

BLACKWORLD

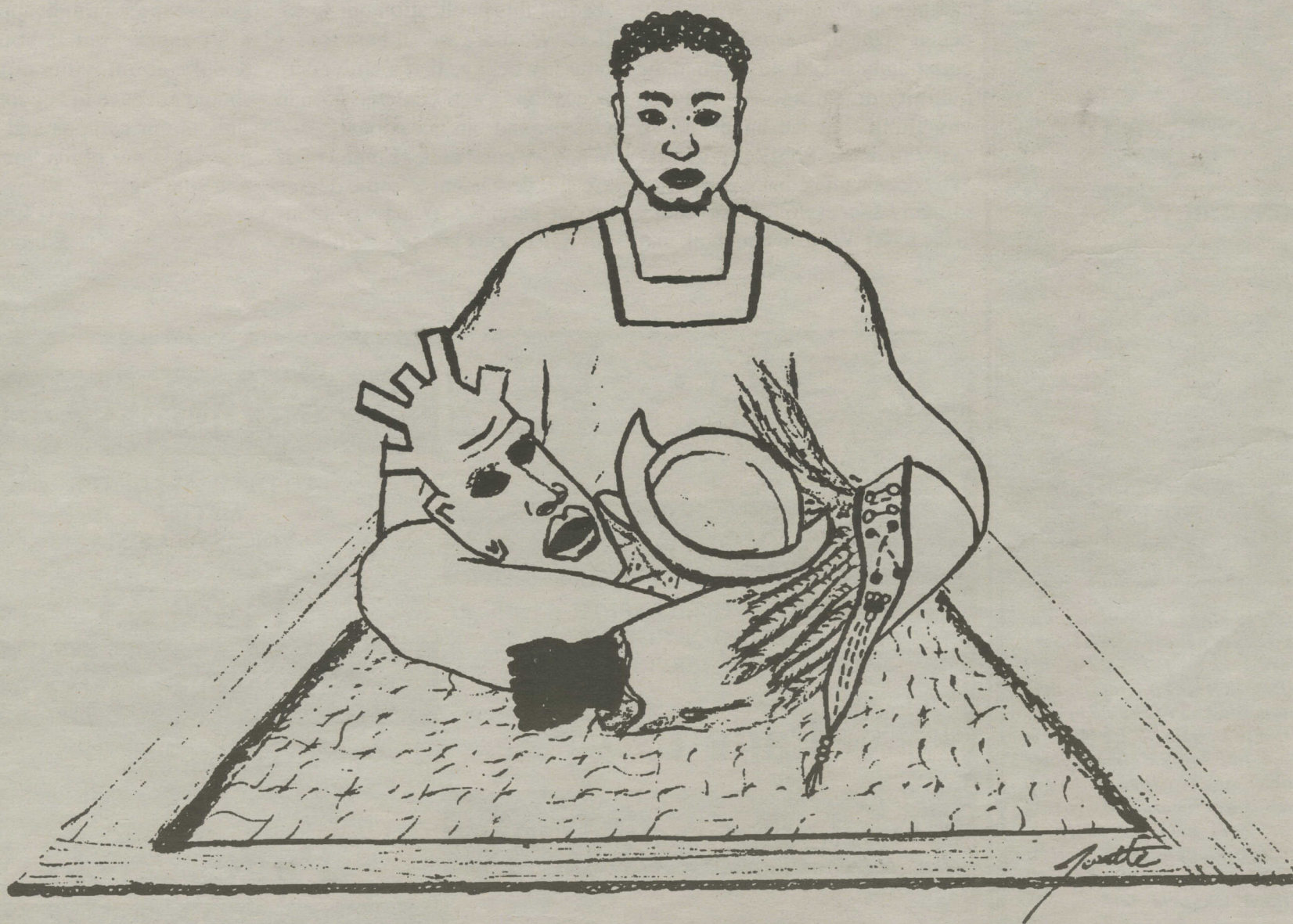
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ONE NATION

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LATINOS: ACKNOWLEDGING OUR PAST



BUILDING OUR FUTURE

BLACKWORLD

**"KNOW
THYSELF"**

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**WE ARE
ONE
NATION!**

EDITORIAL

The staff of Black World would first like to apologize to the community on the whole for the irregularity of the issues. We also hope that everyone in the community also understands that we are working with a staff of only ten people. We recognize the fact that students new to the Stony Brook campus cannot get involved if they do not even see an issue of Black World. However, the amount of returning students who do know about the paper greatly outnumber those new students who do not have a clue what Black World is. It appears that many of the students on this campus appear to be self indulgent; they seem to only worry about their personal concerns, and care little about the problems of the campus community. What happened to the days when the Black community would rally around the minority organizations. Why do you think that we have had so many minority Polity presidents? Why do you think that we have had so many successful organizations in the past? Why do you think that

we still have so many functioning organizations to join? If we as a community continue to rest on past achievements made by alumni; all our organizations will become extinct.

The number of participants in minority organizations is dropping across the board. Minority representation in student government is dwindling; but still we rest on the past. I am currently a senior, and I will be graduating in May of '96. When I first entered Stony Brook in fall of 1992 the old regime of active minority students were on their way to bigger and better things. Since that time I have seen the minority spirit on this campus dissolve. I would like to ask every student who will be reading this publication one question. What are we all here for? I honestly believe that a University education is not centered around classes, and an occasional party. When we enter college many of us are still dependent to some degree on our parents. When we graduate most of us are self sufficient.

