

BLACKWORLD

Spring 1994

BLACKWORLD

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ONE NATION

Volume 29, Number 2

IS STONY BROOK DESIGNED



TO KEEP AFRICANS OUT?

SAK PASE

3/14/94 - Monday -
"Women in the Arts Foundation"

To be held at the Stony Brook Union Art Gallery/ 2nd floor.

The Gallery hours are Monday through Friday/ Noon-4 pm.

This event will continue until Friday, March 18, 1994.

3/16/94 - Wednesday -
Aids quilt-making workshop.

The workshop will run from 11am to 4 pm in the Bi-Level room of the Stony Brook Union. For press coverage information, contact Assistant News Director Sue Risoli at 516-632-6309.

3/16/94 - Wednesday -
The Y-Past (Young Parents Are Students Too) meeting will be held. For more info contact President Brenda Diaz at 516-632-2068.

3/18/94 - Friday -

Virginia Maksymowicz will discuss her art, featured in the "Paper Works" exhibition in the gallery from March 9th to April 16th.

3/18/94 - Friday -
ASU Jamboree

3/19/94 - Saturday -
C.S.O. Pageant
To be held in the Stony Brook Union Auditorium.

3/21/94 - Saturday - "Ste-

reotype Vulnerability in the Schooling of Womaen and African Americans" To be held in Javits 102 at 3:30 P.M.

3/23/94 - Wednesday -
"For Some Time" a musical play based on the AIDS Memorial Quilt will be held on the Stony Brook Union Auditorium. Admission fee suggested donations \$3. For display information call 516-632-6339.

NEWS BRIEFS

International version:

New York Times March 8, 1994

"A Game of Chicken in South Africa: Who Will Serve First?"

According to New York Times on March 8, there was to be a first free election, however, there has been some problems.

First, Zulu Nationalist and White separatists would both threaten each other with violence one day and then alternately, both parties would also try to negotiate on another day: it's the strategy they use in political competition and the success of it depends on making the other side believe that they might even do something drastic.

Secondly the deadline to register for a place on the election ballot has been delayed endlessly. The right wing whites crushed General Constandt Vijoer for proposing to enter election as a referendum on white residents. His action made his alliance partners bitter, thus in response, he said he would let registration lapse. On the other hand the African National Congress, led by Nelson Mandela, also called for another extension for the register and now other politicians are considering delay of the election day. Thus the election deadline has been postponed.

New York Times Feb. 23, 1994:

"US Tells Aristide to Bend on Plan"

President Clinton decided on Feb. 22 that his administration would decide against the tighter economic sanctions on Haiti unless the exiled President, Rev. Jean-Bertrand Aristide appoints a

new Prime Minister, who will build broad-based government, and to grant amnesty to military officers such as Gen. Raoul Cedras, who casted him out in 1991, according to New York Times. However, Rev. Aristide rejected the plan suggested by Clinton administration, irking UN diplomats as well as the Administration. The sanction is put on Haiti for the army to give up power. In response, Rev. Aristide had came with his own plan, the New York Times reported on March. The followings are the comparison between Clinton's and Aristide's plan.

Clinton's plan:

- 1) first, Reverend will name a new Prime Minister and have him/her build broad-based government that will overlook amnesty granted to the militarians who exiled Reverend.
- 2) second, Reverend will grant amnesty to the military leaders who put him into exile in September, 1991.
- 3) third, the military's Commander in Chief, Gen. Raoul Cedreas would retire.
- 4) Rev. Aristide will resume his power.

Aristide's plan:

- 1) first, have military leadership step down.
- 2) second appoint a Prime Minister who forms a coalition grove.
- 3) and finally Reverend will resume his power.
- 4) then he will have embargo lifted.

Reports on Louis Farrakhan:

*New York Times National Section:
March 8, 1994*

This news brief is based entirely

on the New York Times article, "Farrakhan Preaches Message Both Militant and Conservative," reporting a more personal view on Louis Farrakhan, the leader of the Nation of Islam.

Brief biography of Louis Farrakhan:

Louis Abdul Farrakhan was born in the Bronx during the Great Depression, as Louis Eugene Walcott. His mother Mae Clark was a West Indian who took care of him and his brother in Boston, taking in laundry for living. However, he has mentioned that his mother had tried to abort him three times, and said in his book published last year, "A Torchlight for America," that her thinking had some effect on him.

Young Louis grew up very musical. As a boy, he started learning to play the violin, which he still plays today. He was also in the choir at St. Cyprian Episcopal Church, where he met a fiery priest, Nathan Wright, who later wrote books on Black liberation and religion, and who influenced him greatly.

For college education, Mr. Farrakhan went to North Carolina to attend Winston-Salem Teacher's College, but only for two years and returned to Boston where he married Khadija, his high school sweetheart. They have nine children.

Then he went to Chicago to perform at a night club that was located at a predominantly white area. He said he couldn't find a place to stay near the club because he was a Black.

The first big step into the Nation happened when Malcolm X recruited him in 1955. Mr. Farrakhan then gradually got higher and higher rank, and in the 60's, he was already the minister of the Temple

No. 7 in Harlem. Today, he is the leader of the Nation and he lives in a mansion among doctors and lawyers in an integrated neighborhood in Chicago.

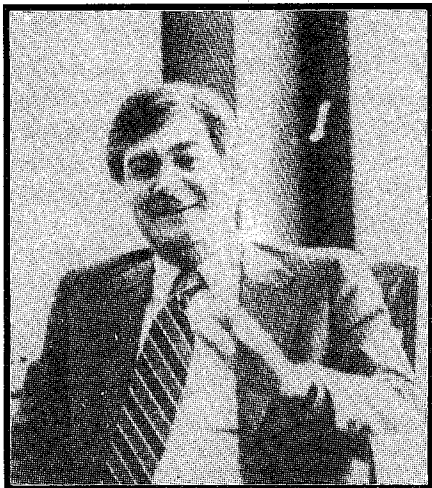
Mr. Farrakhan, despite his high position in the Nation, is a friendly sixty year-old grandfather who loves playing the violin as a private person.

Louis Farrakhan's viewpoint:

It is well-known that he suspended Khalid Mohammed for the constant speech and slurs against, Catholics, Jewish, homosexuals, and Caucasians in general, however, he said he still agrees with the 'truth' told by Khalid Mohammed.

One of the 'truth' is that Whites were the Curse of Black people. It is mentioned in the Final Call, the Nation's newspaper, and his book called "A Torchlight for America", published in 1993. The 'truth' of Whites, according to the Nation, is that they were created about 6000 years ago, by a mad, and troubled Black scientist named Yakub, as a test for and a curse on the superior, chosen people - the Black race. He also has a ways of looking at issues concerning homosexuals, abortion, and crimes. According to New York Times, he said that he would never mistreat or mock a gay person, but God does not approve of homosexuality. On the topic of abortion, he wrote in his 1993 book, abortion is equivalent to murder, but he writes he is "pro-choice in that women should have right to choose to whom they will commit their lives." About crimes, especially that of Black community, one of his solution is to send Black convicts to Africa under Nation of Islam supervision.

CONVERSATION WITH MARBURGER



Photograph by The Press

By Carey Gray

I had the opportunity to interview University president John Marburger. I spoke with the renowned scientist about his fourteen years as president of the State University at Stony Brook. What he achieved, and what the future holds for the University after he steps down.

Q: "What are your reflections of your years at Stony Brook?"

A: "I came to Stony Brook in 1980. The year the hospital began to open up. It took about five or six years. So a lot of my time was spent on health care. I came knowing nothing about health and I know a lot now. The medical school and biotechnology has been a major part of my regime."

Q: "From an educational stand point, is the medical program something you feel that will forever represent you tenure?"

A: "I think I left more than when I came, but there are other things that I think were even more significant. There were few events on campus. I began having central commencements and various award programs for students."

Q: "Why are you resigning?"

A: "I have always regarded myself as a scientist. My self image is not of a University president, it is [of] a scientist. I feel that I served almost a civic responsibility."

Q: "Why did you stay president for so long?"

A: "I set myself a goal to president for ten

years. The ten years were up in 1990, but in 1990 we started to get these big budget cuts. It looked like things were going to be really bad and I did not feel right about leaving at that time. So I stayed through the cuts. Now things are beginning to get better again. So I feel that I can step back now."

Q: "What are your views on the rising tuition at state schools?"

A: "In principle, I am committed to low tuition. In practice, if the state is not going to invest the money....I would hate to see the university go down. In a way, it's [as if] the students [are] saving the university. I would like to see tuition go up at the rate of inflation. If people's earnings go up at a certain rate, then tuition should go up at that rate."

Q: "What policies and programs have you instituted with regard to people of color?"

A: "I do not know whether I have instituted any policies. I have certainly encouraged programs that I thought

gave opportunity to students from what I like to call 'under represented' groups."

Q: "What are some of those programs?"

A: "Most of the programs are run by other people. I encouraged things like the creation of the Uniti Cultural Center. I have encouraged fellowships for graduate students from 'under represented' groups. The commencements and third world convocation I have spoken at. I encourage indirectly the development of the fraternities and sororities which [have] had a major presence of Black and Hispanic students."

Q: "Why is Public Safety armed?"

A: "We are asking those guys to try to

intervene in some very difficult and tough situations. We are asking them to go in there and risk their lives. I felt it was necessary for the safety of the officers. I do not expect them to use those weapons. If there is one incident in every five or six years where they would have to draw a gun, I would be very surprised."

Q: "Why do black students have such a difficult time graduating from Stony Brook?"

A: "Well, I believe that the statistics will show that minority students graduate at the same rate or better at Stony Brook than white students. I do not know this, but I am pretty sure that there is not a difference statistically between black and white for example. I would dispute that assertion."

Q: "What have you done for Black History Month?"

A: "I sponsored the Martin Luther King Day celebration. I helped to organize the first Martin Luther King Day celebration and have been supporting it ever since."

The affirmative action office reports to me, so I am in there talking with them and dealing with them all the time. Over the years, I have attended, encouraged, and contributed some money from my office to different events."

Q: "What will you be doing for women's history month?"

A: "I have helped to sponsor the annual talk given by the Women's Safety Committee. I give an annual speech to National Organization Women Committee. I have encouraged policies on sexual harassment and tried to be sensitive to women's issues."

Q: "What are your views on Richard Cole

and his articles in the Statesman?"

A: "I do not like to take and pass judgment on students on a sweeping way. But I can tell you that I do not like the article he wrote in the Statesman called 'Stony Brook Teaches Racism.' I do not like the article, I felt it was wrong. I think that he is ducking the responsibilities for his own racism. I have actually written a statement about that article. I believe that his argument is incorrect. He is entitled to his views and can publish it if he wants. But that does not mean that we have to be quiet about it."

Q: "What did you think about the pit bull analogy?"

A: "I do not believe that is a valid argument. Pit bulls are not human beings. Human beings have reason, and have to take responsibilities for their actions. Human beings can think about what they do, and they can see the consequences."

Q: "Have you noticed the growing friction between different groups of people on campus?"

A: "I have noticed that there is a more vocal irrational, conservative element on campus. There is also the other side of that, people who are really out there saying stuff that is not right. Unfortunately, when you have people at the extremes they do not just cancel each other out."

Q: "What do you think of the fact that some people are asking for action to be taken against the Statesman?"

A: "I think the best action is for people to write. Flood them with letters. Challenge them to print the letters, to show the opposite view and expose his [Cole's] arguments."

Q: "What do you think will become of the situation?"

