

BLACK WORLD

Published Bi-Weekly by Students from the State University of New York at Stony Brook

February 13, 1997

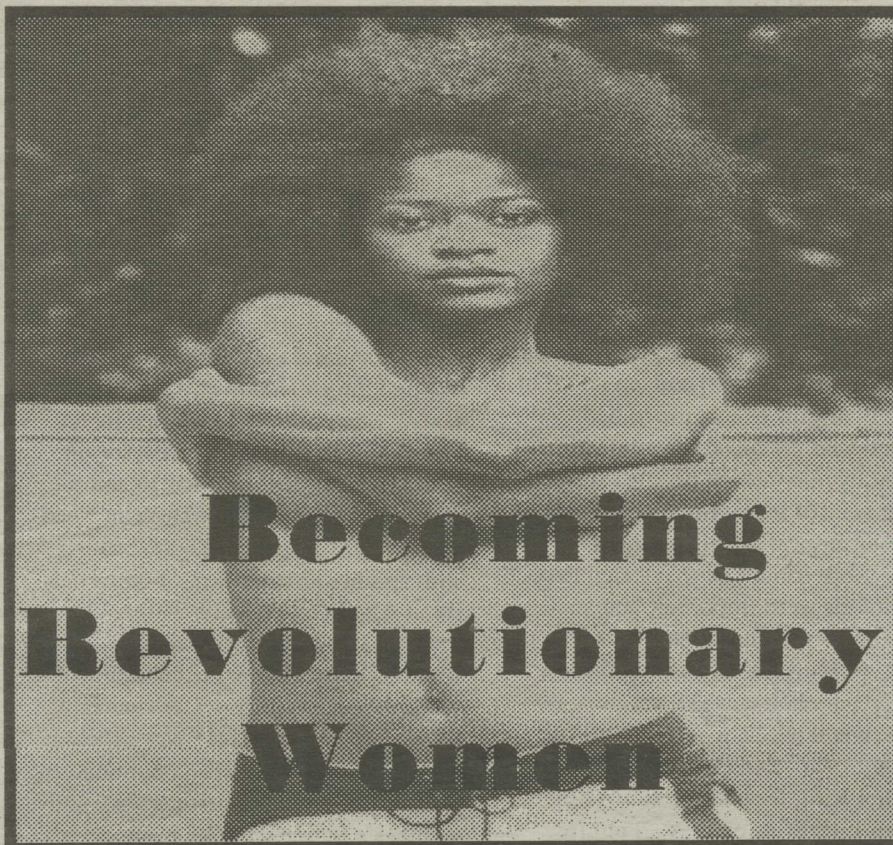
ONE NATION

Volume 35, Number 3

Black women it is time to redo, rethink, and revolutionize our minds. We must begin to love ourselves for who we are by embracing our God given beauty. Since we are truly Mothers of the Earth, we should not be mimicking anyone else's appearance or look, other than our beautiful Black ancestors.

Black women we need to ask ourselves, "Why do I perm my hair?" "Why do I chemically ruin my hair?" "Would I really be ugly without this straight hair that has to continually be processed every six to twelve weeks, curled or bumped (by unnatural heat with a metal curling iron, which only causes split ends and breaks hair) every three days, and not washed too often, because water is the enemy to Revlon, Dark and Lovely, Creme of Nature, etc... Have we ever considered how much prettier we would be with our own textured hair? Are we that ashamed of our beauty and lacking in self-love that we believe straight, stringy and limp hair is the answer?

The time has come for Black women, all over, to recognize their insecurity of their true self and to overcome that mental bondage. To honestly believe that chemically permed hair is better than taking the time to accentuate the beautiful kinks of our very own, is mental slavery. To brain wash ourselves to



believe that the perm is better to handle our hair because some of us are "tender headed" is mental enslavement. We can no longer be a slave to the Perm industry. We must stop giving money to the industry that condones our self-hatred. Are they not exploiting our insecurities and slave mentalities? YES!

They have helped us to be ashamed of the person we truly are and have contributed to the disgrace, and disrespect of our ancestors. They condemn

our real beauty and control how we think we should look. Where did they get this power? From us, the many Black women who are brought up to believe that our hair is "too nappy" and "too kinky" to handle without a perm. We gave up our pride and sense of self to an industry that wants us to hate ourselves.

Black women, we can despise ourselves no more. We must hate ourselves no more. We must hate ourselves no more. We must not abuse our naturally,

coiled, beautiful hair no more.

We are the definition of beauty, are we not? If we weren't then other women would not want our full lips, sexy curves, "tanned" skin, and roundness of our booty. Natural beauty that we are born with, others are paying a lot of money to acquire. So why are we ashamed and constantly damaging our natural given beauty?

We have been taught to believe that we are ugly, that we are mutants. It has been structured inside of our heads that white women are the epitome of beauty, therefore we must do everything in our power to look like them; starting with the perm. We have been taught that our naturally coiled hair is "too nappy, too kinky, too rough and too non-white." Sisters it is time for us to realize that we did not give birth to the human race in vain. It is because of our natural beauty that we were targeted by slave masters to be their concubines. It is all right to perm your hair, but it's also all right to wear your hair the way your born with it. There is no 'good' or 'bad' hair, only good and bad perceptions of what beauty should be. So to all my sisters, you are beautiful, don't hide your beauty behind the eurocentric masks provided by our oppressors, be proud of who you are and let your African essence reflect in your physical!!

