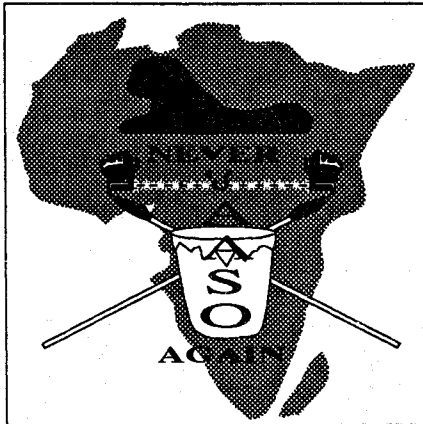
tions) the type of economic reforms they may or may not institute. An Austerity program is the term used. When we need infrastructure development that benefits the people, the IMF can force the investment of money to benefit only those sectors of a nation's economy that help it pay back its debt. Export crops are mandated,

instead of food for the peoples consumption. Any resistance, and the leaders are labeled communists and left wing radicals.

Today the U.S. and UN promise new loans and investments. This is more tricknology. Getting a country into debt to control its economy [in order] to un-

dermine a nations self determination. Invasion to protect the interests of American business and property is the end result. President Lyndon Baines Johnson sent marines to the Dominican Republic under that pretext. The regime they installed has been on power since.

by Carlos Montrevil



**REMEMBER, REBUILD
REMEMBER, REBUILD
REMEMBER, REBUILD
REMEMBER, REBUILD**

**AND ARISE!
AND ARISE!
AND ARISE!
AND ARISE!**

AFRICAN-AMERICAN STUDENTS ORGANIZATION • STATE UNIVERSITY OF NEW YORK AT STONY BROOK
STUDENT UNION, POLITY SUITE 258 • STONY BROOK, NY 11794
(516) 632-3456

The African American Students Organization meets at 9pm in the UNITI Cultural Center. Last week AASO held elections for its Board of Directors. On Thursday, Oct. 20th we will have vendors, beef patties, fried chicken, and music in the Union Fireside lounge. The 3rd Annual Black Solidarity Week will take place on Oct 31st - Nov 5th. Tentative events include a trip to the Apollo, a free film, a lecture, a party to benefit the homeless, and a food and clothing drive. We are planning to start our free film series again.

"Mr. AASO: The Epitome of Success" is the title of our male pageant. The tentative date is Friday, December 9th. For more information on the pageant or on any other event, feel free to contact Public Relations at 2-1839 or 2-1910.

PEACE !

**ALL POWER TO THE PEOPLE!
BLACK POWER TO BLACK PEOPLE!**

**AFRICAN AMERICAN STUDENTS ORGANIZATION
MR. AASO
"THE EPITOME OF SUCCESS"**



WINNER RECEIVES \$500, GIFT CERTIFICATE
BOOKS, AWARDS AND A TROPHY.
1ST RUNNER-UP RECEIVES \$250
2ND RUNNER-UP RECEIVES \$100
AWARDS WILL BE GIVEN TO ALL PARTICIPANTS.

**AASO IS LOOKING FOR CONTESTANTS.
IF INTERESTED PLEASE CONTACT
SEAN @ 2-3456, HUDSON @ 2-1839
OR MONTEL @ 2-1508.**

DEADLINE OCTOBER 20TH

**THE TEACHERS OPPORTUNITY
CORPS**

are recruiting Teaching Majors in
Secondary Education

The following workshops are being
presented this semester in Humanities
317 - 3pm - 4pm.