A: "I think the situation will not turn into a serious problem because there are enough people around who are willing to speak out and show this is wrong."

Q: "What will you be doing after you step down?"

A: "I'm going to become a Professor at Stony Brook. I like to teach and research. I will be teaching and become a faculty member."

"We are asking those guys [public safety officers] to try to intervene in some very difficult and tough situations. We are asking them to go in there and risk their lives. I felt it [arming public safety] was necessary for the safety of the officers."

PERPETRATING A FRAUD

by: Daniel L. Hartley

For centuries, it has been believed that philosophy is of Greek origin. The world has praised individuals like Socrates, Plato, and Aristotle, recognizing them as the great Greek philosophers. However, in the book *Stolen Legacy* by George G.M. James, the author expresses that "Greek philosophy is stolen Egyptian philosophy". Knowledge and culture was sustained in the form of literature, which was kept hidden in Egyptian libraries and temples. The dishonesty of the Greeks, along with the submissive behavior of the Egyptians, helped to distort world views concerning the continent of Africa. People perceive Africans as "backward" people, who have not contributed anything to civilization. Greek philosophy is based mainly on the principles and doctrines of the Egyptian Mystery System.

The Egyptian Mystery System was a method of salvation which consisted of basic precepts and ideals. It was not only a form of religion, but a valued source of education and culture. Secrecy played an important role in the Mystery System of Egypt. In order to maintain secrecy, there were confidential methods of writings and communication which could only be comprehended by students. The Egyptian Mysteries "taught that the soul of man, if liberated from its bodily fetters, could enable him to become godlike". This is the concept of Summum Bonum or "greatest good", which is the foundation of all moral theories. In order to aspire to a godlike level, one had to be initiated. This was done through education in the fields of the Arts and Sciences, the liberal arts and the ten virtues. Greek philosophy used these virtues to comprise the four Cardinal virtues, which supports the idea that the Egyptian Mysteries are the parents of Greek philosophy.

A major part of *Stolen Legacy* discusses the lives of Socrates, Plato, and Aristotle. These Athenian philosophers, along with the assistance of Alexander the Great, helped to exploit and plagiarize the Egyptian Mystery System. Socrates was a member of the Egyptian Mysteries. Little is known about the early years of his life. He is first chronicled as being a soldier

forty years after his birth in 469 B.C. Since he did not accept money for his teachings, he is said to have led a very poor life. Secrecy and poverty were necessary to receive training in the Egyptian

Mysteries. Several doctrines were accredited to Socrates which were merely interpretations of what he was taught as a student of the Mysteries. There are inconsistencies which question the authorship of the doctrines ascribed to him. The doctrine of the Supreme Good or Summum Bonum is the idea that "man becomes godlike through self denial of external needs and cultivation of the mind". The doctrine of self knowledge was ascribed to Socrates as well, in which he says "Know thyself". All three of these doctrines exhibit Egyptian origin. In the mystery System of Egypt, the doctrine of the Nous was represented by an open eye,

the symbol of the omniscience of the god Osiris. Secondly, the doctrine of Summum bonum was the principle theory of salvation in the Egyptian Mysteries. Lastly, the term "Know Thyself" was taken from the outside of Egyptian temples where the words "Man, know thyself" were inscribed. As a student of the Mysteries, Socrates helped to transmute for the world Egyptian culture.

We, as Africans, have allowed outside forces to socially, economically, and culturally oppress us. This would not occur if we were, as a people, viewed with respect.

The Athenian, Plato, was born in the year 427 B.C., and little is known about his early history. Plato is said to have been a pupil of Socrates for about eight years. He fled

Athens nearly twelve years and traveled to many places, including Egypt. When he returned to Athens at the age of forty, he opened a school. At this academy, he taught Political Science, Math, and Statesmanship. There are several discrepancies concerning the basis of his doctrine. Among these doctrines are the "ethical doctrines", which deal mainly with virtue and Summum bonum. Again, a Greek "philosopher" has acquired authorship of Summum bonum, a principle of the Egyptian Mystery System that was already in existence. Plato also condensed its ten virtues and added "wisdom" to create the Cardinal virtues: wisdom, fortitude, tem-

perance, and justice. Plato is also guilty of robbing the Egyptians of authorship.

The birth date of Aristotle goes back to 384 B.C. Like the other two Athenian philosophers, there is very little information provided concerning his early education. He traveled to Athens at the age of nineteen and studied with Plato for twenty years. Aristotle is said to have been tutored Alexander the Great. Later in 386 B.C., Aristotle set up a school in Athens. He purchased books with large sums of money provided by Alexander the Great. There have been enormous and erroneous amounts of books which have been credited to Aristotle, over a thousand scientific works. Was he so brilliant in the field of science that he was able to produce such large volumes of works? How did this man overcome a physical and mental impossibility? Simple, he didn't. During his conquest of Egypt, Alexander the Great looted the Royal Library in Alexandria and converted it into a research center. Aristotle traveled to Egypt during his invasion and copied notes from works in Alexandria. Most of his writings resemble hurried notes. Aristotle and Alexander the Great facilitated the perpetuation of lies. Inconsistencies in the life of Aristotle support that Greek authorship of philosophy is fabricated.

James offers a plan of social reformation and a change in the world's attitude and view of Africans. We, as Africans, have allowed outside forces to socially, economically, and culturally oppress us. This would not occur if we were, as a people, viewed with respect. James says that people of the world must recognize Greek philosophy as Egyptian philosophy in order to eradicate the ignorance and deception that has endured for centuries.

AFRICAN STUDENT UNION

On Thursday, March 3, 1994, The African Students Union meeting was held. Our discussion was about our Third Annual Miss African Students Union Pageant, which will be held on April 29th in the Student Union Auditorium.

THE AFRICAN STUDENT UNION WILL
BE HOLDING ITS JAMBOREE ON
FRIDAY, MARCH 18.

THE AFRICAN EXPERIENCE

by Ira Jarrette

In every practical aspect of life, the African's presence can be found; but, why can't the African be found in the standard educational system in proportion to his contribution? Up to the present day, the African has yet to be acknowledged for his many contributions to humankind. Due to the Eurocentric approach to education, America is perpetuating the lies, myths, and theories that engage in the negative perceptions of the entire African existence. This in turn is what causes racism, the ideology of white supremacy, as well as self-hate and a lack of identification amongst African descendants. The influence that Africa has had on the world is equal to, if not more than, that of the Europe.

Africa made the most significant contribution to the world by producing humankind. It has been scientifically proven that by tracing the DNA of man, the origin of humankind extends back to the womb of an African woman. World-renowned archaeologist L.S.B. Leaky went to Africa in his search for the origin of humankind. It was in Africa where his exhibition discovered the oldest human remains found thus far. They were carbon-dated, a method used to establish the approximate age of fossils, etc. by measuring the amount of carbon-14 in them, and found the remains to be over 2.7 million years old. In the book *Introduction to Black Studies*, Malana Karenga states: "He [Leaky] classified as the direct ancestor of true human beings, based on his body structure, tool-making ability, brain capacity and erect carriage."

It's very logical to believe that the original man was in fact a black man. According to many religious beliefs, man was created out of dust, sand, soil and spirit. The term "human" is derived from the word "humus". Humus is defined in the Merriam-Webster dictionary as "The dark organic part of soil formed from decaying matter". So, if the very substance in which humans originated from was a dark material, is it too far fetched to believe that the original or first human beings were dark-skinned?

These facts haven't been accepted or initiated by the present educational system. The American method of education concentrates almost entirely on the positive aspects of European achievements throughout history, making other nationalities seem more or less outcast. The government and those in charge of education fully understand this. The general white population is primarily being taught about themselves throughout history, and because of this, many tend to believe that Caucasians or Europeans were

the only people who made contributions to the betterment of the world society. It is an on-going struggle to incorporate other cultures into the Eurocentric curriculum.

It is the African who has the hardest time finding his place in this curriculum. He was portrayed as a human being of a lower order, unable to subject passion to reason, and therefore useful only when made a hewer of wood and the drawer of water for others. No thought was given to the history of Africa except it being a field of exploitation for caucasians. One will study from elementary school to college, and seldom would there be a mention of Africa except nega-

"Africa made the most significant contribution to the world by producing humankind. It has been scientifically proven that by tracing the DNA of man, the origin of humankind extends back to the womb of an African woman."

tively. Author, Carter G. Woodson, notes in his book *Miseducation of the Negro* that one would never learn that Africans first developed the idea of trial by jury, the first string instruments, and gave the world its greatest boon in discovering iron.

It was in Africa where the first civilization was started. The concept of science and mathematics was created by Africans. The first form of writing paper, the first calendar, the first universities, and other countless contributions all come out of Africa. It has been documented that the great Greek philosophers were educated in ancient Khemit or Egypt. In fact, most philosophies are African in origin. The entire Western civilization was initiated by African concepts.

Speaking of Western civilizations, long before Europeans staked claim to North and South America. In Woodson's book, he states: "The African had visited its shores and penetrated the interior. According to Leo Wiener, of Harvard University, Africans were the first to discover America".

The evidence of Africa's pres-

ence in North America before Columbus is overwhelming. The similarities between African and Native American rituals and language indicate an African presence. Woodson notes that words like tobacco, buckra, canoe etc., "...couldn't come from any other part of the world".

Another source of information addressing the African presence in the Americas is Ivan Van Sertima's controversial novel *They Came Before Columbus*. Karenga comments; "Van Sertima argues not only were Africans here as early as 800-700 B.C. and helped build the Olmec civilization, the parent of all subsequent ones in Mesoamerica". Perhaps the most intriguing evidence lies in

who and what they were. They were prohibited from speaking their own language. If caught speaking in their language, they would be beaten, killed, or perhaps have their tongues cut out. They could no longer worship their God or participate in anything associated with their homeland. Despite the fact that Africans was first kidnapped, then tortured, raped, slaughtered, auctioned, sold, bought, and traded like animals, while in America, they still managed to survive the vicious methods of dehumanization.

After struggling through the sickness of the American society, the African still prevailed and has continued to make creative contributions in this foreign land by way of inventions, art, music, literature, just to name a few. An example of African American achievement is Benjamin Banneker. Banneker became an important astronomer and city planner. Banneker is responsible for the layout of this nation's capitol, Washington D.C. It was Lewis Latimer who was responsible for making Thomas Edisons' light bulb a success. Daniel Hale Williams was a specialist in heart operations and performed the first successful heart suture in America. These facts may seem basic to some but there are millions of people world wide who haven't even heard these names due to the absence of the African contributions in books.

There are countless African influences, inventions, and contributions that have been made to the world that haven't been acknowledged in American and World history. I don't think the American government will ever truly recognize and incorporate African history, because they won't be able to justify the reasoning behind the legalization of chattel slavery for almost 400 years. The question I would like to address is, why are so many facts pertaining to the African existence purposely hidden?

The lack of knowledge of self has been detrimental to Black communities across the country and throughout the world. Being that the majority of the African population hasn't been exposed to a strong opposition of the negative images, they continue to accept the negative model that has been presented to them.

In order to rescue and redefine ourselves, we must learn about the African model in which we came from prior to enslavement, in order to fully understand many of the problems we face in today's society. It is up to Africans and African-Americans to take education to another level, because the conqueror isn't going to teach us how to liberate ourselves.