PEACE AND LOVE
DA DONA

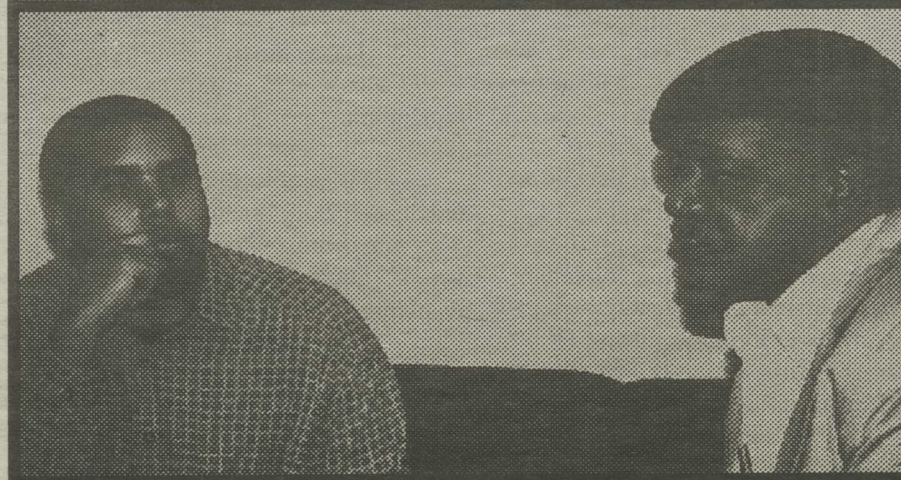
BLACKWORLD

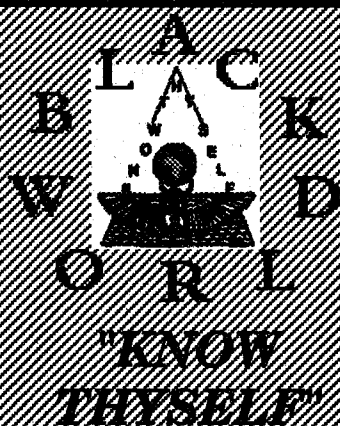
EXCLUSIVE!

IN-DEPTH INTERVIEW WITH
FORMER BLACK PANTHER
PARTY LEADER
BOBBY SEALE

FOR THE TRUTH
ACCORDING TO BOBBY SEALE
SEE PAGE 7

CLICK- Ivan Lee listens as Seale tells all





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To the Editor:

To the Editor:

I was both amazed and angered by the article, "Colorblind" in the January 24th issue of BLACKWORLD, where intimate, interracial relationships are deemed "insulting." This is a terrible slur upon every multiracial couple on campus.

The author, (a black woman) argues that black men date white women because they have been conditioned by the media to regard black women as inferior. This ignores the high opinion held of black women by white males. Significantly, the possibility that people from different races can indeed love each other is not even raised in the article. It is true that advertisements, models and the fashion industry project images of beauty to which most of us do not conform. However, I cannot say I am oppressed because someone will not date me. Fortunately, we do not have to be like Brad Pitt or Winona Ryder to find love. We are not blind to the true attractiveness of others and so the influence of the media can be overcome.

"Colorblind" had nothing positive to say about mixed-race children. The author states, "because of the introduction of white genes to our black race, division due to varying shades of blackness has infiltrated our ranks." The term, "white genes" is misleading, as there is about as much genetic difference between a white Italian and a white Russian as there is

between black and white Americans (not much at all). It is hurtful to describe the birth of multiracial children in terms of the dilution of racial purity. I have a multiethnic background: (part English Anglo-Saxon, part Asian Indian, part German Jew, part Welsh Celt) and am proud of it. My origins enable me to both understand the racial discrimination faced by many black people and the ignorance of many white people about the seriousness of this problem.

It cannot be overstated that one of the most important human freedoms is to choose to love someone. Yes, we must not allow prejudice to shape our choices. Nevertheless, no one should tell us whom we can or cannot love. Remember it was Martin Luther King Jr. who foresaw a time when each of us can say, "I am free." There was nothing wrong with sexual attraction between black slaves and white slave owners. The real problem was that slavery and racism denied people the freedom to form bonds of love. I think the steady increase in interracial marriages is a good indicator that we are moving closer to the promised land foreseen by Dr. King, that is, a society in which racial differences are not grounds for social division, but diversity to be celebrated and embraced.

Alex Perry

Curtis Morris, Editor-in-Chief

I want to congratulate you on the January 24, 1997 issue of *Black World*. It is full of interesting, well thought out, intelligent, concerned and thought provoking articles. It is the best USB publication I have read in years. I particularly liked your front page alerting your readers of the heinous act perpetrated against Abe Turpin. Abe is one of the nicest people I know. I can't recall him ever saying an unkind thing or being anything but friendly, and helpful. Your "Reintroducing of Dr. Frances L. Brisbane" was a pleasure to read. She is a truly inspiring person.

The interview with Professor Cornelius Eady was written so well. I'd like to compliment Ivan Lee for the job he did.

This is the first issue of *Black World* I've read in years. I stopped looking for it a while back, for many reasons. I am now looking forward to your next issue. I feel proud that this publication is by "Students from the State University of New York at Stony Brook." I hope everyone reads it, including, our university's trustees, our state legislators and SUNY Central.

Jeanette Hotmer

To The Editorial Board:

I was very unhappy to read the January 24, 1997 issue of the SUNY at Stony Brook campus newspaper, BLACKWORLD. Upon my initial reading of the newspaper I found a few articles to be worthwhile, such as the cover story, and the editorial on pages two and three. However, I also found several other articles to be repugnant, including one entitled, "Terms for the New World Order" on page 18 and the associated pseudo-editorial, "The Need to Organize" found on page 27, along with another article titled, "Some Facts about AIDS" on page 28.

I disagreed with certain opinions expressed in the column, "Colorblind" on page 10, by managing editor, Tischelle George. Nevertheless, as this column is clearly an opinion piece, (written in the first person), and includes a byline with the name of an identifiable person, it was not inappropriate to publish it.

The article about the so-called New World Order, "Terms for the New World Order," by the pseudonymous A.C.E, is presented as factual and void of necessary comment. Necessary comment should include a strong statement that the contents of the article are bogus, insensitive, offensive, and insulting to many people in the campus community, including Jews and Catholics. I am particularly offended by the sentences referring to the supposed, "Protocols of the Elders of Zion", (I am Jewish, surprise, eh?). Collier's Encyclopedia has this to say about the so-called "Protocols of the Elders of Zion", "...a forgery purporting to be a document outlining the plans of an international Jewish group for world domination... widely utilized, as by Hitler, in anti-Semitic campaigns."

It is the fundamental job of the editors of any worthwhile periodical to check the veracity of articles submitted to, or included in it. If facts cannot be verified, and the article is published, the piece should be described as an opinion, or as a letter to the editor, with a short comment to that effect.

Even more striking is the pseudo-editorial on page 27, which

apparently refers to the New World Order article by A.C.E as something the editors agree with. I am referring to the first sentence of this pseudo-editorial. By publishing these pieces, you, [BLACKWORLD editorial board], have lent your legitimacy to racist world conspiracy crap. The articles by A.C.E could easily be found in a newsletter produced by the Ku Klux Klan. This is particularly impressive and unfortunate coming after your editorial in this same January 24, 1997 issue, where Curtis Morris decries racist humor on the internet, and after last semester's blow-up about the Stony Brook Press' idiotic attempt at Top Ten Humor, which (I agree with the editorial board at BLACKWORLD), as being particularly offensive to African-Americans.