TEACHER CERTIFICATION-

10/14

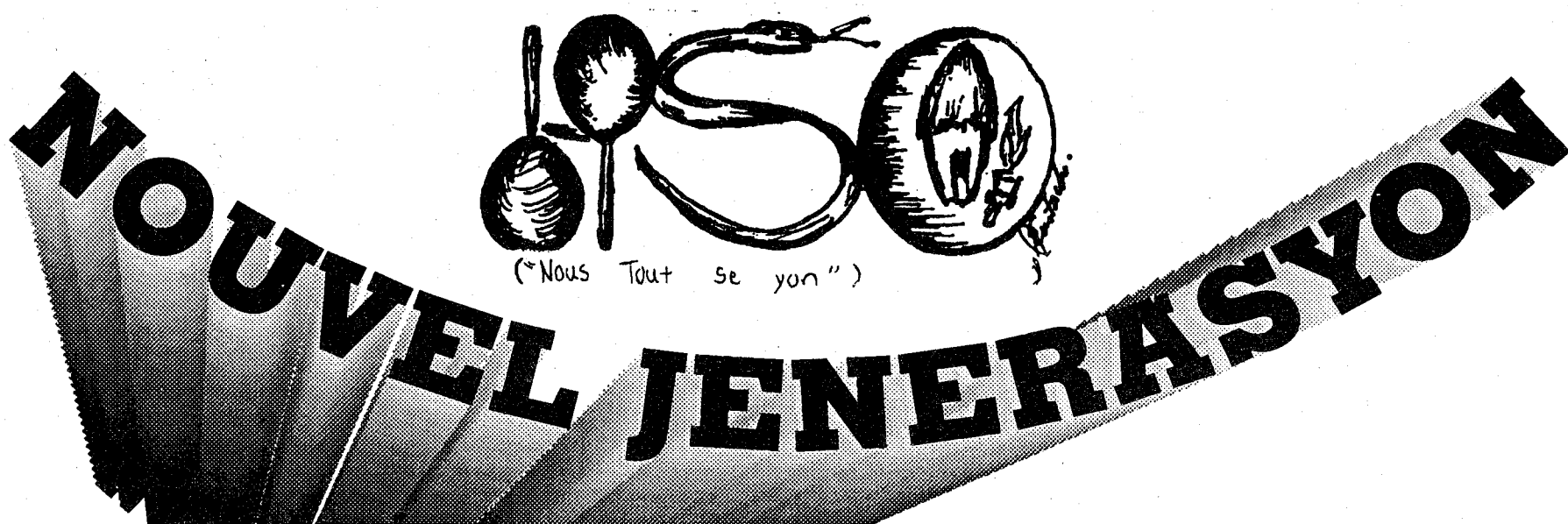
THE COURT & THE CLASSROOM-

10/28

ESL/MAINSTREAM LEARNERS -

11/18

*For more information please contact the
T.O.C. office at 516-632-6546/6594.*



Haitian Student Organization Minutes

Attendance :38

1- Cultural Exposition On
November 2, 1994

Food
H.S.O T-Shirts
Key Chains with the Hai-
tian Flag

2- Food and Clothes Drive on
November 2, 1994 for the poor
Winter clothes
Blankets
Boots for the winter

3- H.S.O Dance troop will be
performing at the C.S.O fash-
ion show

4- November 18, 1994 at 7:00
p.m H.S.O cultural show and
Semi-formal

The show will consist of
the following:

H.S.O female dance
troop
H.S.O male dance
troop
Poetry readings

Modeling

Short plays

Well known band, TOP
VICE will be performing at the
Semi-formal.

5- Representative from a
student group discussing how
we as minority students can
fight for more financial aid.

6- A recap of the conference on
Haiti, which was held at the
Peace Center.

***H.S.O. HAS MEETINGS EVERY THURSDAY AT
9:00 PM IN THE
UNITI CULTURAL CENTER***

The reviving of Black Unity, can Mandela and Aristide accomplish it?

It seems so long ago that the Black Panther movement, Caribbean Federation or Unity, Pan African and the other units of Black power were in effect. The consciousness and flickering light of the brothers and sisters all over the world had the courage to stand up and fight for what we felt so strong about, the Black movement. Brothers and sisters like Rosa Parks, Malcolm X, Martin Luther King, Marcus Garvey, Toussaint L'Ouverture and Kwame Nkrumah were our voices of fight and struggle. Their eyes were on the prize, the prize of de-

segregation, and education for the little Black minds that roam our hearts. What happened? Even they seem a thing of the past.

Yet, within the eternal misery that we suffer from so much, there is always opportunity and hope. That opportunity is now alive. With the elections held in South Africa, Mandela, who spent a better part of his life in prison, is now the leader of South Africa. With the premature and almost absolute victory of Aristide in Haiti, there is now light for democratic rule in Haiti.