Europeans attempted to strip the Africans of everything that made them

BLACKWORLD

"KNOW THYSELF"

ALIYYAH ABDUR-RAHMAN

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Managing Editor

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Production Manager

DONALD LAHENS

Business Manager

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CHARLES VALEMBRUN

Photography Editor

SUSAN ARAUZ

Creative Arts Editor

MARIE CHEN

Secretary

SABINE JOSEPH

Office Manager

GINA CHAVEZ

Typist

CONTRIBUTING STAFF

AFS 283

FERNANDO TIRADO

A.A.S.O. / A.S.U.

C.S.O. / L.A.S.O.

IRA JARRETTE

DWIGHT KENYATTA BARTLEY

DR. LENORA FULANI

JOHN SEALY

SUSAN DECARAVA

JOCELYN POLONY

MAURICE "SALIH" DOUGLAS

MARIEVANS

DILLON PATTERSON

DWIGHT BROWN

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**WE ARE
ONE
NATION!**

EDITORIAL

Sak Pase sisters and brothers? Hotep! Welcome to the second issue of BLACKWORLD. Due to lack of space and time, we were not able to put all the Black History Month events we covered in the first issue. Therefore some of the events are printed in this issue.

Sisters, brothers, we cannot wait for something negative to happen for us to act. We cannot wait until something angers us to start working on change in our communities. We cannot allow divisive forces to push our buttons so often that we become reactionary instead of pro-actionary. We know what our oppressive enemies think of us; we should expect mistreatment, and we should not be shocked when we are mistreated. We must not allow our own histories, our self-knowledge, how we see ourselves, to be distorted by those whom we know would destroy us. We must make sure certain events are not allowed to happen, certain politicians aren't allowed to be elected, certain lies aren't allowed to be propagated and taught, certain laws aren't allowed to be passed. Remember that although we may not have much money among us, we do have economic power in that we are literally the economic backbone of this country and with out us, America would have failed long ago. There is always power in numbers.

March is Women's History Month. We must remember our past sisters in the struggle. We must also think of our sisters still struggling. Not just those in the textbooks such as Assata, Walker, Winnie, Dorisme, but also our sisters in Africa, the Caribbean, and in this country. Brothers, remember that you came from the womb, that it is the center of life, that it is the origin of all our people and all peoples. Remember that the Black woman is more than just a big butt, large breasts, and a flirty smile. Her purpose is not just in taking your money, sucking your dick, or looking fly. The Black woman is mother, sister, lover, and queen. This means respect the girls around

the way, the teachers, your mothers, the sorority sisters, the TV personalities, and include the women who don't look and dress like En Vogue. Sisters, let us remember who we are, who we were, where we came from, and where all peoples came from. Never desecrate nor allow to be desecrated that which we alone were bestowed with. Know that it's not o.k. that Black women have to dance in bathing suits to get on videos sung by our own brothers. Teach them, if they don't already know, how we should be treated and accept no less. Let them learn from how we treat each other. Let us greet our sisters when they walk by. Do not allow trifling issues to come between us. And also let us remember to teach our children and treat them like the little women and men they are.

It's time that we deal with the problem of our retention in college. "Our", meaning mine and yours, sisters and brothers. Why is it we can get into college but not graduate? Why is it we can come in with good SAT scores but leave without a degree? Well for one, we are not given enough aid financially. It's hard to get a 4.0 when you're busy trying to feed yourself, clothe yourself, keep a roof over your head. It's hard when every year it seems an extra thousand or two is added on to our tuition. It's hard when you find out you're qualified for neither aid nor work study, and jobs pay only about \$4 an hour. Sisters and brothers, we've seen too many of our family unable to return because the supposedly most affordable institution of higher education is no longer affordable.

Not all of us were blessed with private school education. We don't all come in here with the same level of education as the students of non-color. The University doesn't provide us with enough preparation for the courses we take and the work they require. There is not enough information provided as to the services available to help us pass our courses or to do well in them. How many of us have been left floundering in calculus, drown-

ing in biology, overwhelmed by political science? We need more encouragement and support from the faculty and staff here that are supposed to be here for us. Notice how they're quick to support and put forth cultural events, to program multi culturalism into the agenda. This is a very good thing, but where are the programs telling us about the importance of finishing our education? Where are the same voices showing our students of color that without a degree in this country, we'll never move in the direction we choose, which is forward?

What can you do? When you hear about another tuition hike, speak out, yell, protest! Let the president know that it's not o.k. to deny sisters and brothers a chance for an education. Be aware that every extra fee added on to our bills is a systematic attempt to keep Black people out, ignorant, stagnant, powerless. Pressure administrators to let students know about all possible sources of aid financially. Find out yourselves and spread the word. Organize study groups to facilitate course work. Introduce yourselves to "old heads" who've taken your courses and ask for their help, borrow their notes, their exams, their text books. If you're in a major that you're not doing very well in, change it. The nation needs professionals in all fields, in all aspects of living. Not every one has to be a doctor, lawyer, accountant, engineer. Most important of all, we must push ourselves. Remember why we're here! So that the man can't pull the wool over our eyes, so that we can recognize bad business when we see it, so that we can say our piece in congress, so that we can teach our children our-story and not just his-story!

Midterms are coming up. Study hard and long. Most of all, do well. To all of you fasting for Ramadan, As-Saalamu Alaikum. To all of my sisters and brothers, keep moving!

PEACE!!!

BLACK BRAIN SURGEON VISIT TO STONY BROOK

John Sealy

Dr. Benjamin S. Carson, the world's most important pediatric neurosurgeon, energized the campus on Feb. 26 for Black History Month.

Minorities in Medicine invited him to give a "pep talk" to undergraduate students in all fields of study where he emphasized the "think big" attitude in his latest book. He later lectured to medical students and physicians over at the hospital on "Good Medicine and Humanity" can they be separated.

Ben Carson is known as "gentle

Ben" at Johns Hopkins University Hospital where he is Director of Pediatric Neurosurgery. He is also a multiple professor of oncology, plastic surgery and pediatrics.

Dr. Carson told us that he and his team will be performing another spectacular separation of Siamese twins conjoined at the head during the April '94 elections in South Africa. He was the first to successfully do such, for that matter, and he reported that the babies are now grown and are still alive. The first such surgery was in the eleventh century. Ben

Carson also said that "he hopes the elections will drown out the surgery, not allowing it to become a "three ring circus." He also added that "the surgery could shed some humanity on the current picture of South Africa."

Further in appreciation for bringing honor to Stony Brook students, university officials are contemplating presenting him with an honorary degree. The honorary doctorate degree is the highest form of recognition offered by the State University to persons of exceptional distinction.

SISTA TA SISTA: CAN YOU REALLY TAKE MY MAN?

by Aliyyah Abdur'Rahman

I stood round-bellied, wild-haired, butterfly-eyed, Cherokee-dyed, Africa-blessed. The rays of Ethiopian suns reflecting in my strut, my stare, my energies. My king, my Black man, raw, powerful, pretty-eyed, sweet-souled, multi-spirited, stood there beside me. My balance, my brotha, my second soul. And here she came. Smiling, switching, blinking, wondering, laughing, questioning, pouting. No sista! You can't.

Sistas and brothas, this article deals with the interference of others in the relationship we build with our mates. I know that most of us can identify with this topic. Most of us can recall a sista or brotha who strolled into our lives and the lives of our mates and attempted to remove that mate from our lives. Most of us can recall how we suffered. Some of our mates left. This is one of the most problematic and painful aspects of the Black female/ male relationship.

The Black female/ male relationship is the most sacred union in human experience. The earth was peopled through this union. The family, the nation and certain aspects of ourselves are built through this union. It is the union that is at the center of creation and growth. Yet it has been made a farce. We cannot resurrect ourselves, our nations, until we resurrect the sacred union of the Black woman and man.

The first thing that the Caucasian did when he set foot on our indigenous lands was to rape our women, physically snatching her from her union with her God-given male. Whenever all other attempts of oppression failed, he then put Playboy in the back pockets of Black men. By making the Black woman and man his property, he stole their belonging

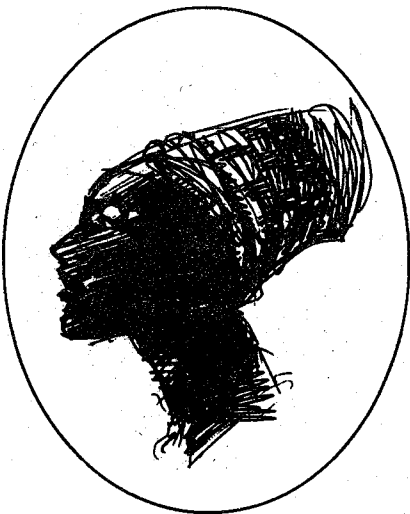
to each other. As a result we have Black men and women who will select and abandon each other based on a big butt or jeep. This is psychotic.

We cannot begin to rebuild our nation until we rebuild the primary basis of our nation, our union. To do so, firstly we must spend a lot of time selecting our mates, deciding whether or not we can build, love, share, grow in each other's circle. If we have selected the right man or woman, we can commit to that man or

woman; survive, struggle, lean on, learn from, and live with that man or woman. Secondly, we must understand that life is a series of journeys that provide opportunities for growth. Along these journeys we meet people whose selves contain learning material for us. We must allow ourselves and our mates to develop friendships, sisterhoods, brotherhoods with people of

both sexes in order to realize ourselves and our communities in a more wholistic, and well-rounded way. Thirdly, we must realize the value of the unions we build with the mates we have. The rhythm of another's hips should not be enough to pull us from the bed in which we and our mates share common rhythms. We must become more disciplined, more sophisticated, more moral in the tradition of ourselves. We must spend more time in a higher spiritual plane and less on the material, physical plane. Fourthly, we must recognize that all of our experiences are learning opportunities which translate into a coherent tale of life. We must draw on these experiences for strength, comfort, decision making and wisdom as we travel into our futures.

Black woman and man, we are on a journey from where we've been to becoming. Let us love better ourselves and each other!



BLACK HOLE

CLAN or klan

Chillin in da sunny orange state of Florida, I flick on the tele. and to my surprise I see and hear a scene thats dats shocking to the eyes. The klan (klu klux klan) the goddamnman is having their annual rally in the city of Tallahassee. Now as I sit here in disbelief here are thoughts that swiftly jump into my mind.

1-Black folks down here actually let this fiasco take place

2-Black Panthers to this day are in their graves or in the pen

3- I'm truly living in another's m a n w o r l d ; Was it ever mine?