In those four or five years we all grow mentally and physically. Our parents nurture us as babies, but when we get to this setting we begin to nurture ourselves. We all find out who we really are. Reading a text book cannot even begin to nurture the person. You have to get involved to find out what things really interest you. We are responsible for maintaining this community for future scholars. Get with the program!

P.S.

This is our overdue issue on Hispanic Heritage month. We again apologize to the community for this issue being so late. We had a very difficult time in getting articles on Hispanic Heritage month. Forgive me if I might appear to be a bit angry, but if you believe deeply about your culture we should not have to beg for articles. This is our campus and community. It is our obligation to continue the legacy.

Carey Gray
Editor-in-Chief

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Interview with Elizabeth Ortiz :

Director of Hispanic Community Services

Twenty seven years ago, President Lyndon B. Johnson established Hispanic Heritage month as a way of recognizing the achievements made by Hispanics in the United States. Ideally, Hispanic Heritage month is to be a month long commemoration of Hispanic culture and heritage, specifically acknowledging the significant economic, educational, social and cultural contributions Hispanics have made in this country.

Unfortunately, few people within the Hispanic community and even fewer outside of it realize the significance of the month, or recognize the struggle of Hispanics in America today. By the year 2000 Latinos will make up the largest minority group in America. That's a fact. Here's another: Latinos have the lowest college enrollment rate in the nation, and the highest high school dropout rate. (Both facts were taken from the National Puerto Rican Forum's Annual Report for 1994.) If things continue along this course, by the year 2000 we will have a large segment of the population uneducated, unempowered and unproductive.

Recently, I spoke with Elizabeth Ortiz who is the Director of Hispanic Community Services for the New York State Department of Labor. She is also a founding board member of a new organization called 100 Hispanic Women. I spoke with her about her professional position, and her thoughts on affirmative action and the obstacles faced by Latinos today.

Q.: Ms. Ortiz, please tell me, what exactly does your job entail, and why is your position in the state gov-

ernment necessary?

A.: Well, in my position I am responsible for making sure that Hispanics throughout the state gain access to the different services provided by the Department of Labor. I do this, primarily, through a special program entitled Project Trabajo. Our program, which began fourteen years ago, aims at making sure Hispanics become successful and competitive in today's work force. Project Trabajo is a clearing house, so to speak, of re-

lated professionals in the United States. We also translate all of the Department's literature into Spanish.

My position and my program are necessary because we are a community outreach program. By that I mean, that many of the people whom we serve are leery of and possess a legitimate fear of government, (having fled government persecution in the respective countries) and any service the government provides. If we did not have a program like Project

rather abolish, is the Affirmative Action program. In your opinion, how significant a role does Affirmative Action play in the education and career opportunities available to Hispanics today? Do you feel Affirmative Action is no longer necessary?

A.: By no stretch of the imagination have we reached the full advantage of the Affirmative Action program. You can not make up for over 300 years of economic oppression with 30 years of any program, including Affirmative Action. The ills in our communities have not been cured and what the white male establishment does not seem to realize is that by Affirmative Action we do not mean special rules or accommodations. We mean the opportunity to be able to compete on a truly equal level in every area of American society.

As a Hispanic female, I want the opportunity to demonstrate that I possess ample skills. And that the contributions I am able to make far outweigh the political correctness of advancing a person based on their last name or skin color.

White men complain about Affirmative Action claiming that, because of it, African Americans and Hispanics are taking over their jobs and their universities. First of all, if you look at the demographics concerning the breakdown of the ethnicities of the student population in any given institution you'll find that perhaps, all together, minorities

"By no stretch of the imagination have we reached the full advantage of the Affirmative Action program. You can not make up for over 300 years of economic oppression with 30 years of any program, including Affirmative Action."

sources and information all specifically tailored to meet the needs of the Latino community. Not only do we provide services such as workshops and job fairs, we can also help anyone gain access to programs that will further their education, help them develop English speaking skills and validate any credentials they may already have so that they can become accredited

Trabajo they would be very reluctant, to say the least, to tap into our services, automatically putting them at an even greater disadvantage in comparison with the rest of the population.

Q.: In Washington D.C., right at this moment, our elected officials are fighting to "change the system". One of the things they'd like to change, or

CONTINUED ON PAGE 29

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The Effects of Media on Puerto Ricans

One of the most common concerns among members of Puerto Rican society is the extent of the alleged Americanization and cultural assimilation which results from almost a century of U.S. colonialism. This cultural aggression; a process which stems from the colonial relationship between Puerto Rico and the U.S. which began in 1898; has been the subject of numerous magazine articles as well as televised debates over the preservation and deterioration of Puerto Rican connection with political status with the U.S. and national identity and culture.