To clarify my understanding of this issue of BLACKWORLD, I came down to your office in the S.B Union. I expressed that I was unhappy and offended by the articles and attempted to explain why I felt this way. Your [the editor-in-chief] reply was quite unsatisfactory to me, and emphasized the disclaimer that the opinions expressed are not necessarily those of the editorial board. You did not state disagreement with the veracity of the articles, nor did you admit that the articles could reasonably be considered offensive by anyone. To me, you appeared to be clueless. Editor-in-chief, Curtis Morris, shook my hand and said he would be happy to print a letter to the editor, which might be edited for form and length.

Lastly, I find it noteworthy that the article is presented, by the editors, as "BLACKWORLD nostalgia" on page 17. Apparently, you previously published these two pieces, "Terms for the New World Order" and "The Need to Organize", and consider them particularly worthy examples of your own work as journalists and editors. I personally consider these articles, as published, to reflect poorly upon yourselves. As campus leaders, you should know better.

David Laby, Graduate Student,
SUNY@SB

Racist Conspiracy Theory in a Campus Publication?

By Joseph S. Topek

In the January 24, 1997 edition of *BLACKWORLD* an unattributed piece on page 18 entitled "Terms for the New World Order" lists a number of what it calls "terms, organizations, or words involved with" the same. One of those listed is the "Protocols of the Elders of Zion."

This insidious forgery is defined as "a plan by Jewish Zionists that surfaced in a book in the early 1800's. Every aspect of this plan is to subjugate the world has since become reality, validating the authenticity of the conspiracy." This 'conspiracy theory' that the Jews want to take over the world is what the Protocols were all about, and since the article does not refute, clarify, or critique this definition, it seems that its anonymous author accepts it. Well, the infamous "Protocols" are one of the most notorious examples of anti-Semitic literature ever published. Even Russia, where the document originated in 1903 (not the early 1800's), declared in 1993 that the Protocols are "a forgery and that to

publish it is an anti-Semitic act."

The Protocols purports to be the proceedings of a secret Jewish conspiratorial tribunal in 1897, but was proved to be a forgery perpetrated by the Czarist secret police. A *New York Times* article on the subject on November 27, 1993 states that "The 'Protocols' became 'a classic of anti-Semitic literature,' according to the *Encyclopaedia Britannica*, and it was used as a justification for pogroms (organized riots against Jews) in Russia. In the United States, the late Henry Ford's *Dearborn Independent* newspaper cited it as evidence of a Jewish threat to Christendom." The *Protocols of the Elders of Zion* were used by a long and sordid list of racists and anti-Semites to promote their hatred of Jews as well as African-Americans and other minorities. Recommending this work as valid reading is like recommending a publication of the Ku Klux Klan on African-American history. Ironically, at the bottom of page 18 in that issue of *BLACKWORLD* it says, "Join the War

Against Ignorance." It is hard to imagine a better example of this than publishing the claim that this rabid racist tract "validates the authenticity of the conspiracy."

BLACKWORLD is not alone. Other campus publications have sunk to levels of poor taste and bad judgment as when the *Press* put smiley faces on Nazi storm troopers or the *Statesman* published the propaganda of Holocaust revisionist Bradley Smith. No one challenges the right of these papers to publish even the most offensive material, but as a university community we certainly have the right to challenge the leadership of these publications about the decisions they make. Your student activity fees fund these papers or your patronization of advertisers who purchase space helps to fund them. Their editorial boards have a responsibility to the campus community to make appropriate decisions regarding what they choose to publish. This is precisely what the argument was about last fall when the *Press*

published its tasteless and offensive top ten list about Tupac Shakur. Newspapers love to hide behind the disclaimer that the views they publish may not represent their own, but freedom of the press means that they can choose not to publish something that is untruthful, offensive, or has no educational value. Editing a campus newspaper comes with an important responsibility to journalistic integrity, and to not become a mouthpiece for those who wish to spew propaganda or worse, racism.

Publishing an unedited claim that the "Protocols of the Elders of Zion," a discredited piece of racist propaganda, somehow proves the veracity of an equally racist conspiracy theory violates that trust. Our campus publications should certainly know better.

The writer is Jewish Chaplain in the Interfaith Center and Director of the Hillel Foundation for Jewish Life.

LETTER RESPONSE

In reference to the "Colorblind" article I wrote for the January 24 issue of *BLACKWORLD*, I received many comments, all of which were positive, with the exception of one letter of complaint.

In the letter that appears in this issue of *BLACKWORLD*, my critic says he, "was both amazed and angered by the article." He also noted that "Colorblind," "ignores the high opinion held of black women by white males." "Colorblind" has nothing positive to say about mixed-race children." And, "there was nothing wrong with sexual attraction between black slaves and white slave owners."

First I would like to say that

my critic was observant and correct in noting that my article ignores the relationships of white men and black women. I clearly state in the second paragraph of the article, "I personally disagree with interracial relationships, particularly Black men with White women, because as a Black woman I find it to be insulting." I would also like to mention that this article was clearly an opinion piece. I know it is the responsibility of the journalist to report the news as objectively as possible. I, however, was not reporting news. I was expressing my opinion on a topic that I feel passionately about, and many black women can, (and did), relate to.

I do not insult or say anything hurtful about mixed-race children in my article. I do disagree with black parents who have been manipulated into thinking that their own African features aren't beautiful enough to pass on to their children, and who intentionally plan to have mixed-race children, so that these children will have so called, "good hair," "pretty eyes," and "good color."

I would lastly like to address my critic's ideology that there was nothing wrong with sexual attraction between black slaves and white slave owners. It's one thing to be sexually attracted to someone, but it is quite another to rape that person to satisfy

one's sexual desires, and conveniently acquire more slaves without having to make another purchase in the process.

I am glad that my article sparked some feeling of opposition in my critic. I am also glad that he responded with a letter of complaint to the editor. I am open to hear the thoughts and opinions of others and I respect them as just that. I apologize to my critic if I have personally offended him.

My gripe is not with specific individuals, it's with those who have sought to condition and manipulate the minds of a people, and also those who embrace and continue the conditioning.