Anyway, this can never take place in my state of residence, never in my place. But as I return from my month long trip, why do I see burnt ashes of a cross on my front lawn? Nothing seems gone, but I see quality destruction to the place I thought was our new home. Several bricks went through our windows with the same message written on all NIGGERS GET OUT! OH YEAH I thought to myself. Tears of anger flowed through my father's eyes, tears of fear flowed through my mothers eyes and tears of blood flowed through my eyes. Never here, I said never here. Why is this? Could it be Africans shouldn't even try to get a piece of that nasty stale pie? Could it be not enuff Africans died or all Africans should simply remain deprived? You see papa thought he was doing good by comin out here, a better life he said a bigger house, a backyard and a dog that guards. Kool, I said. But where the Africans at? No answer. Now locals talkin about NIGGERS GET OUT! Now wut? Dats simple. Preparation and retaliation cause I knew deez towns people were not done. I gave my parents the week off. A call to Far Rock Massive was in order to pull it off and the brethren were not hesitant to represent. Too Short says there's money in the ghetto, but chek it, theres artillery in the ghetto y'all. The scent of death was lingerin and vegeance was madd thick in my mouth. On the nite of ??? approximately 2am I notice a dusty navy blue pick up truck circling the block for the third time. All lights in the crib are off, I wake up the squad, and we

wait for the bait. Fifth time around and the pick up parks dead in front of the house. 3 pigs in the vehicle, 4 in the bed of the truck, dressed in satanic white from head to toe. Torches lit and they begin to approach. Laughter and a sneer escape my mouth while I stand close to the door cause only me and my crew know whats in store. Glocks are now cocked ready to let off shots and hear the pleasant sounds

of the pop, pop, pop; but we not aiming to kill, not y e t . NIGGERS, are y'all home? only the silence of the darkness answers. NIGGERS, come on



out! Gunshots pierce fierce through the air, all tires hit. The pigs squeal and run. No chance of escape though they had to freeze once a kneecap landed on the hood of a vehicle. Death still is not yet to come. We did the Brand Nubian, taking me some hostages bring em to the basement and feed em pork sausages. We fed them nothing. But we did issue stained undergarments and unhygienic socks in the mouths of our unsuspecting guests, Duck tape to match. Next phase- The ways and methods of the Wu-Tang. TORTURE! You see me and the massive did not forget the family that was branded like animals, we didn't forget about the chopping of toes and fingers, we didn't forget the infinite lashes on the backs, we didn't forget the uncanny styles of discipline for my peoples. Obviously the pigs remembered too cause the tears flowed as at a funeral. They knew they were in for a nite of xtasy and pain, pleasure and pain, pain and endless pain before their last grasp of breath. They remained hooded as we dissected testicles rusty razor blade stlye. They remained gagged as the electricity flowed through their teeth. They remained bound as hammers smashed knuckles and toes in some and nails puncturing flesh in others. They remained bent over as numerous dry fist (rings included) entered through the rear, BLOOD AND ALL DAT! The scent was appealing while the screams of horror were muted. I felt the ancestors rejoice in their graves, I felt the bones clap from the bottom of the ocean,

CONTINUED ON PAGE 16

Join the war against
ignorance
Join BLACKWORLD



Nothing But Disdain For Today's Black Leadership

by Jocelyn Polony

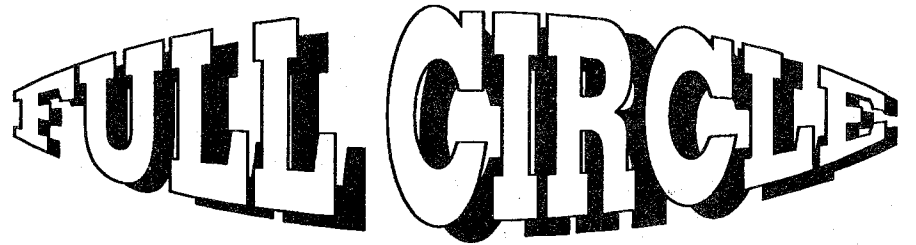
The recent rebuke of Khalid Muhammad by Minister Louis Farrakhan of the Nation of Islam "for making a mockery over people" as he put it can be viewed as acquiescence to Jewish pressure and a broken promise to his followers that he would never bow down to Jews. The vicious denunciation by black leaders ranging from Jesse Jackson, Ben Chavis Executive Director of the (NAACP) and Congressman Kweisi Mfume chairman of the (Congressional Black Caucus), and by white America and the mainstream media, came with no surprise. One must take a considerable look at what is going on with the Black leadership and why America and the media place these leaders at odds with one and other.

The conflict between the NOI and the Jewish community has been in existence for almost a decade. It began during the 1984 presidential campaign after a speech made by Minister Farrakhan in the defense of Reverend Jesse Jackson when death threats were made against his family. In an attempt to intimidate Jackson's harassers Farrakhan stated, "if you harm this brother, it'll be the last one you ever harm." Such statements were quickly taken out of context Farrakhan was labeled anti Semitic. Farrakhan reacted by labeling Judaism "a gutter religion," Israel "an outlaw state" and Hitler "a very great man." He later explained in context that Hitler's action made him "wickedly great." Since then a war has been waged against the NOI and Minister Louis Farrakhan. The same Jesse Jackson that the Fruit of Islam had once given protection quickly distanced himself from the controversial NOI in an attempt to clean his image for his political career. What we have seen in 1994 is not merely coincidental. It is a continuing chapter. However, the political agendas of our Black leaders have shifted drastically. Their ideals have been abandoned. Social change and social justice are no longer their purposes. Personal interest and advancement are the new objectives. What has happened in the Black political arena is very complex. A struggle now exists among those who want the spotlight. Unfortunately, no longer do Africans choose their leaders; they are now hand-picked by white America. These "leaders" are selected because they are the least threatening to White America. Thus our leaders abandon those purposes and policies that attempt to improve the realities of Africans. They seek to be of those who are chosen for us, despite their danger to us.

One particular leader by default is the Reverend Jesse Jackson. To look at Jackson "realness" factor as Derrick Bell writes in *Faces at the Bottom of the Wells: The Permanence of Racism*, "this country needs a white Jesse Jackson, the political equivalent of these white pop singers who, even as poor facsimiles of black entertainers, become stars earning big bucks because the white public is able to identify with them." Jackson has become an overnight super star with a TV show and a political organization (The Rainbow Coalition) that is supported financially by his white friends. Jesse Jackson delivers his lovely oratory from a gilded podium, repeating slogans such as "keep hope alive," which he has been saying for the past ten years. What hope should the hopeless keep? "If you become a sell out like me you'll be able to wear five thousand dollars suits and become the voice of the voiceless." I suppose that's what Jesse means with such rhetoric. In 1970 Jesse Jackson was talking about forming a Black political party. Now he is the biggest spokesperson for the democratic party, which has taken our votes for granted in every election.

What we have seen is that the "responsibility" rap pushes black politics into a hopeless discussion about the morality of black people and dodges real issues that the majority of African Americans want to sort out. Our tax dollars are spent on police to beat us up or to build more jails to incarcerate many young black males, or the way our tax dollars pay the salaries of black politicians whose mere presence in government is supposed to heal racial conflict, or the way suburbanization systematically steals from American cities and creates pockets of poor Latino and black people. These are some of the questions that need to be addressed. These politicians are more preoccupied with whether comments made by other leaders are anti-Semitic than on real problems that African Americans are facing. These leaders are too busy worrying about whom they affiliate themselves with to fulfill their roles as Black leaders. Thus, all we have seen is disunity and lack of sincere concern and purpose on their part. The media have succeeded in their goal to divide and conquer our political leaders, placing them at odds with one and other. Of course this insures that less emphasis will be put on improving our conditions. It's been 29 years since the Voting Right Act was signed, yet black political life has gotten quite complicated. The fact that we fought to join the Ameri-

CONTINUED ON PAGE 16



TRUTH SAYER

Wilfred St. Felix

There are six years remaining. The 21st century is almost upon us. We have reached new levels of technological innovation that was once thought impossible. We are now in possession of Jetson-style telephone communication systems. We can look forward to having Star Trek influenced "Virtual Reality". It is undeniable. We are slowly, but surely becoming a society where the new technology is calling for our self-sufficiency. Self-sufficiency is not only a demand, it is an unavoidable prerequisite for our future well-being.

Our generation is at a crossroads. We are weak, and at the same time have the potential and possess the drive to be one of the most, if not the most, successful generation this planet has ever housed in its bosom. We have the artists, the writers, the athletes, the students, the innovators, and the historians. What's the problem? Are we just too self-absorbed to make effective use of our resources? Are we too lazy? Are we too concerned with the latest music, the latest dance steps, the latest innovations in drug use to give a "HOT DAMN" about our present situation in these United States? It is our Leadership? Our parents? Our siblings? Our educational system? Is it the criminal justice system? Is it that we are waiting and expecting too much from "their" government?

Is there really a crisis? Am I just

paranoid? Are Black males really 11 times more likely to be killed than non-Blacks? Is AIDS really the #2 killer of Blacks males under the age of 45? Why have HIV death rates among Black males been steadily increasing since 1984? Why is it? Is it the shoes? Could it possibly be "THOSE" boots. Are there really any concrete answers? Do we feel inferior? Are we uncertain of our "Manhood" or "Womanhood"? Why do we disrespect our women by calling them "hoes and tricks", "hoochies and bitches"? Why do we call ourselves "coons, spooks, jungle-bunnies, spades, and monkeys"? Why must we continue to perpetuate the shame, the guilt, the self-hatred, the low self-esteem, of past generations? How many licks does it really take to get to the center of a Tootsie Roll Pop?

Bitches ain't Shit? Keep Ya Head up? Why Do certain "individuals" and "organizations" continually play themselves? Can you honestly say that your "Girl" is the "ONE"? Have you finally "convinced" yourself that your man is not cheating on you? For all my "niggaz and bitches", who really got the biggest sack?

What is really going on in South Africa? Why does Mandela have to share a "Nobel peace prize" with a known oppressor of black masses? Is De Klerk really a racist, or was he just "following orders"? And finally, who ordered the Sual T. Nuts?

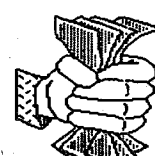
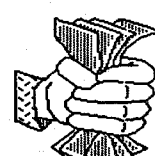
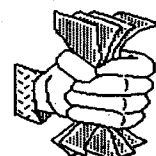
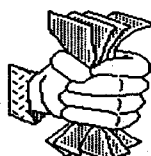
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The Key To Black Empowerment

Separation or Integration



Photograph by Erik Jenkins

by Dwight Kenyatta Bartley

Ladies and gentlemen, we are living in a society where, believe it or not, integration has been won. As people of color, our history has been pervaded by the social baggage of class exploitation, racism, prejudice, inequality and as a result discrimination. As a people, this is our realization. We have created an ideology that has enhanced our opportunities and our applicability as Americans. When the Great Langston Hughes wrote, "This is my land, America. Naturally I loved it, it is home, and I am vitally concerned about its mores, its democracy, and its well being... My ancestry goes back at least

four generations on American soil and through Indian blood, many centuries more. My background and training is purely American, the schools of Kansas, Ohio, and the East, I am old stock as opposed to recent immigrant blood."

He spoke here as an American, a nationalist and a citizen in support of sovereignty.

This is significant because to be an American is not separatism but individualism. The nature of our political, economical, social and even cultural establishments stems from one ideal, human secularism. What makes the history of this individualism different from that of other nations, is that it is not merely imbedded in the philosophy of social Darwinism, or in the survival of the fittest, but that Americans have recognized the uniqueness of their individualism through interaction, exposure, diversity, and compromising situations.

This is what has translated the components of America's democracy: capitalism, free market economy, and entrepreneurialship power. The Irish, the Italian, the Jewish and the Dutch, all learned by following examples and adding personal touch to what they have learned. My principal concentration is

that their rise to power was an incorporative educational process where they integrated, socialized, and as a result of experience, learned. They were not handed success on a silver platter, though arguably it might have been much easier.

Learning from example, from history, and unavoidably from experience, should tell us something. Separation does not work. Cognitively deciding to disassociate as a group had lead to communism, Waco Texas, Naziism, the Duvalier Regime, and apartheid. Group separation is a good mobilization tactic, but too often, it has lead to destruction, dictatorship, personal agendas and only temporary empowerment.

The fruits of integration truly enhance our ability to keep our "eyes on the prize." The Civil Rights movement, constructive abolishment of apartheid, and the underground railroad were large successes that truly began to exhibit integration. There exists an abundance of individual accomplishments of integration: several Black mayors, a governor, CEOs and even the Chief of the Joint Chiefs of Staff. This is empowerment! It is the common perception that these people are puppets. Unless we are cerebrally challenged, it is very obvious to see that these are key positions

of power and not just titles. Their is a very important lesson here, and that is that we as African - Americans have a responsibility to pave the way for destiny, but if that destiny is to be a success, if that destiny is to be empowerment, translated into our influence as a people, as a race, we cannot do it alone.