In recent years several differing yet still vital aspects of this debate have resurfaced, and captured public attention as a result of the media whether it be via radio, newspaper, or television. Although it might be assumed that those of us who still reside on the island are quick to believe everything we read and see to be the truth, this simply is not the case. If anything the media has created a wall between Puerto Ricans who reside in the United States and those who reside back home. When the discussion about the issue of cultural identity overseas information comes up; as well as, other types of different depictions of what is really going on at home and abroad surpasses national borders extends to the Puerto Rican migrant community, Puerto Rican islanders frequently tend to under-rate or be critical about the work of writers and actors who persist in identifying themselves as Puerto Ricans but do not necessarily speak or write Spanish fluently; a sign natives view as an indication of assimilation into United States society. They are generally reluctant to acknowledge any substantial relationship of this literary or televisory experience to the island's true culture.

The image depicted by newspaper, magazines and television of Caribbean people who have migrated to the United States is extremely negative. The U.S. media blames Caribbean people (especially Puerto Rican's) for their failure to achieve social and economic success, and for their limited cultural development because they are not sufficiently integrated into U.S. mainstream culture; refusing to follow the patterns established in the past by white European immigrant groups.

Forty-eight percent of the Puerto Ricans in the United States are first generation immigrants. The other half of the population is composed of generations either born or raised in the U.S. As a result, it can be expected that as more Puerto Ricans come to come to the United States; more shall follow; thus resulting in changes. The media at times depicts those of us who live in the United States as "sell outs."

Basically it seems as if the media is trying to heighten cultural prejudices that divide Puerto Ricans into los de aqui y las de alla (those from here meaning the island and those for over there meaning the United States.) This rejection is enhanced by the prejudices that we face in United States society.

The media has made it seem to Puerto Ricans that our heritage is taboo and that we must forget our native language Spanish and only speak English. This is also seen even in the food that is consumed on the island. In the past two years there have been more contracts to build "fast food" restaurants; as well as, American based malls than in the past 15 years altogether. An example of the media's effort to make we natives forget

about our language was seen on the cover of Hispanic magazine, the following poem was featured on the cover; written by Sandra Estevez. (She is a very prominent activist in Puerto Rican society).

Pienso en mi tierra - Los barrios de Nueva York

Mi madre dices - Adonde se creo...un tipo nuevo

De este mundo - El Puertorriquena que no habla Espanol

Translation:

I think about my country, and where I live now,

*The slums of New York City
My mother says that there is a new type of Latino*

The Puerto Rican who doesn't speak Spanish

In Puerto Rico media plays an extremely important role. In Puerto Rico 97% of the families own at least one television, 96% own at least one radio, 78% view television every day, 75% listen to the radio, 69% of the sample read a newspaper daily. Radio news often consists of short broadcasts frequently mixed with other content (primarily music) a person listening to the radio is likely to be exposed to some news even when he or she is listening for other content. In Puerto Rico radio is a particularly important source of news for adolescents and young adults because these groups are relatively low users of newspapers, and unlike the United States; television. The news is mainly produced and influenced by cross culture perspectives (the United States and other highly developed nations.) For the past four years the most

pertinent topic expressed through media is the unfortunate possibility of Puerto Rico becoming a state rather than remaining the commonwealth. A whopping 29% of television air time, and 49% of radio time is devoted to this topic.

We see that Puerto Rican media is labeled as dependent similar to the other industries on the island with close ties to United States industry. The establishment and development of the media in Puerto Rico has to be understood in light of two factors:

1. the great expansion of industrial commercial capital

2. the colonial dependence of Puerto Rico and the United States.

As a Puerto Rican it is painful to see my country become an "experimental guinea pig" for the United States. I feel the government is trying to strip us of our culture and heritage to make some new fanagled American tourist trap. My island is more than some bull shit commercial of people laying on the beach, selling pineapples and sugar cane to white people. Don't misunderstand me, I'm not saying that P.R. is not beautiful enough with its lofty palm trees, white sand beaches and turquoise waters for people to want to come visit; and it is, but I, like many other people from islands in the Caribbean want people to understand that we are so much more than what we are perceived as.

What our government and other people need to understand is that we from the island of Puerto Rico are not as nonchalant and laid back about what is going on to and around us. We are not going to be taken over without a fight.

by Jazmin L. Montes

Polity Elections
Tuesday, November 7
Vote YES on the mandatory
referendum...or all our polity funded
organizations will die

Sus Barrios My Ghettos and Their Condos

The most powerful single sentence in the history of U.S. government is the Preamble to the Constitution. Created in 1787 by the Constitutional Congress, this introduction to the fundamental principles by which the Nation is governed reads: We, the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America. In theory, this sentence is an ideal concept that outlines the basic needs of everyone within this Democratic society. However, since this sentence was drafted by elite, white, male land owners (several of whom were slave owners also) it can be logically inferred and subsequently proven, that the "We" at the beginning of the Preamble only refers to other white, elite, male land owners. This elitist, white-male-only attitude of 1787 has not only remained in U.S. society, but in fact, it has thrived and become "Popular Opinion." The substandard communities and living conditions of the majority of Blacks and Hispanics in the U.S. are a direct result of white-male-only lending and investing attitudes.

America's financial system has a profound effect on the social and economic conditions of our neighborhoods and communities. Within the broad world of Financial America, there are two terms which perpetually effect Blacks and Hispanics. These two terms are racial discrimination and redlining.