Tischelle George, Managing Editor

Editorial

The January 24th edition of *BLACKWORLD* contained an ambiguous introduction to the article on page 18 that I, as Editor-in-Chief must apologize for. "Terms for the New World Order" was not, nor was it intended to be, an "advocacy" piece. It certainly was not designed to sound "anti-Semitic." Instead, these "terms" were printed to expose the type of racist terminology and language that certain "right wing" groups use and operate under. By printing these terms, *BLACKWORLD* feels that it is indeed leading the vanguard "in the war against ignorance." Our journalistic reputation and dedicated commitment to the entire minority community should serve as a past and present reminder that we are only "anti" white supremacy and Pro Black.

However, the same oppressive element that recently vandalized the AFS Department right here on this

campus, also wishes to keep Brothers and Sisters in the collective dark by controlling "what" is said in the pages of *BLACKWORLD*. As an example of this, I am extremely pleased that David Laby took my advice and submitted a letter which expressed his particular grievances with our January 24th issue. The inarticulate half-truths contained in his "graduate school" run on's motivate me to study more as a graduating Senior, while also reinforcing my commitment as Editor-in-Chief to facilitate a level of awareness through our paper which serves the entire Black world.

First of all Mr. Laby, after you ignorantly walked past our "Quiet Meeting in Progress" sign on the door, our assembled staff did in fact say, "how are you?" and "What can we do for you?" However, in the letter to the Editor, you conveniently omit the profanity laced tirade that you directed

at the people in our office after it was explained to you that the article on pg. 27 was not an editorial, nor did it necessarily reflect the opinions of the Editorial staff. Also missing in your letter is, that after enduring about 10 minutes of your screaming and cursing, a sister asked you "to excuse your language because, as a Christian, [she] did not curse" - where your reply to her was, "Well, that's your problem!" And you continued with your violent attack of words! At this point, enough was enough, and instead of following my instincts and deal with you the way in which the Black people of my neighborhood would deal with a disrespectful, rude, uninvited stranger, I (along with our staff) showed you the respect and civility that your slanderous character apparently lacks by politely asking you to leave.

While this person pathetically attempted to use their alleged religious

beliefs to influence our agenda, sadly enough, there are other "David Laby's" out there. But, be warned...*BLACKWORLD* will not "punk out." As an organization, we are more than willing to work with ANY group. But we will not compromise our position or beliefs in order to accommodate you and yours. We believe in **Black Power** and the liberation of all oppressed and marginalized groups in the world. No one will tell us what to print!

Finally, now more than ever, we need your support. Whether it comes in the form of encouraging letters like the one submitted by Ms. Hotmer (thank you) or more active involvement like contributing articles and ideas as Black Caucus regularly does. We represent you, the Black World, so please consider the times and become involved.

Curtis Morris
Editor-in-Chief

The Promise of Youth

By Joy A.I. Mahabir

"Without revolutionary theory there can be no revolutionary practice." This timeless axiom from Lenin is perhaps the most important for students dedicated to acquiring knowledge here in this university. Our history shows us that almost all revolutionary struggles were developed by people who had their consciousness raised through reading and a love of knowledge. One remembers the great Haitian leader, Toussaint L'Ouverture, who learned to read while a slave and studied many philosophical works about the nature of freedom. When the Haitian masses began the revolution, Toussaint was able to use the military and political knowledge he acquired from reading to lead the thirteen year Haitian revolution, the only successful slave revolution in the Western Hemisphere. But it would be wrong for us to think that reading alone gave Toussaint knowledge. As C.L.R James points out in his study of the Haitian revolution, *The Black Jacobins*, Toussaint was able to

write about freedom in an even more compelling way than the leading French philosophers of his time because he not only wrote about it, but he struggled for it with his hands; he knew, this slave until he was 45, the meaning of freedom because he was closest to the struggle, and he understood that to win a revolution you have to negotiate between theory and practice.

So knowledge is acquired from not only reading, but from lived experience. It goes without saying that you do not have to have a university education to be knowledgeable and wise. But you have to have a respect for ideas and concepts, because you live within ideological constructs every day.

The students in this university should not take for granted the time they have in school, because these students hold the promise of the future in their hands. At Stony Brook, I am

convinced, from teaching courses in Africana Studies and meeting a lot of students, that we have here some of the most intelligent and beautiful students in America. The students I encounter every day have a lot of motivation and potential, and we see evidence of this in the classroom and at our cultural events. I am always astonished at the amount of insight and wisdom that the young people on this campus have. The point is not to waste this, but to channel it into a productive programme for social change.

Thirty years ago, young revolutionary college students started the Black Panther Party. According to Bobby Seale, they seized the time. For students today, in 1997, the time is now. You have youth and beauty and unconquerable minds. Think about this during Black History Month, because the revolutionary legacy, and, as always, it's up to the young people to continue the struggle.

Meeting with the Minds: Reintroducing Carmen Vazquez Dean of Students

By Curtis Morris

Imagine for a moment that your job is working with college students at Stony Brook. And one of your students wants to drop out. While another of your students has been tragically killed in a car accident and you have to notify their parents. While yet another one of your students is seriously ill at the University Medical Center. Now, imagine all of these student crises happening in the same day. Pretty tough job huh? Well, scenarios like these are professionally handled by USB Dean of Students, Carmen Vazquez and her office 24 hours a day, seven days a week.

Not only is Dean Vazquez "here to help students in whatever form that may mean— from helping them through the most difficult to assisting with the little things," she is also responsible for all the reservations and building scheduling for both the Student

Union and the new SAC. While her office is always busy and she personally has a tremendous amount of responsibility, Ms. Vazquez cautions that, "Dean of Students is not just a title, there are a lot of functional and direct responsibilities included. Whenever a student is in need or having difficulty, or feels that they've gone to any other office on campus and they are getting nowhere - this is the place where they can come and between myself, the associate Dean, Roni Paschkes, and all of our resources, we sit down to listen and help them."

For the past 15 years Ms. Vazquez has been a full time professional here at Stony Brook. During the past two years, she has been Dean of Students. She received her undergraduate degree from the University while her Masters Degree is from the School of Social Welfare.

Dean Vazquez has a genuine interest for both the students and



community of Stony Brook. Since her days as an undergraduate, the most meaningful campus change to her has been, "the diversity of our student body." Although, as far as faculty and staff are concerned she says, "that there are not enough role models in terms of people of color to be the mentors and advisors that the student community needs and deserves."