We are constantly reminded by both the sung and unsung heroes that our destiny as it relates to the achievement, (which at its very core is respect, charisma, responsibility, and the opportunity to foster change), lies within our approach. Separation has proven itself as an ineffective methodology.

Separation can only inhibit our productivity. The 20th century has coined several new phrases; multi-culturalism, cultural diversity, ethnicity and even the realization that America is a salad bowl and not the popular perception of a melting pot. These conceptions all basically promote one thought. We must communicate before we can understand. Our own empowerment as a race can only be gained through the knowledge and understanding of our friends as well as our enemies. We can only do this if we learn how to beat them at their own game. Integration! Integration! Integration!~

The Future of Black Studies

by Shawanna Quick

On February 22nd, a panel of professors from Stony Brook organized a forum to discuss the destiny and direction that the study of Black people will take. This forum, "The Future of Black Studies", was sponsored by the Africana Studies and Student Affairs. The guest speaker, Dr. Ester Terry, holds a Ph.D. in English from the University of Massachusetts. She is now the chairperson of the African Studies Department at W.E.B. Dubois University of Massachusetts, one of the few universities in the country that offers a Ph.D. in African Studies. The panelist from Stony Brook included: Professor Amiri Baraka, Professor Jerome Schiele, Professor Leslie Owens, Dr. Frederick Preston and Dr. Floris B. Cash.

Dr. Cash, Chairperson of Africana Studies at Stony Brook, opened the meeting with an overview of why the forum was being held as well as a brief introduction of each panelist. Dr. Preston, Vice President of Student Affairs then went on to give the audience an overture of Dr. Ester Terry's input and work to-

wards affirmative action and classified Dr. Terry as "one hell of a fighter".

Dr. Terry expressed much gratitude and felt "it was a pleasure to be here [at Stony Brook] among her colleagues". Dr. Terry explained how a program of study which focused on Black people was once denounced by everyone from high school principals to high school dropouts. "Everyone raised noise" about the study of Afro-American life, but the struggle to talk about, study and teach Black Studies continued. Dr. Terry feels that African Studies must be taken seriously being that Africans brought some of their culture here with them, and that America is made up of different cultures which Black people are a major part of.

Professor Baraka, Africana Studies, feels as if American education is given an "Eurocentric Cover", and Black studies is needed because it was not in schools. He continues to say that the push for Black studies was needed in order to present a multi-cultural reality which has made education balanced and correct. Baraka also expressed his belief that, even

today, the resources are still not plentiful enough and goes on to say that the fact that most African Studies Departments cannot handle graduate students is a result of national oppression.

Dr. Owens, the chairman of Africana Studies, states that Stony Brook has some of the largest Black studies classes in the United States and support is needed. He believes that the Black studies at Stony Brook has received little sympathy for its efforts. Dr. Owens says that the problem lies at the administrative level; no one seems to listen without confrontation. He also believes that Blacks pay enough money at Stony Brook to fund its Black studies programs for them to be more productive than they are.

Professor Schiele, School of Social Welfare, believes that it is the role and responsibility of Blacks to advance their experience. It is important to have our own institutions owned and operated by Black people. He goes on to say that along with the continuation of self help Black people must also enhance their political and economical advancement.

Schiele also urges Black people in higher education to pursue doctoral studies in order to produce African-American Professors for the future.

Dr. Preston believed that even though some Black studies programs have been more successful than others, they have all gone through great struggles to get where they are today. He also states that Black studies is needed as part of the student life arena.

After each speaker expressed their opinions on the topic for discussion, Professor Cash opened up the meeting for questions from the floor. One of the questions from the floor included an inquiry as to what relevance Black studies plays on problems such as homelessness and unemployment among Black people. Dr. Terry responded by explaining that Black studies programs commit to engaging in the lives of the Black communities by trying to keep youth in school. Professor Baraka added that the struggle for democracy and higher education are parallel.



r h a p s o d i e s



EDEN

The first time I lay with you
I called you Adam
Surely an entire earth
could be populated by
midnight thrusts
and midnight fingers clutching
the soil of my back
on midnight highs
And I looked up to
meet my own divine
essence spilling like
growing like ...
Honey, there were geraniums
behind that smile
I climbed your mountains
and found liberation
there
squeeze your locks
and got a glimpse of
the ancestral
Honey, there was a lion
that peeked at me out of
your branches
And to think I held on
because holding on
to you was holding
on to me

I nursed you from my own nipples
rained on you from my own sweat
engulfed, carried, swam with you in my own river
I healed you from my own spit
caressed you with my own thumbs
spoke to you with my own God phenomena

I loved you with the love of
a woman who has expelled
humanity from her birth canal

Under red bulbs
On incense trips
Swinging rocky thighs
Climbing mountain highs
Our purple pouts
and liberation stares

Adam and Even fucked in your bed
in mine
in ours
in these gardens

There is no place on your body
that I have not held in my mouth
There is no place in your spirit
that I have not carried in my womb
There is no place in me
on top of me
in front of me
behind me
beneath me
on the sides of me
in the love of me
in the bulk of me
in the sweat of me
in the sweat of me
in the mad of me
in the bad of me
where you have not been
You spilled your essence
your evidences
all over my goddess parts.

Aliyyah Abdur'Rahman

To My Little Sister

Your belly is full and round
Your breasts swollen and ripe
Your ankles legs and back sore
What now child?
No fun
No laughter
No joy
Just a bastard
What now Child?
What now that he has left
No more fun and games
Just a great weight to heft
But not upon your shoulders
Now you must work and struggle to survive
With just your mother for a guide
To you I do wish well
In the bed you laid
Was the one you made
When you thought yourself a woman
But proved yourself a child
To you I ask
What now?

--KW

What do they know about sands
 Ignorant to
 How much determination, strength
 And truth
 Is needed to pack sand tight enough
 To erect pyramids
 With infallible
 Precision
 And having them become
 Soul Provider
 Of a people's
 Everlasting
 Testimony to
 Greatness
 What do they know about sands
 Having no clue
 How much blood, sweat and tears
 Go into
 Weathering stone into the sand
 That constructed nations that withstand even time
 All in tribute to the Goddess
 Who survived burning sands and frigid night
 To mother a people

Eloquence
 For Windy, Charisma and Suzanne

Don't fear just come here,
 Let me start off by whispering in your ear
 As we keep the publics eye far and not near.
 Let me take off ya gear
 I wanna get something straight between
 u and me my dear .
 Mmm the brownness of your skin
 The sheet is thin
 Don't matter now we're within,
 Your hips movin'
 Body groovin' 2 the tempo of the moment.
 Your heart poundin'
 Feeling this sexual healing.
 As I proceed I look into your eyes
 The shaken of your thighs,
 Got me mesmerized
 Knockin' rockn'
 Shaken' taken'
 sweat
 My time as I caress b4 u dress
 Your naked skin next to mine
 Mmm dam this feelin' fine
 As we intatwine,
 The way you sweat makes me glad we met

As I go down your chest
 Upon your breast
 Pausin at the button on your belly
 Just listen to that brotha R. Kelly
 I'm down 2 hear that Mmm Haa sound
 "Cause I'm your lover man
 So call ya otha man
 And say u found
 Another man."
 Sexin', pleasin' as I'm teasin'
 Baby I won't rush the feelin'.
 This goes on to da breakadawn
 As we wake up the next morn'
 With a smile and a yawn ...
 U wanna keep on?
 Dis time is on u baby doll
 68 wit a rain check. Can't wait?
 Bring a towel I'm really gonna make u

Wanna make a bet?

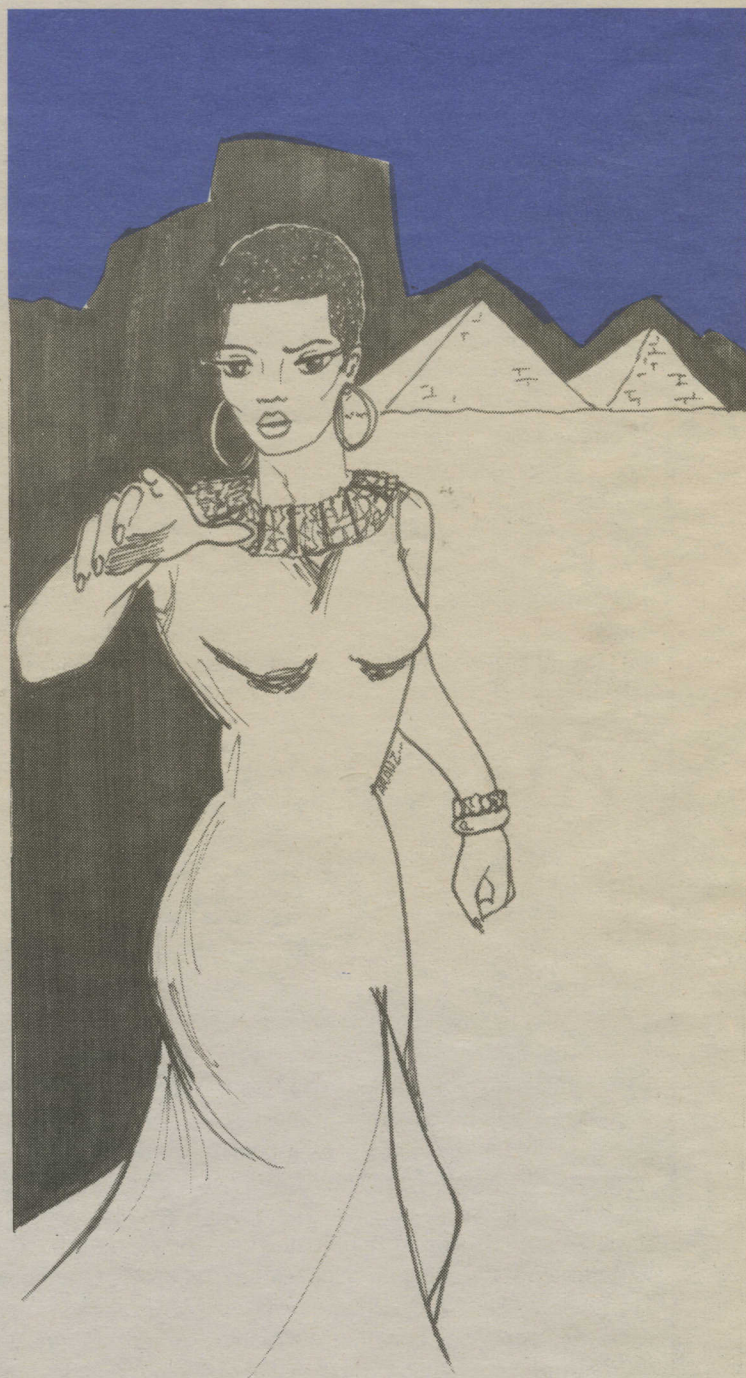
SUAVE

..for i will be called
 QUEEN.

&
 walk/move in
 blk/queenly/ways.
 and the world
 shaken by
 my blackness

will channnnNNGGGEEE
 colors. and be
 reborn.
 blk. again.