Racial discrimination is not just an issue of liking or not liking someone; but rather, it is an organized system of theft that disempowers the Hispanic and Black community. "Banking Sense" operates under the premise of, for every competitively profitable investment, there will be an investor; therefore, an unfunded investment could not be competitive. Needless to say, it is not this simple. Understanding that all investments are made with at least some degree of uncertainty, many sound minority projects never become funded due to investment discrimination. The Federal Reserve Bank of Boston conducted a study in 1993 that found, all other factors being equal, Black and Latino mortgage applicants were roughly sixty percent more likely to be denied a loan than white applicants. When Blacks and Latinos are denied access to credit and mortgage loans, their ability to buy and/or improve their homes are effectively hindered; thus, placing Hispanic and Black communities in a constant state of unfulfilled potential.

While discrimination refers to the denial of credit to an individual applicant based on race, redlining originally referred to the practice of literally drawing a red line around certain neighborhoods on a city map and refusing to make loans for property or businesses located "inside the red lines." Since the 1970's, this type of overt oppression has become illegal. However, redlining is still part of financial America. As defined by Harvard Law professor Gregory Squires, "redlining is a process by which goods or services are made unavailable, or are made available only on less than favorable terms, to people because of where they live regardless of their relative objective characteristics." In other words: 1) Blacks and Hispanics predominately live in distinct communities, i.e., South Bronx, Bed Stuy, Uptown..etc. 2) There are racially disproportionate loan rejection rates in Black and Hispanic communities. 3) These communities have been "redlined" and as a result, suffer from systematic under-development.

Despite Federal and state regulations, the Clinton administration's "fair lending initiative," and every other "good intentioned" white male, Blacks and Latinos are still exploited through redlining and discrimination. The only true and lasting solution to these problems is community empowerment. People are naturally more comfortable with things that are familiar to them. So, instead of a white owned bank in Spanish Harlem that has primary financial interests outside the community, (pacifying community interest by hiring a few Latino tellers) empower Latinos to own the bank themselves! Now, the primary financial interest would be inside the community; Latinos from the community would be hired by the bank; Loan officers would feel more comfortable lending money to people with whom they share a common rapport, etc.... Harvard Law professor Squires describes the concept of community empowerment, "At best, we can see this as good business sense: it is prudent to invest only in neighborhoods that one knows, in projects that one understands and with people one trusts."

Just as our so called "founding fathers" seized control of their destiny, so must Hispanics and Blacks in the community. We can no longer stand by and watch our hard earned money subsidize their communities while our own deteriorate. A minority loan or grant here and there is not enough. Community empowerment is the first step for lower and middle-class minorities in finally becoming included in "We the People."

by Curtis Morris

If Powell Goes Independent, The Black Community Goes with Him

Public and private speculation over a possible presidential candidacy by Colin Powell has hit a fever pitch. This has prompted a new round of questions about how relevant a Powell candidacy would be for the black community. For example, I got a call from CNN asking my opinion on the results of a new poll which showed Powell with a high favorable rating among whites (73%) than among Blacks (57%).

My response was this: I believe that if Colin Powell were to run for President as an independent he would be an eminently popular figure among African American voters. If he were to address the failure of the two-party arrangement and the increased alienation among Black Americans this failure has produced, he'd become an overnight hero with the majority of Black people. As Mr. Powell said on "Larry King Live," this may be a two-party system, but "we are not a two-party nation." With the proper leadership, I

believe that the Black community will play a vital role in helping the country move beyond that stagnant two-party system, and thereby help to empower itself.

Mr. Powell has insisted in statements to the press that he is not the "Black" candidate. I do not think the media has fully appreciated the depth of this remark. Black voters don't vote "Black." Like all Americans, we vote in what we believe to be our own interests. Until recently, those interests have been intertwined with the Democratic Party, though I believe that the Democratic Party did far better in that deal than we did. Now that the Democratic Party has all but abandoned our agenda, that political partnership has been undercut.