The largest project to date that Dean Vazquez has been involved with while serving as Dean of Students has been the successful completion of a nine year old idea and the opening of the new, multi-million dollar Student Activities Center. Dean Vazquez clears up any misconceptions concerning the new building by emphatically stating, "the Student Activities Center is for everyone - students, faculty and staff,

not just commuters." While the new building will not be accepting "meal cards" for this six month period, Dean Vazquez is optimistic about what may happen after that and says, "there is definitely room for change but it is up to the Food Service Planning Committee." She also points out that "the Student union will definitely not close because neither building operating independently can serve the campus community."

Speaking as "an undergraduate student who never left that is now a professional," Dean Vazquez urges students "to take advantage of everything that Stony Brook has to offer because there is an enormous amount here for you, but it's not going to just come knocking on your door. You have to be actively engaged in your learning experience."

This Way for Black Empowerment

EBONICS. WHAT'S THE DIFFERENCE?

By Dr. Lenora Fulani

"Ebonics" - the term adopted by the school board in Oakland, California to refer to what some people call "Black English" - is the dialect or language or slang or code or "broken English" (take your pick) spoken on the street by young African Americans and more, or less, understood or misunderstood by everyone else. In December the board passed a resolution identifying Ebonics as a second language and announced that school policy on curriculum and teaching methods would reflect this social, cultural and genetic "fact."

Immediately, a torrent of controversy gushed forth; for weeks virtually every newspaper and radio station in the country has been awash in the opinions of multi-culturalists, cultural nationalists, defenders of the "Western canon," Afro-centrists, and - of course - politicians. The Oakland board responded to the commotion with a new and much less controversial resolution which simply calls for the recognition of language differences among black students in order to

improve their proficiency in English. But did all the public dialogue create anything of value for Black youth?

Many who supported the Oakland school board decision recognize that just about everything young Black people do is routinely disparaged, inside and outside the Black community. Their intelligence, their values, their very humanness, are called into question. Many in the pro-Ebonics camp are looking for ways to validate these young people, and create an educational environment which is more inviting to them.

The anti-Ebonics faction maintains that for better or worse we all live in a world where there is a "correct" and acceptable way to speak, act, and dress, particularly as young people grow up and try to enter college and/or the job market. They say that teaching inner city youngsters to speak, read and write anything but standard English is irresponsible and dooms them to failure.

Still, the debate seems to be taking place some distance from the reality of what actually goes on in the

schools, not to mention life. Many Black kids do speak Black English, or what is now called Ebonics. Does the Oakland initiative mean that white teachers trained in Ebonics will now be correcting Black students if they speak it improperly? That's hard to picture. What about the "either/or" character of the debate? Isn't it the case that when young people apply to college or enter the job market, they do have to learn the language of the marketplace, which everyone agrees is standard English. If young people want to take that step, they have to learn to speak in ways that allow them to do that. Presumably, our school systems should utilize approaches that provide both for the cultural characteristics of different populations and for preparing those diverse populations for entry into the more culturally standardized mainstream.

Has the debate over Ebonics posed a serious question? Or offered a useful answer? I'm not at all convinced it has.

V I E W P O I N T

Oppressed Toddlers, Oppressed People One man likens monitoring sleeping children to European domination of people of color

By Louis Woods

As a male of African descent living within the confines of an oppressive American society, it is difficult for me to imagine what it would be like if I were an oppressor. I don't define an oppressor to be one particular individual, but rather a collective effort by people of a privileged status, which creates the "mainstream" within a given society. In this society, that "privileged" collective is of European/Euro-American origin. People of an oppressed group rarely get the opportunity to walk in their oppressors shoes. For me, however, this opportunity comes at my yearly summer job. During my vacations I work at a day care center. I help to care for children ranging in age from a few months to three years. Children of this age need daily rest periods, (a nap). At work, I monitor the napping children, among other things. My job as a monitor is what allows me the chance to feel like someone of European descent, (an oppressor).

The toddlers sleep in the cot-room (properly named for the sleeping apparatuses used there). In the cot-room, there are children of different

racess, all on their own individual cots. The primary commonalties between these children are that they are all unconscious and under my supervision.

As a monitor, I try to avoid the inevitable; the awakening of the children. My job is to ensure that they remain unconscious for as long as possible. By doing this, I create a condition, a state of being of which I control. The order that I impose in the cot-room is dependent upon the unconsciousness of all the children. In this room, I am the only one who is conscious, (aware). To assure my control, I must watch over the children, as keenly as a hawk. I enjoy being in control. I feel powerful. I have the power to determine what happens in the cot-room. If the cot-room is the world, then I am the ruler of that world. The real world consists of several continents with different races of people. In my world, there are children of all races on individual cots. The cots are representative of continents in my world. The instant a child moves a muscle I know about it. There is no greater threat to me or my world than conscious children. A conscious child

can awaken all of the other inhabitants. These children must be dealt with. When a child awakens, I handle him in one of two ways. How he awakens is the determining factor to how he is dealt with. If one of the children wakes up quietly they do not pose a threat, so they can be patted back to sleep, (pacified). But when a child wakes up screaming, he must be taken out of my world, eliminated; never to return again. I won't think twice about removing a screaming child. The "tranquil" state of my world is of most importance to me and must be maintained by any means necessary.

The power of this analogy is in it's accuracy. People of color are repeatedly treated like children in a cot-room by the European collective. When one of us awakens, we are dealt with, either by being pacified back into unconsciousness or eliminated by the collective. The European/Euro-American collective takes the position of "world savior" or "world monitor". It is safe to say, that as a monitor at my summer job I truly understand the feeling of authority and power that is felt by the European oppressor.

"WITHOUT STRUGGLE, THERE IS NO PROGRESS"

By Alicia Beckford & Tischelle George

Carter G. Woodson began Black History Week in 1967 and over time, it developed into what we know today as Black History Month. This celebration occurs in February, the shortest month of the year with only 28 days. The University at Stony Brook decided to lengthen the allotted time by beginning the festivities on January 29th, which would provide a full 31 days to learn about and honor the culture of a people, who have been monumental in shaping American history.