--- Sonia Sanchez



CREATIVE ARTS

Hines at Stony Brook

by Marni Kantor

Gregory Hines exemplifies the term "multi-talented". Hines was recently recognized for more than just his exemplary tap dance style when he won the 1993 Tony Award for Best Actor in a musical for his riveting performance in the production, "Jelly's Last Jam".

Hines has been performing professionally since the age of five. He virtually grew up in the backstage of the Apollo Theater, and has since appeared in scores of television shows ("Motown Return") and Broadway shows ("Sophisticated Ladies"). In addition, Hines recorded the LP "Gregory Hines" which contains "There's Nothing Better than Love", the duet with Luther Vandross that soared to number one on the R&B singles chart.

Mr. Hines performed at Stony Brook's Staller Center on Saturday February 12th and Sunday February 13th. With red lights blazing the stage, Hines intermittently told jokes and anecdotes, sang love songs in celebration of Valentine's Day and, of course, tap danced his heart away.

Hines, along with his amazingly talented back up singers and band, sang an

array of songs ranging from the classics, "If They Love You, They'll Always Love You" to Huey Lewis and The News', "Power of Love" and "Heart of Rock and Roll".

Most of Hines' performance was done in a humorous fashion where he "played" the audience. The highlight of the show was when he asked all the tap



dancers in the audience to perform on stage. About fifty people came to the stage and performed in groups ranging from one to ten. Mr. Hines joined some of the groups in their dancing.

After receiving a standing ovation at the end of his performance, two Stony Brook students, representing the Student Polity Association, presented Mr. Hines with the first annual outstanding performing Art-

ist of the Year Award. Jerry Canada, the President of the Polity Association gave a short speech before presenting the award to Mr. Hines. "The State University at Stony Brook really prides itself on its diversity and its commitment to education as well as the performing arts, and I think that with all that we have seen this evening we can see that Mr. Hines is indicative of this commitment." Hines graciously accepted the award in a sincere and moving manner expressing his appreciation stating that the award was especially meaningful to him since it was coming from young people in an educational community where there is a high energy level.

After the show, I spoke directly with a few of the Student Polity members to find out first-hand the meaning of the award and their reason for choosing Hines. Canada explained "Mr. Hines embodies the diversity theme this campus is striving for."

Annette Hicks, the Judiciary Board Member of the Polity Association, said Mr. Hines, "He deserves the award because of his contribution to the arts.

He's second to none."

African American Read-In

by: Patricia Miose

On February 27th at seven p.m. in The Staller Center, African American writers from Stony Brook joined together and shared with the audience wonderful pieces of literature. The evening commenced with a hymn of praise and loyalty, the Black National Anthem. This followed with The Gospel Choir singing with all their vocal strength, "Ain't Gonna Let Nobody Turn Me Around". Then came the important part that everyone was waiting for. Writers, young and old, thrilled the audience by sharing some of their most prized works.

Although all the poems read that evening were inspiring, two remained on my mind the most, "Silent Treachery" by Harrold Copperfield and "What is Dred?" by Lauristine Gomes. Not only did these two poems touch the audiences hearts, they enlightened us about the current state of African Americans in society and about the fact that violence can promote a nega-

tive attitude towards African Americans. For instance, in "Silent Treachery" Harrold tried to open the eyes of African Americans on their role in today's society. With the emphasis placed on the word "nigger" he explains that by drinking "40's" and smoking "weed" we are becoming the niggers that we fought so hard not to be in the past. In "What is Dred?", Lauristine used metaphors to describe the style of hair that many African-Americans are now wearing. She explains that dreds are much more than just a hair style, but that they hold their own character.

Unlike their predecessors, Black writers today, like Toni Morrison, are privileged for the success given to their works. On December 7, 1993 Toni Morrison accepted the Nobel Prize in Literature and spoke about the value of language. Ms. Morrison at 62 became the first African American to be awarded the Nobel Prize for literature.

Department of Psychology Colloquium Series

Claude Steele, Ph.D.
Stanford University

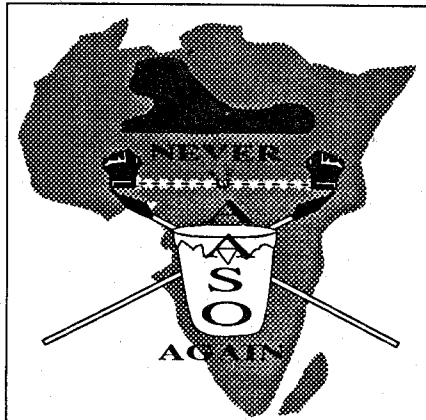
**"Stereotype Vulnerability in the
Schooling of Women and
African Americans"**

Monday, March 21, 1994
3:30 p.m.
Javits 102

Quoteable

If the guardians of morality really cared about America's youth, they would not be fighting Tupac and Snoop Dogg's music. Instead, they'd fight against the conditions which led them to live the lives which created such music. Today, the issues which are of such importance to the lives of our youth and the future of this country have been put back on the front pages of our newspapers. Since rap artists have played such a significant role in refocusing our national debate onto these issues while entertaining us with great music, it seems to me they've been doing the job.

Russell Simmons
C.E.O., Rush Communications



**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**

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

AASO Minutes

AASO met Wednesday March 9th. Our first priority was Honoring Black Woman Day (3/10/94). There will be vendors in the Union Fireside Lounge from 1-7pm. Eugenea X will be speaking on what it's like to be a sista in the Nation of Islam. Someone spoke on the Ujamaa Student Leadership Network's Leadership's Conference/Workshop. Money was allocated to the CSO Pageant (Good luck to the contestants).

We will be starting Rap Sessions. At Rap Sessions, students can talk about current topics in a more informal setting. Rap Sessions will be held Mondays at 8:00 pm in the Unti Cultural Center. Some suggested as topics: The abuse of media by students on campus, death threats, and life after Stony Brook.

Members volunteered to talk to high school about college. The next free film will be "How ya like me now?" - a movie on Black Male/Female relationships. The movie will be shown in Javits 103 at 7:30 pm on 3/17/94. Alpha Phi Alpha fraternity inc. and AASO will be having a discussion in the Union Ballroom on the role of the African American Male in today's society on Tuesday, March 15th at 9:00 pm. AASO will be having a Bake Sale on 3/21/94. The 3rd Annual Black History Month Extravaganza will be held Wednesday, April 6th. Every month is Black History Month!

**AASO meets Wednesday nights at 9:35 pm in the Unti Cultural Center
All are welcome.**

ATTENTION

**GRADUATING AFRICAN-AMERICAN,
LATINO, & NATIVE-AMERICAN**

DESTINY CLUB MEETINGS

**MONDAYS AT 9PM IN THE
UNITI CULTURAL CENTER**

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AND
NATIVE-AMERICAN
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PICTURES FOR THE DESTINY JOURNAL**

WHEN?????????

3/16 UNION ROOM 221 12:40-2PM

3/17 UNION ROOM 223 1-2PM

*******BE THERE*******

The Cuban Revolution

by Steve Policart

Cuba has had political turbidity since it's Spanish colonial days. In the mid-1800's, just prior to its rift with Spain, the United States made a 100 million dollar bid to Spain for the island of Cuba, the largest island in the West Indies located 112 miles off the coast of Florida's Key West. America's motive behind this action was to control the island because of its proximity to the United States and to the Panama Canal. Although Spain refused, the U.S. still managed to build a trade relationship with Cuba that would consist of an eight million export and a twelve million dollar import to Cuba.

Americans thought that Cuba would eventually gravitate politically to the U.S.. However, the Cubans believed that they should govern themselves. In 1868, they rose in armed rebellion to fight for their independence against Spain in a war that lasted ten years. Cuba eventually gained independence from Spain in a second war that started in 1895. With U.S. miners having interest in Cuba, the United States government intervened for Cuba in a "humanitarian" manner to stop the blood shed taking place there. President McKinley, with a message to Congress advocating a "forcible intervention of the United States to stop a neutral war", sent troops and an ambassador, into Cuba to secure negotiations on the ordeal.

On November 5, 1900, General Wood, the American military governor, called a constitutional convention in Ha-

vana. The delegates formulated a constitution outlining future relations between the U.S. and Cuba. On March 3, 1901, the constitution committee was given the Platt amendment, which the United States Congress had passed into law and was now to be incorporated into the new constitution. All the articles restricted the sovereignty of Cuba; however, two of those articles gave the U.S. right to set up military bases at Guantanamo Bay and open access to the base and trading there. In essence, the United States wanted the key to Cuba and they got it. A lot of the damage caused by the wars with Spain left 40% of Cuba unable to be farmed and most of the population in an impoverished state. The "big business sharks" (the Rockefellers and Sugar Trust) had a big influence on government action. As a result, Sugar Trust suffocated small sugar farmers in that beet and cane sugar was Cuba's largest export commodity. The monopolization of these markets by "Big Businesses" resulted in their controlling commerce and virtually all the aspects of the governments finances. This situation led to the oppression of the peasant farm worker.

Soon after, the government began to swindle millions of dollars yearly. Cuba began holding public elections for office of president. There was a presidential election scheduled for June 1, 1952; the two of the candidates being Fulgencio, and Batista. Ten days later, Batista took over the largest armed forces base on the island and declared himself the new presi-

dent. On July 26 of that same year, a young lawyer from the University of Havana brought charges up against Batista and started his own campaign to reform Cuba by bringing down Batista. That lawyer was Fidel Castro. Castro vowed to bring down Batista because of the deplorable conditions of the country. Batista killed 20,000 civilians during his regime. He allowed his army to pillage towns, rape women, and kill people as they saw fit. In a seven year fight, Castro finally managed to bring down the support of the peasants of Cuba. In his first attempt to bring down the evil Batista, Castro got the support of the Cuban peasants.

In his first attempt to bring Batista down, Castro mobilized an army of about 200 men and attempted to attack a base protected by 1,000 armed men. This attempt failed and Castro was arrested but later released by Batista in an attempt to win over the general population in a presidential election.

In Castro's second attempt, he went abroad to Mexico to train and regroup his forces. Che Guevara was one of the top student's of Fidel's army and became one of his leading aides when he finally got into power. Guevara was later assassinated in Bolivia by Castro because he felt that the bourgeois of Cuba shouldn't get better treatment than those peasant workers who originally were the main driving force of Castro's revolution and eventual gain to power. Castro finally came into power after defeating Batista with the help of the Cuban peasants and a

lot of military personnel who switched sides out of compassion for the peasants.

Out of contempt for the "American Way", Castro adopted a socialist type of government to rule Cuba. He soon attained a lot of help from the Soviet Union and various Eastern European countries to help rebuild Cuba. As of 1991, the [former] Soviet Union and the other European countries that had trade relations with Cuba were giving Cuba an excess of 4 billion dollars yearly. After the fall of communism in the former Soviet Union, ninety percent of the manufactured goods in Cuba have ceased to exist. There have been drastic cuts in Cuba's budget which has led to a massive emigration of people from Cuba to the United States. One of the immigrants is Alina Fernandez Revuelta, Castro's daughter. Many people are now leaving Cuba because they are fed up with Castro's administration, but others are leaving because they are hungry. "We have to tighten our belts," is what Castro has to say of the situation. In actuality, Cuba and its ruler of thirty years is on its way out. The government refuses to accept U.S. aide, although they are in a slump that is going to be extremely difficult to get out of. In light of the New world order and the rise of the new elections in Bosnia that are soon to take place, we may soon be witness to the fall of country that has tried to gain its independence for over 100 years. The tribulations of Cuba and other third world countries around the world are about to double within the next few years. Pray for them.

Caribbean Students Organization

Minutes for the meeting on Tuesday, March 8.