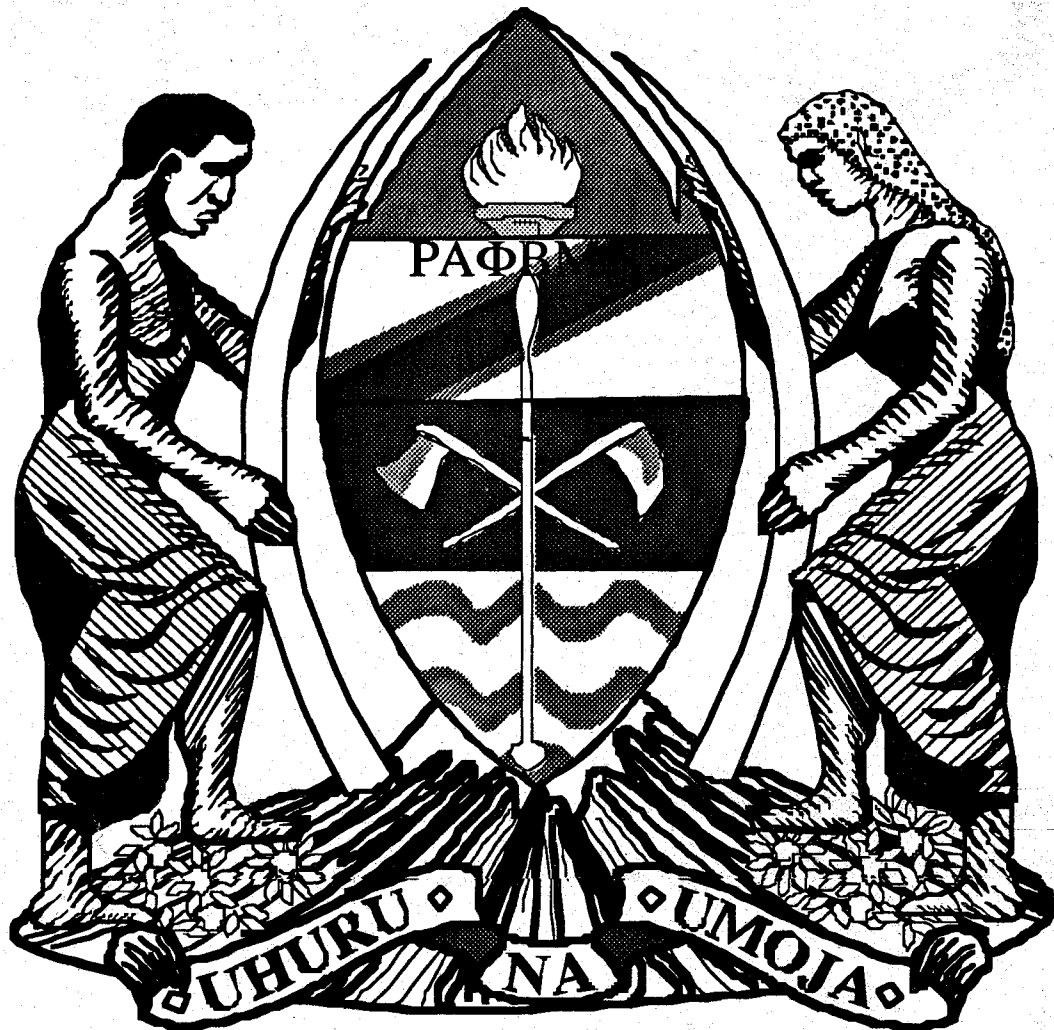
There has, of course, been much public and private speculation about whether Rev. Jackson would play the role, either as a candidate or an endorser of an independent campaign, of leading

the Black community out of the Democratic Party. I've been urging Rev. Jackson's break with the Democratic Party since 1983. But so far, his independent posturing notwithstanding, he has allowed the independent movement to gain considerable ground without supporting it or positioning himself in it. The Black community is not unaware of this. Moreover, Rev. Jackson has staked his career on being the loyal opposition inside the Democratic Party. His son has just announced his Democratic primary candidacy for Mel Reynolds' seat in Chicago. It seems that Jesse is no longer in a position to go up against the army of Black elected officials one would have to confront in order to bring the Black community out of the Democratic Party and into independent politics, particularly at a moment when the Clinton re-election campaign is going to be fighting tooth and nail for every Black vote.

In my opinion, if properly reached, substantial portions of the Black community will go independent in 1996, over the heads of Black elected officialdom. When I ran in the New York Democratic primary in 1994 against sitting Governor Mario Cuomo I polled 35% of the vote in key Black districts, while every key Black Democrat was attacking me and/or campaigning for Cuomo. I also polled above 40% of the vote in the six upstate counties where Perot got his highest numbers in 1990. In other words, my run against Cuomo, which helped set the stage for his defeat in November and for the creation of a new, independent ballot status party, the Independence Party, established the rudiments of a new voter coalition between African Americans and white "Perot" voters. It would be critical to continue to evolve that coalition for 1996.

by Dr. Lenora Fulani

THE BLACK CAUCUS



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**FRIDAYS AT 8PM IN THE UNITI
CULTURAL CENTER**



Creative



Arts

rhapsodies

Surmounting Stereotypes

Being Latino doesn't mean
Welfare checks or cheese lines
Nor bright red lipsticks
And hippy girls with big, floppy behinds

It doesn't mean
Twenty in a canary yellow Cadillac
Or Project apartments
That are suffocatingly packed

It doesn't mean pregnant by sixteen
Or corner drug dealer
Or desperate crack fiend

It doesn't mean High School dropout
Or G.E.D.
Or that all Puerto Rican girls
are Sex freaks

It doesn't mean Mira Mira mami Ju look goooooood"
Or that rice and beans are our only food

It doesn't mean girls with over sprayed hair
Or getting beat by your husband every night of the year
Or making working at Mc Donald's a lifetime career

Do you know this for a fact?
Or did someone tell you that?
Did the DEVIL whisper that in your ear...
Out of fear of...the truth

That Latina women have a strength and grace
That perceedes time and place
With beautiful faces and perfect curves
And THEY have the nerve
To say that we're overweight
When in reality we're buen cuidadas
They have the nerve to say we're not physically fit
Just because we're not on that "anorexic, bulimic
bullshit"
Like THEM!

That our men have a dignity and a sense of class
That can never be amassed
By anyone

We too endured years of oppression
Had our women raped
Our cultures robbed
Yet rebuilt ourselves
And still ended up on top

Can you say that almighty accuser?
No, I think not...

And if it means that I have to be a thief, liar and a cheat

To be a member of the majority
To retain my beautiful heritage
I'll gladly remain a minority
That is what you call us, isn't it?