Can the victories of both these men turn into a movement that will change the tide of Black affairs? Finally, will our people take [advantage of] the opportunity to bring about "Black Unity"? These questions we must answer together.

Both Jean Bertrand Aristide and Nelson Mandela are radical and revolutionary leaders in [that they] approach the same governments that have labeled them savages and puppet [with peace and not revenge]. They have cherished and prac-

ticed what the leaders of the past held so dear, not only [for] themselves but [for] us as well. Their personal experiences allows them to identify with the plight of all those of African decent. The world needs us to continue that fight. We are young. We are educated. We are BLACK.

Mandela and Aristide exemplify the type of leadership that can successfully lead us into the 21st century. We must support them, even in spirit.

by Toufi

CLASSIFIEDS

BLACKWORLD WILL BE HAVING A CLASSIFIED AD SECTION IN EVERY ISSUE. ALL CLASSIFIED ADS WILL BE **FREE** AND PUBLISHED ON A FIRST-COME FIRST-SERVE BASIS. ALL CLASSIFIED ADS ARE LIMITED TO TWENTY WORDS. ADS CAN BE BROUGHT TO THE BLACKWORLD OFFICE, ROOM 072 IN THE UNION, OR TO BLACKWORLDS POLITY MAILBOX. DEADLINES FOR ADS ARE EVERY OTHER THURSDAY STARTING OCTOBER 27th.

Rolling Stone

THE 18TH COLLEGE JOURNALISM COMPETITION

The editors of "ROLLING STONE" are proud to announce the winners of the 18th RS College Journalism Competition. Jeff Banowitz, a 1994 graduate of Northwestern University, won first place in the Entertainment Reporting category for his story "What a piece of Work Is This Man," in which he profiled - get this! - the supermodel Fabio. The story was published in *tgif*, the arts and entertainment magazine of the Daily Northwestern.

Top honors in Feature Writing go to Stephanie A. Sortijas, now a senior at the University of Southern California, for "Body Art," a scari-fying story about a Sunset Strip tattoo artist published in the Daily Trojan. And the first-place winner in Essays and Criticism is Tim Carvell, 21, an undergraduate at Columbia University, for his op-ed piece "Al Gore, America's Digital Dork," published in the Columbia Daily Spectator.

To enter the 19th Rolling Stone College Journalism Competition, read on. Entries may be submitted in three categories: Entertainment Reporting (reporting on popular music, film and television, including artist profiles and interviews); Feature Writing (stylishly written narratives and profiles that illuminate issues and trends); and Essays and Criticism (commentary on any subject, including expressions of opinion and humor). The editors of Rolling Stone judge the entries. Each winner receives \$2,500 from Rolling Stone.

Entries must have been published in a college-student newspaper or magazine between July 1, 1994, and June 30, 1995. Every entrant must have been enrolled as a full- or part-time student at the time his or her entry was published. Entries must be received by July 15, 1995. They cannot be returned. Winners will be announced in RS 719, on sale Oct. 3, 1995. Rolling Stone reserves the right not to grant an award when the judges deem it unwarranted.

Students are limited to one entry in each category. Students may enter more than one category. Each entry must be accompanied by an entry form. Entry forms may be duplicated. Tear sheets must be original newspaper or magazine pieces showing date of publication. Each submission must be sent in a separate envelope. Mark the category entered on the envelope containing each submission.

(For entry form call BLACKWORLD at 632-6494)

CAMPUS WOMEN'S SAFETY COMMITTEE PRESENTS A SYMPOSIUM ON VIOLENCE IN RELATIONSHIPS

ON OCTOBER 25, 1994, FROM 11:30 A.M. - 3:00 P.M.
IN THE STONY BROOK UNION BI-LEVEL

Angela Lee, Director, New York Asian Women's Center

Susan Koenig, Director, Victim's Information Bureau of Suffolk

Cherie Diamond, Educator/Counselor, Long Island Women's Coalition

Nancy Adams, U. S. Department of Labor - OSHA

In recognition of October as DOMESTIC VIOLENCE AWARENESS MONTH the Campus Women's Safety Committee issues this invitation to share this educational experience. The Suffolk County Clothesline Project, honoring victims and survivors of Domestic Violence, will be available for viewing.