Meeting called to order at 9:20 PM

Old Business

Ms. CSO Pageant (March 19):

Judge and MC suggestions still needed

Prize suggestions wanted

Volunteers for setting up and helping during the event are needed

Acts needed for between the scenes

Practices are going well

DJ Ebony will handle the music for the After Party

The Gospel Choir will be performing and co-sponsoring the event with us

New Business

The Ujamma Foundation is holding a leadership workshop. All who are interested in running for a board position are urged to attend. The workshop is on March 18 and 19.

Caribbean Weekend (April 15, 16, 17)

We are breaking the planning down into three committees. Each committee will be in charge of the planning for one day of the weekend.

Tentative events for the weekend:

Cultural Show

Semi-Formal

Live Acts

Party

Picnic

Suggestions are welcomed

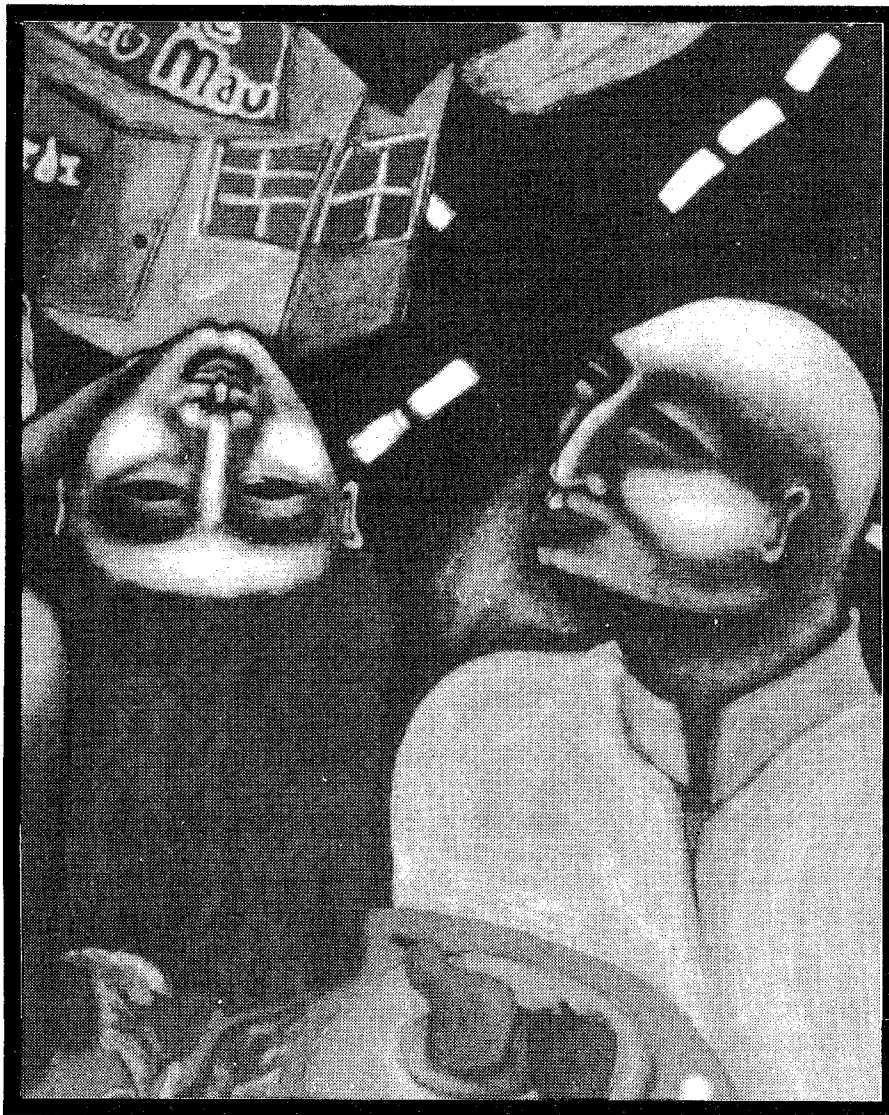
Erica Bailey the current reigning Ms. CSO is being relieved of her duties and title due to a breach in her contract. The first runner up Mahalia Williams will assume the position of Ms CSO.

HAIR: THE LONG AND THE SHORT OF IT

From March 13th through April 17, 1994 the SMITHTOWN TOWNSHIP ARTS COUNCIL will host a unique exhibition entitled HAIR: THE LONG AND SHORT OF IT, at the Mills Pond House, 660 Route 25A in St. James. The exhibition, funded by the New York State council on the Humanities, the National Endowment for the Humanities and L'OREAL, is presented in celebration of International Women's History Month.

The show was conceived as a result of a paper, "THE POLITICS OF HAIR" delivered in Washington, D.C. by Dr. Connie Koppelman, former STAC Board member and a lecturer in the Women's Studies Department at SUNY Stony Brook. The paper stated that in the history of humankind, women's hair has been fashioned to exhibit beauty, removed to cause humiliation and interpreted as a sign of strength, power or weakness. Hair, which continually replenishes itself, is a powerful symbol defined by myth, traditions, modern concepts, and media hype which influences colors, styles, and care.

Stories of Samson and Delilah, Medusa, and Rapunzel have informed our psyche; and often our recollections of people, especially celebrities, are associated with hair: Marilyn Monroe, Madonna and Sinéad C'Connor. Hair also helps us determine social, economic, intellectual and marital status, and even religious af-



filiation; hairstyles can signify age, conformity, mourning, rebellion, punishment, servitude, and sex appeal.

The more than seventy participating artists were selected through review of their work. Pieces in the exhibition range from sculpture, photography, ceramics and contemporary mixed media to the recreation of Victorian hair. Emerging artist, and such established artists as Toby Buonagurio and Rhoda Sherbell are represented. The intent of this exhibition is to explore, through history and a variety of cultures, the multiple meanings of women's hair, and the visceral reactions we have to it.

The public is welcome to attend an Opening Reception which will be held on Sunday, March 13th from 2:00 to 5:00 p.m. In a special pre-opening event from 1:00 to 2:00 p.m., Connie Koppelman, Ph.D., will present a slide lecture from "THE POLITICS OF HAIR", delivered at the National Women's Studies Association Conference and Michele Brangwen, Dancer/Choreographer will introduce her video "THE LONE STAR DANCES".

Gallery hours are 11:00 a.m. to 4:00 p.m. Tuesday through Friday; 12:00 Noon to 4:00 p.m. Saturday and Sunday. For additional information call the Smithtown Township Arts Council office at (516) 862-6575.

CONTINUED FROM PAGE 7

BLACK HOLE

I felt the trees sigh in relief from no niggers being hung from their arms. I felt the spirits run in and out of me to see who was this Black man. I don't know if the Massive felt it, but I felt it all. Was it the boom, I think not. I thought it would be appropriate for a human mobile to be formed. When the sun rose over the sky the morning after, the klan was just hangin, chillin in da breeze for all to see. Deez are the people in your neighborhood. You see this particular klan consisted of your local cop, the mayor of center hall, the congressman, the grocery store owner, the librarian, the local mechanic and even my neighbor.

-By the time I get to arizona y'all-

-I'm on the run-
by DL.

CONTINUED FROM PAGE 8

DARKER SHADE

can body politic and assume our full citizenship, the fact that our hands, once black and clean, were dirtied in the bargain has changed our identity as a people forever. What progress have we made since then? The same things that political leaders like Jesse supposedly were fighting still remain as they were. We still live in the worst conditions. We are still at the bottom of the pile. Police brutality still exist. The majority of African Americans still remain jobless. Only a small percentage of us can live comfortably (which includes our beloved leaders). And yes, we remain powerless. Then the question must be asked, what have these political

leaders done for us lately?

Our celebrated clerics would be relevant only if they took stands on all issues and endeavors affecting the lives of Africans, including even NAFTA and the health-care proposals. Solving our problems would require effective leaders who are committed only to the Black agenda. It would certainly mean turning off a lot of white people (because honest analysis of our troubles nearly always exposes their handiwork) and threatening White power structure. As Adolph Reed Jr. argues, nobody in the struggle has come up with a liberation strategy that takes into account the ways this U.S. government shapes the lives of African Americans. Activist Black clerics like Reverend Jesse Jackson and Minister Louis Farrakhan are leading visionaries behind the blindness.

The Nation Of Islam must go beyond being the Amish of Black America, which is fine as a religious practice but not as a practical tool for political thought or activism in the present Black

struggle. Minister Louis Farrakhan must move himself away from being an elegant performer and a master of rhetoric. He must use his power not only to fill Jacob Javits Center but also to make change. Love or hate him the inescapable fact is that he touches a nerve amongst Black people as almost no one else can. The nation has steered many perishing young men into the right path. That must not be their only goal.

The Black leadership has betrayed us. During the past thirty years we have seen a rather laid back attitude on the part of these leaders. We have seen the 60's activism turn into a money making tool in the 90's. Having TV shows, giving beautiful speeches because of oratorical skills is meaningless in the struggle for real change. Until these leaders "check themselves," many African Americans will have nothing but disdain for today's Black leadership. These political leaders' activism will continue to be viewed as limited to talking, having meetings, and never bringing about real change for Black people.

This Way for Black Empowerment

The ADL and Rev. Jackson: An Unholy Alliance



by Dr. Lenora Fulani

Last November Minister Khalid Abdul Muhammad of the Nation of Islam gave a talk at Kean College, a small, predominantly white public college in suburban New Jersey. The event, sponsored by there student organizations, was attended by about 100 people.

A month and a half later the Anti-Defamation League of the B'nai B'rith placed a full-page ad in the New York Times quoting selectively from Khalid's talk and citing his remarks as evidence that the Nation of Islam and its leader Minister Farrakhan are "intolerant" and "anti-Semitic." The ADL's attack came on the heels of Minister Farrakhan's remarkably successful rally against violence, which drew 25,000 Black people to the Jacob Javits Convention Center in New York, and a week before he was to address a meeting in Harlem of 10,000 Black men interested in combat-

ing violence in the African American community.

Less than a week after the ad appeared, the Reverend Jesse Jackson told the Times that Khalid's talk was "racist, anti-Semitic, divisive, untrue and chilling," and called on Minister Farrakhan to disassociate himself from Khalid's remarks.

Back in 1986, when I was an independent candidate for governor of New York, the ADL, scizing upon the fact that I had appeared at a 1985 rally held by Minister Farrakhan at Madison Square Garden, accused me of being an anti-Semite and challenged the entire New York political establishment- including Governor Mario Cuomo- to disassociate themselves from me. This widely publicized and false accusation prompted hundreds of death threats against me by the Jewish Defense League and the Jewish Defense Organization.

Reverend Jackson said nothing in my defense. He offered no criticism of the ADL's blatantly divisive attack. Nor did he criticize the ADL when it published so-called "research reports" which vilified Black leaders such as Minister Farrakhan, the Reverend Al Sharpton and myself. Nor did he speak out when the ADL's spying network was exposed for targeting Black activists and selling its information to the South African government.

While the ADL has completely discredited itself in the eyes of all fair-minded people, Reverend Jackson has chosen this moment to join with the ADL to opportunize on what is fundamentally an internal Nation of Islam matter. It is

widely acknowledged that Minister Farrakhan has been reaching out to mainstream Black leaders- including member of the Congressional Black Caucus- and to the Jewish community. Why, given these facts, didn't Reverend Jackson respond positively to Minister Farrakhan's moves and reach out to him? No serious attempt was made by Reverend Jackson or the ADL to pursue dialogue with the Minister on this issue, although the Minister has made numerous overtures that clearly indicate his willingness to participate in such discussions.