But remember we will be vindicated
For the past wrongs that have been done to us someday
But until then, I'll stand tall
Being Boricua, Latina, Para Siempre
By: Jazmin L. Montes



If I Were...

If I were mother nature
I would embrace you
With the wind's passion

If I were God
I would give you the stars...
To illuminate your darkness

If I were Neptune
I would tell you the secrets
Of the sea

If I were king of the Jungle
I would awaken you each morning
With the love songs of canaries

If...

By : Alex J. Boxill

*SABEIS MI OTRO APELLIDO, EL QUE ME VIENE
DE AQUELLA TIERRA ENORME, EL APELLIDO
SANGRIENTE Y CAPTURADO, QUE PASO SOBRE EL MAR
ENTRE CADENAS, QUE PASO ENTRE CADENAS SOBRE EL MAR

AH, NO PODIES RECORDARLO
LO HABIES DISUELTO EN TINTA INMEMORIAL
LO HABIES ROBADO A UN POBRE NEGRO INDEFENSO.
LOS ESCONDISTEIS, CREYENDO
QUE IBA A BAJAR LOS OJOS YO DE LA VERGVENZA.
GRACIAS!
OS LO AGRADEZCO!
GENTILES GENTES, THANK YOU!



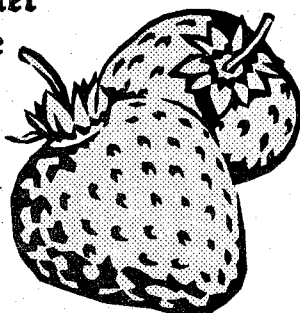
DO YOU KNOW MY OTHER LAST NAME, THE ONE THAT COMES
TO ME FROM THAT ENORMOUS LAND, THE CAPTURED,
BLOODY LAST NAME, THAT CAME ACROSS THE SEA
IN CHAINS, WHICH CAME IN CHAINS ACROSS THE SEA.

AH, YOU CAN'T REMEMBER IT!
YOU HAVE DISSOLVED IT IN IMMEMORIAL INK.
YOU STOLE IT FROM A POOR, DEFENSELESS BLACK.
YOU HID IT, THINKING THAT I WOULD
LOWER MY EYES IN SHAME.
THANK YOU!
I AM GRATEFUL TO YOU!
NOBLE PEOPLE, THANKS!

BY NICOLAS GUILLEN
Excerpt From:
EL APELLIDO-ELEGIA FAMILIAR
My Last Name-A Family Elegy

The Sweetest Fruit of the Summer

Though the seeds were planted
as early as winter
our love blossomed in the summer
innocent as spring buds
we turned our faces towards the
now warmer sun,
happy that we made it this far
And how far we have come,
from the uncertain storms of winter
Now in times of harvest our love
is full and ripe for the picking
like the juiciest of melons
we turn to each other
our eyes dripping with hope.



Monika Heaben Wilson

Edited by
Sudani
&
Monifa

To The Heart Of The Matter

By: T.N.H

Hello, and welcome to another edition of "To The Heart of The Matter". In this column I would like to talk about relationships of Black women on this college campus. I wanted to bring this topic up, because I feel it is important for us as a group to know where we stand, and where we need to go to grow and succeed on this college campus.

As Black women we face the trials of campus life both men and women of all races face. We have midterms, finals, papers, and stress. There is also the stress of trying to succeed, fitting in and having a somewhat decent social life. As Black women whether we migrated from the city, Long Island or out of state, Stony Brook is a different place for us. It is a place that is in the middle of no where. However, even though we experience many of the same experiences, we are divided by many instances.

On campus simple tasks such as getting our hair done is a torture. We find ourselves in a environment that does not know how to care for our hair and certainly has no clue in styling it. Supplies that we find common place are non existent on campus or grossly over priced. A feeling of alienation is very easy to come by. That is one reason that we tend to build close relationships with people like us, because they understand us. There are groups such as CSO, HSO, and LASO, also, there are many parties and activities in order for us to get together and have fun. However, I find myself as a

black woman having to constantly prove myself. I feel a pressure to prove myself to white America, to my parents, and sadly enough to other black women.

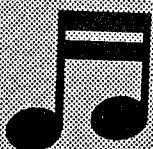
Let's keep it real. On campus, and off campus there is a negative feeling that black women (who especially don't know each other) have towards one another. On campus among black women there are the typical rumors, back stabbing and hatred that goes on in any community. Personally I try to stay as friendly as possible. I like saying hello and smiling. I have had experiences which gave me a rude awakening to relations on campus. At times I felt like an outsider in situations surrounded by black women. My uneasiness or feeling of being an outsider did not stem from my self consciousness, but from a lack of social closeness among us as women I think that the situation that we as black women have on campus, is not the healthiest. I know every year there is Black Womyn's weekend, pageants, and fashion shows that we all come to and support, but unification among black women goes deeper than that. We need to wake up, and stop the eye staring, rumors, and all that other crap. We as women need to realize the hidden competition amongst ourselves is readily apparent, and needs to be eliminated. I will be honest with you, I don't know how to stop the situation, but we need to be more unified. We have so many groups, and situations against us. If we stood strong, we as a group on this college community could get strides.

HIP-HOP TRIVIA

WHO SAID THIS???