The Black History Month Opening Ceremony, hosted by Polity Vice-President, Monique Maylor and Polity Treasurer, Marjorie Eyma, took place during campus lifetime in the Fire Side Lounge. The celebration included singing, dancing, poetry, powerful words by some campus leaders, along with Bobby's Caribbean cuisine.

The sounds of Izola Miller's clear, soprano voice singing, "The Black National Anthem," signaled the beginning of the ceremony. The president of the university, Dr. Shirley Strum Kenny showed her support by reading her proclamation for Black History Month, which officially designates, "February 1997 as Black History Month at the University at Stony Brook." Dr. Kenny noted that this month is, "a time to celebrate the contributions and achievements of our African-American citizens in their long journey from slavery to freedom." She encouraged, "the members of our campus community to participate" in the various events and activities, which have been planned by campus groups to promote diversity and social interaction.

Dr. William McAdoo, director of the Africana Studies department, welcomed everyone with an informa-

Click (from left to right)- Dr. Aldustus Jordan, Dr. William McAdoo, Monique Maylor, Andre English, Marjorie Eyma, Shawn Thompson, Izola Miller



tive speech that revealed the hardships African-Americans still face. He said, "The job market is rapidly changing. African-Americans are still the last hired and the first fired." He mentioned that the recent changes in Affirmative Action policies in California will only make matters worse. Dr. McAdoo left these final words with the audience, "Black History Month reminds us, that we must gather to ourselves the wisdom of our ancestors. We must not allow others, who benefit from our oppression, to define us, to dictate who our leaders and teachers should be—but instead we must seek our own identity in the struggle for liberation and national salvation."

Black History Month helps people to learn about those ancestors who struggled to achieve the rights many have today. Knowing about the accomplishments of ones fore fathers inspires the continuation of the struggle. Frederic Douglas put it best when he said, "Without struggle there is no progress." This quote is also the theme of this year's Black History Month. Black people have progressed immensely over the years, and it is important to remember and appreciate the hardships that others have experienced in order to achieve equal

progress.

To Keren Zolotov, Polity President, Black History Month is, "a moment of commemoration of the achievements of Blacks in America and all over the world."

During the break from hearing speakers, d l hartley moved the crowd with the performance of one his poems. The Haitian Student Organization's Dance Troop entertained the audience with their rhythmic and well organized dance routine.

Following the break, Shawn Thompson, a doctoral student in Social Psychology at Stony Brook said, "History is the root of humanity and no people can function without history. You must have adequate knowledge of your past to progress." He stated that, "We are not going to learn about our history at Stony Brook or any other higher education school." He used the university's Diversified Education Curriculum system to explain why this is true. In the D.E.C. folder under category I, European Traditions, there are 124 courses listed that would fill this requirement. In category J, The World Beyond European Traditions, however, there are 105 classes listed, only nine of which are African Studies courses. Thompson argued that the

world beyond European traditions was vastly larger than Europe. He implored his fellow students to turn to each other, libraries, and books to learn the truth about their African heritage.

At this point in the ceremony, Izola Miller sang another song, Billie Holiday's "Strange Fruit." The lyrics to the song tell the story of Southern trees which bare the strange fruit of swinging, lynched black bodies.

Dr. Al Jordan, Dean of Students for the Health Science Center referred to "What Happens to a Dream Deferred?" by Langston Hughes in his speech and asked the question, "What happens when African-American children stop dreaming?" Dr. Jordan made many suggestions about what can be done to help uplift Black children such as: "Take full responsibility for the development of the egos and self-esteem of children. Challenge them to dream. Demand excellence from their educators, mediocrity is totally unacceptable. Be a positive role model."

Closing remarks by Stacy Harris and Monique Maylor expressed that, "Black History Month is every month because our people sweated every month and every year. Let us not be pseudo African-Americans every February, but every day of the year." The Gospel Choir sang a closing selection and audience members were informed of the upcoming events for the month.

Education and realization of the struggles of people of African descent were prominent in the speeches at the ceremony. As Malcolm X once said, "Education is an important element in the struggle . . . to help our children and people rediscover their identity and thereby increase self-respect. Education is our passport to the future."

Is it our Destiny?

By Daniel L. Hartley

If someone asked you if you have ever heard of the Third World Graduation Committee, would you answer correctly or stand there befuddled?

Probably the latter.

For some, the Third World Graduation Committee now known as Destiny. Responsible for organizing the Destiny awards dinner and the Destiny journal, this group has recently received concerned interest.

A recent interview with former Destiny president and graduate student Colette A. Reid, revealed many unknown facts concerning Destiny's past, present, and dismal future. Reid has had extensive experience with the Destiny club, serving as Vice-president (92-93 academic year) and President (93-95 academic years).

"[I]t is essential for students, particularly students of color, to have a recognition ceremony [like Destiny]." However, the club has recently suffered alienation by those very people who they wish to recognize "for their leadership and academic excellence".

According to Reid, no real work was done for Destiny during last semester, something Reid attributes to "poor leadership". The responsibilities of president were passed down to Andria Cooke by Dia T. Bacon-Green, president for the 95-96 academic year. More than willing to assist in any way possible, Reid attempted to reach Cook. Just days ago, Reid received a response. Cooke told Reid she had "no information" regarding the club. "All the files" and pertinent information was given by Bacon-Green to Gary Sheppard of the University Counseling

Center, faculty advisor for Destiny.

No longer a part of AFS 283, the club struggles to recruit volunteers. The amount of students it attracted was, and still is "important for certain organizations." However, Reid feels "it shouldn't be that way", and students themselves must fulfill their roles and accept responsibility. Dr. William McAdoo, chairperson of the AFS Department, genuinely concerned with Destiny, sought Reid's help.

Beginning with a budget of zero dollars, Destiny requests funding from organizations such as PSC and SAB. Funds are utilized to print certificates, to pay for catering, and to cover additional expenses. After numerous appeals during Reid's tenure as both president and vice president, Destiny secured a polity on-line budget, currently estimated at 4,100 dollars.

Reid, whose concerns are part of an intimate rapport with Destiny, is willing to be the "backbone" of the organizing entity this semester. Still, rigorous work and academic schedules leave little time to coordinate a dinner, let alone a journal. To add insult to injury, Reid feels the production of a Destiny journal in a timely fashion is "unlikely".