A serious response to Farrakhan's overtures would entail acting respectfully rather than provocatively when controversial situations- such as the one engendered by Minister Khalid's talk provocatively when controversial situations- such as the one engendered by Minister Khalid's talk- arise. Instead, the ADL and Reverend Jackson apparently couldn't wait for the chance to try to embarrass the Nation of Islam. In doing so, they have made it clear that they are pursuing their own political agendas at the expense of already tense Black/Jewish relations.

When the 1984 controversy erupted over the Jackson/Farrakhan relationship in the midst of Jackson's first presidential campaign, Minister Farrakhan gave Reverend Jackson all the room he needed to deal with the Democratic Party. The Minister held his tongue, in spite of the fact the Jackson caved in to the pressure to repudiate him. Now it is ten years later and Reverend Jackson is well aware that Black Democrats are losing credibility and elective office and that a broad independent movement is coming into its

own around the country. In an effort to salvage the value of his political stock in the Democratic Party, he has seized the opportunity to strike a blow at Black independents by playing along with the most racist elements in the Jewish community- the Zionist.

According to the Times, Reverend Jackson said that if it was true- as had been reported- that students in the audience at the Kean College talk applauded Minister Khalid's speech, their response was "sick and misguided." If the students did respond in this way then it is Reverend Jackson and other establishment Black leaders who must take responsibility for it. After all, it is their failure to stand up for the Black community against the forces of racism that has led our young people to feel abandoned by the official Black leadership. That is what makes the African American community, and youth in particular, angry and vulnerable. The official Black leadership can't have it both ways: if you capitulate to the racists, Black youth will look elsewhere for leadership.

Reverend Jackson's demand that Minister Farrakhan in essence turn Khalid in to the ADL is just like his instruction to Black youth to turn their sisters and brothers over to the authorities. This is not a way to promote self-respect or self-empowerment for Black people. It is designed to help Jackson further his own career at the expense of the Black community.

Blacks and Jews will never come to the table in a meaningful way if our relationship continues to be brokered- and broken- by the opportunism of the ADL and Reverend Jackson.

STUDENT POLITY ASSOCIATION

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- ◎ ASSISTANT ART DIRECTOR
- ◎ DIGITAL AD PRODUCER (EXPERIENCED AMIGA USERS)-
- ◎ ASSISTANT EDITOR
- ◎ TRAINING DIRECTOR
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Stony Brook en

ACCIÓN

March 15, 1994

The Latino supplement to BLACKWORLD newspaper

Vol II, no. 5

LASO Under Fire

Student forum yields varying results

by Martha Tobar

On Thursday, March 10, at the UNITI Cultural Center at 9 p.m. a forum was held in regards to the article which was written by Fernando Tirado, Martin Rodriguez and Orlando Rodriguez. The article discussed how there is a competition between all the Latin organizations on campus. It states how potential members of LASO have been told not to attend the organization because "it is a waste of time" or that LASO is "a party organization". "LASO is based on all Latin students not only Latin-based fraternities and sororities", as stated by Linda Ayala, one of the mediators for the forum along with Carmen Vasquez, Director of Student Activities.

The problem which many people seem to have with the article was that some Latino organizations saw it as a direct attack at their organization. There were no names mentioned and many felt it was too vague. The leaders of these

organizations felt that they should have been confronted about any problems directly.

There is too much competition amongst each other and that is why there

"LASO is not needed... it's history."

are so many problems. A good example was when the semi-formal was brought up. As mostly everyone knows, the semi-formal is due to occur on Saturday, April 23. The Thursday before that there were plans to have a concert here at Stony

Brook. Who is going to want to spend so much money on one weekend? The organizations are trying to out do each other instead of coming together to help each other out. The LASO semi-formal is an annual event and it will occur.

Norvis Huerzo of Sigma Lambda Beta Fraternity expressed that "LASO is not needed... it's history". To cease the existence of LASO, the only Latino organization that is funded by polity, is like getting rid of the Latino community. It will leave nothing for the other Latinos on campus. In other words, the only way to get involved in the Latino community is to join a fraternity or sorority. This is not for everyone, not everyone wants to be in a fraternity or a sorority. What are we to do without LASO?

There are some people who feel

— LASO on following page

La Nueva Literatura Cubana

The New Cuban Literature

por Charlie Gómez Castro

El pasado martes 8 de marzo, el gran poeta cubano Víctor Fouler vino a Stony Brook a dar una conferencia sobre la nueva literatura que está surgiendo en Cuba.

Víctor vive en Cuba en estos momentos. En la conferencia nos habló de los distintos tipos de poesía que han existido en Cuba y los que han sido suprimidos por el gobierno. Dijo que después de la revolución surgió la literatura comprometida más fuerte que nunca, ya que el nuevo gobierno revolucionario trató de silenciar a los poetas que no le dedicaban su literatura a la revolución. Los escritores que sólo expresaban sus problemas e inquietudes internos eran clasificados como traidores de la revolución. Por otra parte, estas voces individuales no le convenían al gobierno por miedo a la inestabilidad política.

Una nueva corriente literaria está

— Cuba on following page

LACS Program Underway, Staying on Track

One Step at a Time

The Latin American and Caribbean Studies program was initiated this semester as a minor to all students interested. The course consist of classes offered through other departments as well as a new class, LAC 200: Intro to Latin America. Other classes pertaining to the minor are crosslisted through the History, Women's Studies, Hispanic Languages and various other departments. The program for the major, which will include those classes already being offered, may begin as early as next fall.

This project was officially initiated last spring and developed into both a curriculum and a study/research center, which is located on the third floor of the Social and Behavioral Sciences Building.

Headed by professors of various departments, including the History and Hispanic Languages departments, the course is designed to examine the various factors (ie. culture, politics) that have led to the development of Latin America as we know today.

The Center for Latin American and Caribbean Studies is designed as a research library/lounge and is open to the public. The center is still in its early phase of development, but as acquired the resources to obtain new furniture and equipment as well as a ever-growing library. The center has been off to a slow start this semester due to the storms, but should be fully operational as soon as next week.

An approach to increase retention

High school completion rates for Hispanics are just shy of 50 percent, and only 18 percent of Hispanics enrolled in college in 1991. Every day, at least 100,000 students take guns to school and 160,000 skip classes because they fear physical harm. In New York City, the nation's largest school system with more than 980,000 students, these problems are magnified. Almost half of the city's high schools have weapons detectors, and violence is a major issue. Despite such dismal statistics, there are glimmers of hope. Sponsors for Educational Opportunity (SEO), a nonprofit educational organization, is helping minority kids stay on track. "The fact that crime exists in their neighborhoods is kind of an ugly fact of their lives," says Denise Santana, SEO's director of career programs. "We provide an atmosphere where it's cool to be smart and succeed." Since 1963, SEO has motivated under served minority youth in New

York City to strive for personal success and a college education. The organization's approach to learning is divided into two programs: traditional, which has helped more than 4,000 students better their math, science, and English skills and career, which helps top undergraduates across the country land internships in fields like investment banking and accounting in corporate America. Blanca Rosa Rodriguez, acting executive director of the White House Initiative on Educational Excellence for Hispanic Americans, says, "In the face of all the competing social factors out there, kids are constantly challenged to build and rebuild their characters, especially in urban settings, with all of these distractions. It's hard for kids to focus, but the possibility of career and educational enhancement gives them hope."

Written by Mali Michelle Fleming of Hispanic Magazine, March 1994.

Cuban Poet speaks of Life Back Home

Cuba from previous page —

surgiendo de un grupo llamado "orígenes". Estos poetas jóvenes están uniéndose los dos extremos literarios en un estilo común. Han integrado los problemas de la sociedad cubana a sus propias inquietudes internas. Víctor piensa volver a Cuba a finales de marzo.

On Tuesday, March 8, the great Cuban poet Víctor Fouler came to Sony Brook to give a conference about the new literature that is emerging in Cuba.

At the moment, Víctor lives in Cuba. In the conference, he talked about the different kinds of poetry that has existed in Cuba and the ones that have been suppressed by the government. He stated that after the revolution, committed literature emerged stronger than ever due to the government trying to silence the writers who did not dedicate their literature to the revolution. The poets that only expressed their own internal problems and anxieties were classified as traitors of the revolution. On the other hand, these individual voices did not benefit the government because of its political instability.

A new literary current is arising from a group called the "origins". These young poets are joining both literary extremes into one common style. They have integrated the problems of Cuban society into their internal anxieties. Víctor is planning to return to Cuba at the end of March.

Clearing the air and opening discussion

LASO from previous page —

that LASO is too rushed and that it is not "fun". They feel they are not getting anything out of LASO and it is not contributing to their "culture". The reason that the meetings are like that is because everyone just sits there and looks like they have no idea of what is going on... they look dumbfounded. If you want an exciting meeting, take action, get involved.

Another issue that was discussed was the Latin Block Party. This event originated with Gamma Ce Upsilon Sorority Inc. and Sigma Lambda Beta Fraternity Inc. Some people want the Latin Block Party to be inclusive of all the Latin organizations. It was decided, by these two organizations, that it will still be their event, but that they will ask others to contribute their efforts to making it possible and they will be given credit for it. The purpose of this to get everyone involved.

The bottom line of everything is that everyone needs to relax and when you have a personal grudge against someone, confront that person. Don't let bochinche be your only foundation to stand on. Don't knock other organizations because they are not your own. Each organization was started because each one had their own purpose behind them. You need to establish relationships with other organizations in order to better understand each other. If you have a problem, bring

Poesía

Tiemblas

*como una bestia de fino cristal
que con su lengua saborea
el vértigo más puro
al mirar más abajo de la tierra
y percibir ese abismo de nada y otras cosas
que sólo respira por ti
que aguarda a que caigas sin cuerpo
y seas.
Hay que ver sin ojos
cuando tus huesos vibren
pero ya sin temor
cuando el silencio pare de sangrar
y te des cuenta que la muerte
sí se inventa.*

Charlie Gómez Castro

*Era un día como otro cualquiera
con nubes en forma de embrión
que en la tierra dibujaba
sombras desnudas
casi muertas de vergüenza.*

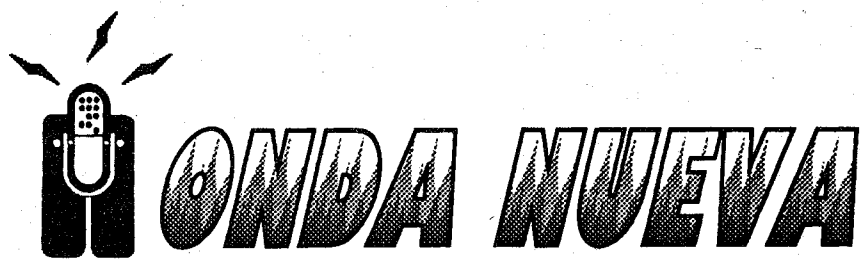
*It was a day like any other
with clouds in the shape of embryos
that were drawing on the earth
naked shadows
almost dying of embarrassment.*

Charlie Gómez Castro

the complaint but while you are at it also bring a solution.

We need to have unity within ourselves first before we could expect any

type of respect from others. People see that we have no respect for each other and if we don't respect each other, then why should they.



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and Latin Jazz radio show!!**

Featuring "Felipito" Palacios

**WUSB, 90.1 FM
Saturdays, 3:00—5:30 p.m.**

Stony Brook

en **ACCIÓN**

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