"PUT OUT MORE LIGHTS IN A FIGHT THAN CON EDISON."

THE ANSWER WILL BE IN OUR NEXT ISSUE.



Voices of a Sista

Colin Powell - Modern Day Black Hero, or Untested Front Man For White Advocacy. As an African-American community, this is a pertinent question that we must ask ourselves. Should we support General Colin Powell just because he is black, even if it is at detriment to the community. Because General Powell's alliance does not lie with the black community, is precisely why he has such a large white following. In fact, it is mostly whites who say they would vote for him, though his popularity in the black community is growing. While he is a "war hero", he lacks political experience. Questions that come to mind when considering Mr. Powell as a candidate for presidency are: Can he really relate to the black cause being that he has never participated in any civil rights movement? Does making a great military career qualify someone for the presidency? Would it be a step forward for the black race if he were to become president? Or, would we face the same biases and unfair treatment given out by the current and past administration?

While General Powell is by no means Clarence Thomas, there are certain similarities that can not be overlooked. For instance, they have both lived their lives inside of and by the rules of the establishment. They share a penchant for the old "pull yourself up by the boot strings" attitude. Clarence Thomas voted against Affirmative Action. General Powell's views on this we are still uncertain. The biggest question concerning General Powell in reference to the black community remains: Does it make a difference for the black community if we vote for a black man; even if he is a proponent of the views of the white governing elitist? Once again it seems that the choice has come down to the devil and the deep blue sea. While it still remains uncertain if General Powell will run for the presidency, if he does, there is a chance that he could run on the Republican ticket with Bob Dole. This is frightening. Can General Powell, a man who has been shielded from the community understand its plight? If so, would the white community embrace him as they have? He has been embraced because he is not the "typical" representation of a black man. He doesn't "look black", he doesn't "talk black", there-

fore, he is safe. He is a non-threatening entity. He in essence for lack of a better term, knows his place. He served diligently in the armed forces. He carried out the orders of his Commander in Chief. He knows how to act outside of his race, therefore, he is acceptable.

Colin Powell is a black man in a respected, and high ranking position. The questions I have eluded to in no way takes away from this fact. Personally, he deserves respect. Politically he seems to have proven himself to the white community. What however, of their black counterparts? We as a community can no longer afford to cast our votes for a candidate simply based on race, if that candidate does not support the agenda of the black community. The fact that General Powell could run on the same ticket with Bob Dole alone should cast doubt in the minds of African-Americans. This is the same Bob Dole that led the attack against Affirmative Action. The same Dole that blames rap music for all the ills of society. The same Dole that has said, blacks in particular black females, are sucking the welfare system dry. This is the man that uses words like "reverse discrimination" in order to incite whites and gain their votes. This is a man who is not afraid to play on already ignorant views in order to reach his goal. He is a threat to the black community. My question is, with these things in mind, Can we afford to vote for Colin Powell if he aligns himself with the likes of Bob Dole?

The answer is easy. No we can not. No longer can we afford to choose between the lesser of two evils. No longer can we say, Oh he's black so I'm going to vote for him. Clarence Thomas has proven this to us irrevocably. If General isn't directly aware of the circumstances of Black America as Clarence Thomas was not, the once again, he would only be a detriment to the community. Although I have chosen to reserve judgment on this issue until General Powell speaks more clearly and concisely about his views, the article is meant to call awareness to a serious issue and one of contention in the black community. Beware of wolves in sheep's clothing or of a white man in a black man's skin.

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RELAY RACE

Revolution *n.* 1. a radical and persuasive change in society or the social structure, esp. one made suddenly and often accompanied by violence

Complacency *n.* 1. a feeling of quiet pleasure or security, often while unaware of some potential danger; self-satisfaction or smug satisfaction with an existing situation, condition, etc.

Please forgive me, intelligent reader, for opening with two Random House Dictionary entries because my intent is not to offend; however, I want no misunderstanding between us when I say, "Complacency has eclipsed revolution in the consciousness of young Black America."

We, young Black America, are in a dire race for survival. The victory will not go to the swift or to the strong, but rather, the spoils shall and have always been claimed by those best prepared to do whatever it takes to win. Yes, immediately I hear someone echo Malcolm X and repeat, "By any means necessary!" I urge you to stop for a minute though and unload that "nine" and arm your mind first. Do you really understand the context and underlying meaning of that

phrase? Brother Malcolm was far more complex than an angry Black man holding an automatic weapon peering out a window. Examine his philosophies concerning education, the African Diaspora, and his evolving political agenda during the last few years of his far too brief life - then, and only then quote him in your struggle.

Being a student here at the University at Stony Brook is indeed quite an accomplishment. The rigorous academic curriculum at Stony Brook is as difficult and demanding as any in the country. The professors, staff and faculty members are highly trained professionals who put maximum effort into our education. So, I enthusiastically applaud each and every cafe' au lait, mahogany, paper-bag-brown, chocolate, ebony and light-skinned face I see daily walking to class on this campus. For it was only 1962 when the National Guard escorted James Meredith and his five colleagues through the doors at the University of Mississippi. Unfortunately, simply being here at Stony Brook engulfed in a feeling of quiet pleasure while watching Martin and Living Single is not enough! Where are the young Black revolutionaries? Have we all become so satisfied with the existing

condition that we stand with our revolutionary bats on our shoulders, unable or unwilling to swing, as the "Bell Curve" crosses the plate for a called strike?