Reid implores students to take action to ensure the future of Destiny. Former member of Destiny and current doctoral student Tricia Lawrence sent Reid electronic mail, and also urged undergraduates to take "careful consideration of the history of Destiny". This will guide them to ensure "parents and students of color that they are recognized for their hard work." Reid agrees wholeheartedly; only through unity can we shape our destiny.

The Man Who Did It All: Bobby Seale Speaks The Truth

By Ivan Lee

Bobby Seale is the founder, along with Huey Newton, of the Black Panther Party for Self Defense. He is a veteran of the struggle, a man whose eyes never leave their target and whose mouth never fails to answer any question. Which is good, because this interview was not going to be of the light flowery kind. Nor was it going to be of the "thank you very much for teaching those pigs that we're not all masochists" kind either. In BLACKWORLD's interview with Bobby Seale, we asked Bobby Seale to embark on journey into the most painful period in the history of the BPP, its demise. There have been many accounts of these tragic incidents, the most well known one probably being Elaine Brown's book *A Taste of Power*. So why, during Black History Month of all times, is the focus on a negative aspect of the Panther's history? First of all, if any one reading this article saw Mr. Seale's lecture, they got an account of many of the extraordinary accomplishments of the Black Panther Party, a summary of which appeared in the other news papers. Their are also many books available from which you can learn of their magnificent legacy. However, we must learn to confront the vile side of our history and learn from it without being discouraged. We must pinpoint the tragic errors and tactical flaws of our organizations, and educate our selves, so that the same mistakes don't ever happen again. When we build the foundations of new organizations we must understand what factors lead to an unstable foundation and what steps will eventually bring it crashing down.

"We stood up for constitutional, democratic, human civil rights," says Bobby Seale, speaking on what the Black Panther Party stood for, "If the constitution reflects any kind of civil rights, those civil rights are extended to peoples human rights." When asked what moral (secular) message today's collage students should grasp from the experience of the Black Panther Party, during the late 60's early 70's, he mentioned the following: "making sure, as much as possible, that our ideas, our notions, our beliefs, and our realizations correspond correctly with reality."

So what factors really led to the demise of the BPP? Was it the FBI's counter intelligence operation, COINTEL-PRO, whose soul mission was to destroy the civil rights movement? They targeted leaders such as Dr. King, Malcolm X, the Black Panther Party, etc. According to Bobby Seale: "50% [of the reasons why the Black Panther Party was relegated to obscurity] was the attempt on the part of the FBI COINTEL-PRO counter intelligence program. But, they were not the true down fall, or demise, of the Black



Panther Party. There were two other factors that contributed to [the other] 50% of it.

"One, we made a strategic organizing mistake in the year of 1972. When, Huey Newton insisted that we break down the remaining 28 chapters throughout the country, and bring all those members into Oakland California." This was done so that they could have more support for the Black Panther Party's campaign to get Bobby Seale elected as mayor of Oakland. Seale claims that he opposed the action, but that "he [Huey Newton] got a majority vote of the central organizing community." Seale states that the effect of this course of action was tragic: "Every three months [in accordance to the orders he was given] I would call the various chapters and branches, two or three a month, and tell them to *break down all your programs, your Breakfast programs, and any clinics you have. Bring all your resources to Oakland California, because your going to be living in Oakland California. Your going to work on the Mayor-Alta campaign. Once the campaign is over, you and those chapters will have the experience to go back to your chapters and organize those type of campaigns.*"

"We had two thousand nine hundred members, in twenty eight chapters and branches, when I began to give those directions. We lost two-thirds, two thousand members. A lot of party members had worked two, three, four years to put these breakfast programs in their community, to put those health clinics in their community, various other committies, and survival programs. They got pissed off and said *I'm not going to Oakland.* We got nine hundred people to come from all those cities across the country in a ten month period of time. We already had two-hundred fifty to sixty members in Oakland. So we only has one thousand full party members left.

"Preceding the Mayor-Alta campaign... I only got forty-two percent of the vote, we lost the campaign. In the months time, following me losing,

five-hundred of those nine-hundred people, who had come from those [various] cities was gone, they left the party out right."

So what factor contributed to the other twenty-five percent of the BPP's demise? According to Bobby Seale: "The second part of that downfall... You have to remember this was a period where there were no more shoot outs. The United States Senate had already investigated, by 1971 and '72, the FBI's concerted attempts to smash us. That investigation caused the FBI and the police to stop coming up attacking our offices.

"In December of '73, which is five months after the campaign [for mayor of Oakland], Huey Newton had begun to abuse drugs: cocaine, and Remy Martin. And, [at] the Lamppost Lounge restaurant, a party member who worked there, he [Huey Newton] viciously beat that sister up, right in the back [of the club]. Party members found out about that. [Out of] The remaining four-hundred to five-hundred or so members, two-hundred fifty of them walked away. They said *Huey Newton's crazy, he's out of his fucking mind.*"

"We put Huey in the Hospital three times in late '73 and early '74... to 'dry him out,' and after he would 'dry out' for two, three, four weeks he'd go back to the same old bullshit. So people say disputes in the party. Yeah, we had the problem with Huey's dumb personality. This is the true demise of the Black Panther Party"

During this period of time Huey Newton and Bobby Seale were not of the best of terms. Seale goes on to state that: "In late May [1974], I discovered accidentally that Huey Newton was trying to take over the drug trade operation in California. In a matter of six weeks I resigned, and when I resigned [out of] the remaining two-hundred seventy to eighty members left, three quarters of them left because I resigned. And that was the end of the Black Panther Party."

Many people would vehe-

mently disagree with Bobby Seale's account. Elaine Brown, for example, in her book *Taste of Power* states that Seale did not quit but was kicked out by Huey Newton. Bobby Seale refutes this and refutes that "Huey Newton whipped Bobby Seale with a bull whip." Elaine Brown states that this was done because Huey Newton felt Booby Seale had betrayed the party. Brown, in her book, also states that Bobby Seale's contribution to the Black Panther Party was not a substantial one. She says: "Publicly, Bobby Seale was Huey's other half and partner. In reality nothing was further from the truth. Huey was the creative thinker, the dynamic personality that invigorated and directed the party... Bobby spit out the speeches he echoed Huey's ideas... Bobby was a puppet." What is one to make of this?