The following topics will be addressed by the panel:

Spousal Abuse in the Asian Community

Acquaintance/Date Rape

Dynamics of Spouse Abuse

What Can Be Done To Prevent Workplace Violence

Following the panel discussion, individual workshops will be available on the four topics. Join with us in celebration of the indomitable human spirit. It is not necessary to be present for the entire program. Please plan to attend all or part of this symposium.

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Sak Pasé

10/17/94 - Monday - Art Exhibition

"The Lacandonas", art exhibition by visual essayist Kellyn Z. Alder, also featuring children works from Chiapas, Mexico. 12 noon- 4p.m., Student Union Art Gallery Second Floor.(Through Nov. 2)

10/17/94 - Monday - Lecture

"Using Humor to Promote Multicultural Understanding", DR. Samuel Betances, sociologist, North-east Illinois University in Chicago. University Distinguished Lecture Series, sponsored by the Office of the Provost, 8p.m., Staller Center. Dance Class Have fun and learn to dance the Tango, 7:30- 9 p.m., Student Union Ballroom. Call 632-6822 for registration and fee.

10/18/94 - Tuesday - Film Series

Alternative Cinema Film 7 and 9:30

p.m., Student Union Auditorium, \$2 fee at the door.

10/19/94 - Wednesday - Merchant's Day

Hispanic crafts and food for sale, 12 noon- 2 p.m., Student Union Fireside Lounge.

10/20/94 - Thursday - Lecture

Lecture by Kelynn Z. Alder, Artist in Residence in Student Union Art Gallery, 2-3:30 p.m., Student Union Room 231. Reception 3:30-5 p.m.

10/20/94 - Thursday - Hanging Out

With Gamma Ce Upsilon and Zeta Phi Beta to promote diversity during Hispanic Heritage Month, 10p.m.-1 a.m., location TBA.

10/20/94 - Thursday - Merchants Day

AASO will be sponsoring Merchants. There will be vendors, beef patties, fried chicken, and music in the Student Union Fireside Lounge.

10/22/94- Saturday -
Copacabana Night
Annual Copacabana Night Party, 10p.m., Student Union Bilevel. Tickets at Polity Box Office.

10/24/94 - Monday - Film

"Romero", sponsored by Sigma Lambda Beta, 9 p.m., location TBA. Free.

10/25/94 - Tuesday -
Film Series
Alternative Cinema film, 7 and 9:30 p.m., Student Union Auditorium, \$2 fee at the door.

10/26/94 - Wednesday - Speaker

Dr., Maria Teresa Barreto, Prof. USB Dental School, Career Women's Network Luncheon, 12 noon- 1p.m., Student Union Ballroom. Call 632-6040 for \$7.50 tickets

10/27/94 - Thursday -
Awards Dinner
Fifth Annual Hispanic Heritage Month Awards Dinner, 6:30 p.m., Student Union Ballroom. Tickets at Polity Box Office.

10/27/94 - Thursday -
Blowout Bash
Sponsored by Gamma Ce Upsilon and Sigma Iota Alpha, following Awards Dinner, 9p.m. - 2a.m., Student Union Ballroom

10/31/94 - 11/5/94
Black Solidarity Week
There will be free films, lectures, food and clothing drives and various other events TBA.

CONTRIBUTE !

BLACKWORLD IS ACCEPTING
SUBMISSIONS FOR UPCOMING ISSUES.
ALL ARTICLES, POETRY, PHOTOGRAPHS, DRAWINGS,
VIEWPOINTS, ETC., SHOULD BE BROUGHT
TO THE BLACKWORLD OFFICE
(ROOM 072 IN THE STUDENT UNION), OR
TO OUR MAILBOX IN THE POLITY SUITE
(ROOM 258 IN THE STUDENT UNION).
THE NEXT DEADLINE IS FRIDAY OCTOBER 27.
FOR MORE INFORMATION, CALL (516) 632-6494.

BLACKWORLD HAS GENERAL BODY MEETINGS EVERY
TUESDAY AND THURSDAY AT 1PM
IN THE STUDENT UNION ROOM 072.

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