Popular media and Capitol Hill conservatives perpetuate the image of young Black females as welfare queens with multiple babies, while young Black men are viewed as nothing more than drug-dealing gang members. Behind this media blitzkrieg, while we, Black America's best and perhaps last hope, college students, turn off the TV and put in the new Jodeci remix: The once bright flame of affirmative Action dimly flickers as hot-air phrases like reverse discrimination increase in velocity; Death row becomes even more crowded with Black faces as representatives lobby harder for more prisons instead of more schools; Georgia's voting districts are being re-drawn because of the threat of Black political power; and as I sit here at my terminal and ponder the direction of this article, the Supreme Court is pondering the very necessity of a Civil Rights Bill anymore. The opinion of bourgeoisie pseudo-blacks, like Supreme Court Justice Thomas, is that, as AMERICANS we are all equal in 1995. Sadly enough, many minority students on this campus

aren't even registered to vote.

Sisters and brothers, consider the times. As a whole, we have not overcome. Black America suffers from gross disparities in opportunities, resources and wealth when compared to our white suburb counterparts. From these causes stem the obvious, destructive effects of violence, frustration and crime that are so abundant within the Black community. Do not allow complacency to set in and become satisfied with the status quo while there is still much need for radical and pervasive change in society. Use the vitality of your youth to press for uncompromising change and justice in the spirit of Ida B. Wells or Fannie Lou Hammer. Form your own constructive organizations that are totally dedicated to the needs of Black folks in the tradition of Stokely Carmichael or Huey P. Newton. It is up to us, young Black America, to strongly anchor the race our grandparents and parents ran before us. Do not allow society to disqualify young Black America for stopping, or even slowing down, along the track; but rather, emphatically let the whole world know that they should be prepared to meet us at the finish line.

by Curtis Morris

CONTINUED FROM PAGE 19

"ELIZABETH ORTIZ"

represent 15 % of that school's population. And we're taking over ?!

Secondly, no white man all fired up for the elimination of the Affirmative Action program ever stops to consider that when it all comes down to it, anyone benefiting from Affirmative Action has to possess a certain level of intelligence and competence. Affirmative Action is no free ride. What it is, is an opportunity to show our intelligence, to develop our skills and to somewhat overcome the stereotypes placed upon us by the white man.

Finally, and I feel this is an extremely important point, if you look at who has benefited the most from Affirmative Action you will find that it is white women. These same white women are the mothers, the sisters and the wives of those most adamantly opposed to Affirmative Action. The bottom line is that when it is no longer in any way unusual for a Latina to be a CEO on Wall Street or an African American man to be president, then and only then, will Affirmative

Action no longer be necessary.

Q.: Finally, what is it that you believe to be the biggest problem facing the Hispanic community today?

A.: Well, I honestly believe that it is the lack of unity within the Hispanic community that has been and continues to be our biggest obstacle. It's a given that white America is going to stereotype and stigmatize us as maids, gangsters and burglars. Using the media, whether it be the six o'clock news, a prime time television program or a front page headline, the perpetuation of these images will continue to plague us and be a constant issue we need to overcome. What should not be an issue, but unfortunately is a very big issue, is the division among the subcultures in the Latino population.

Hispanics are not monolithic. We share a language, a connection to Spain, in most cases a common religion (most Hispanics are Roman Catholic) and many cultural similarities. However, there are differences between a Mexican and a Dominican

and a Puerto Rican, etc., etc. These differences become evident when examining our different community agendas. For example, let's compare the present day priorities of the Mexican and the Puerto Rican coming into the United States. The top issue on the Mexican agenda once they arrive in the United States is immigration and the struggle to find a way to stay in America legally. Puerto Ricans, by virtue of the fact that they are already citizens, don't have that on their agendas. Their top priorities include social and political empowerment. This example is just one of the issues that divide and cause resentment among Hispanics.

All of the Hispanic subcultures differ from each other and even if they're only seemingly insignificant differences, they are in fact, part of someone's cultural identity and, therefore, not trivialized. However, these differences should not be allowed to overshadow the commonalities we do share.

As a Hispanic community, we

need to get past our individual ignorance, arrogance and greed for power in order to compromise, unify and accomplish a set of common goals. We have to recognize that when white America sees us they do not see a Colombian or a Cuban or anything specific for that matter. They see someone who is not white.

If we are going to make any significant gains we can only do so by first uniting as Hispanics. Then we must unite with and embrace all other minorities, especially our African American brothers and sisters. Unity is the only way because, quite frankly, if we continue to allow white America to divide us and overlook our contributions, the resentment and frustration felt by minorities will only increase, dividing us further along racial boundaries. The racial situation in this country can and will only get better once we begin to see our struggles as an investment in our future.

by Gabriela Pardo

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Quotable ---

Pienso en mi tierra - Los barrios de Nueva York

Mi madre dice - adonde se creó...un tipo nuevo

De este mundo - El Puertorriqueña Que no habla Español

Translation :

*I think about my country, and where I live now,
The slums of New York City*

*My mother says that there is a new type of
Latino*

*The Puerto Rican who doesn't speak
Spanish*

Sandra Estévez

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