The first sentence that came out of Bobby Seale's mouth when asked about Elaine Brown's book was: "It's a bunch of lying bullshit, and you can print that [thanks Bobby]." He went on to vehemently state that Elaine Brown wrote a bunch of sensationalistic bullshit, that's first. Two, she hated my guts. Elaine Brown never came to the Black Panther Party until 1968. So, she wasn't there. She don't know how it was founded... She told nobody, in her book, that she jumped in bed, when she came up from the Los Angeles chapter, and tried to screw me." Explaining why he feels that way, Seale states: "Elaine Brown, if you read her book; she tried to play, if you'll excuse my expression *dick and penis games.*" Seale goes on to account for the particular incident that he feels stained Elaine Browns opinion of him: "I called her down in front of several party members. I said Elaine, *I'm tiered of the penis and vagina games. The goddamn party is run of off principles, not that crap.* She has not liked me from that day."

As, for Elaine Brown's relationship with Huey Newton, Seale had this to say: "Elaine Brown was too in love with Huey. Elaine Brown didn't write in her book, but she was one of the ones who went around telling Huey that he was the absolute leader. We had a central committee. The Black Panther Party was a peoples party. It wasn't one persons organization."

So do other party members feel the same way about Elaine Brown. Bobby Seale answers: "You can go talk to Audrie Jones herself [the deputy chairperson of Massachusetts chapter Party]. She knows that there are several meetings that Elaine Brown talks about, but she doesn't mention Audrie. Audrie was there and she says it was all bullshit. You go talk to Ericka Huggins, you can go talk to other sisters in the party. This woman was full of shit. She got \$450,000 to write some sleaze or so

More Seale on page 14

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Lift Every Voice...

Sylvia Olden Lee-A Musical Journey

"An Evening of Remembrance and Music" was genuinely inspirational. By the time this program concluded late in the evening on February fifth with the emotional 1850 revelation of a white slave ship captain, "Amazing Grace," my soul was full.

Accompanied on piano by the remarkable Sylvia Olden Lee, Stony Brook's own Izola Miller (Soprano), Dallas Garvin (Tenor) and Alfred D. Barclift (Baritone) tilted their heads toward the stars as their incredible voices pleased the intimate Staller Center audience with selections that ranged from Mendelssohn to Billie Holiday to gospel to 'old Negro Spirituals.' The styles and types of music were purposefully diverse for this program because as fifty-plus year musical veteran Ms. Lee pointed out, "Black people are diverse." Simply stated, our music is a reflection of our culture, which in turn, is a reflection of our people. The struggles, sacrifices, celebrations, and accomplishments of Black folks have, and always will, resonate throughout Black music! On the plantation, shackled and oppressed in this foreign land, our ancestors cried out to "Steal Away Home." When it became blatantly obvious that "O say



can you see..." did not include us, our forefathers "Let [their] rejoicing rise high as the listening skies" with the Black National Anthem. When LIFE magazine boasted of "the Great American Society," most Blacks were living and singing the "Blues." As our grandparents and parents marched through police dogs, water hoses, brutality, lynching, murder and rape, their weary spirits thought, "Soon we will be done with the troubles of the World." It's impossible to talk about Black music without talking about their life struggles.

Our musical heritage began on the Mother Continent, Africa, when the first humans used their dark hands to beat out a rhythm and communicate through the oldest musical instrument, the drum. While the Black "American" musical tradition began when an enslaved brother or sister exhaled the first field holler in 1619 in the colony of Jamestown - the place where most Euro-history books first begin to document Black history in the U.S. Correctly documenting and discussing how our skilled ancestors navigated the oceans and arrived on the continent of North America many, many years *before* the Pilgrims came or Columbus "discovered" it is a discourse for another time!

If you missed this program, please inquire at the Africana Studies department about viewing the videotape. It was truly one of the best performances this University has ever seen. Personally, I can pay these gifted musicians, the charming Ms. Sylvia Olden Lee, the captivating Izola, and the spiritual Dallas and Alfred, no higher compliment than to say, "I felt what you were singing in your music and it satisfied my spirit."

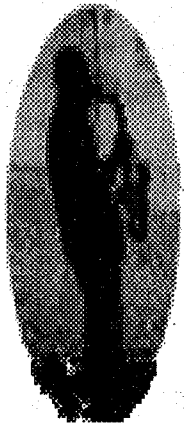
In celebration of that old pastime siggin' -
as a tribute to Blackwell, comedian Faceman, Vibe magazine
and due to the increased cynicism which pervades this society on
many levels,
the Creative Arts Section presents:

Could it be...

Could it be...

- that ESPN's *Stuart Scott* is overdoin' it wit da "Ebonics style" sports announcing?
- that Toni Braxton has been through Kim Fields' wigs?
- that yodelin' sensation *Jewel* really is PHAT?
- that the group *No Doubt* is the alternative version of *The Fugees*?
- that college basketball just ain't what it usta be?
- that *no one* was surprised to see Latifah kissin' another woman in "Set It Off"?
- that the Knicks really are *that bad*?
- that the *bankhead bounce* has succeeded the classic "two-step" as the all purpose dance for any type of music?
- that administration changed graduation because Sunday ceremonies are unfair to mothers on Mother's Day?
- that *Baduism* will force the music industry to create a new genre?
- that people think differential tuition is a good idea?

DOWNY



Come Back Home

I asked to love you, but to that you declined,
I asked if everything was all right and you said it was fine.
I asked if there were any problems. . .you said no,
I asked if I could be with you. . . it was away that you told me to go.

I tried giving you my consolation you didn't take it,
I felt the love you were giving me...now I'm realizing how much you faked it.
The feelings I have for you was made to last,
The level of your beauty is one which no one could surpass.

My heart moves no more, for it was your words that made it beat,
The battle to win your heart, was one I lost in defeat.
I have one thing to say, which is, I miss you,
Wherever it is that you're going, I'm asking to come with you.

The nights are so quiet as well as so lonely,
I'm asking you for one favor, and that's to come back and hold me.
When I'm with you, there isn't an ounce of doubt,
That providing you with comfort and beatitude, is what I'm all about.

You said falling in love was the journey for which you wasn't ready,
That, I understand, which is why I'm trying to keep my feelings for you so steady.
I'm not pressuring you into anything you wouldn't want,
What we have between us is real, so we "ain't gotta front."

You know you're my world, my earth, my everything,
When I hold you in my hands, I'm holding my diamond ring.
For you're sparkling beauty is ever-so-rare,
I'm "wishing on a star" to get you back, because not having you just isn't fair.

Distraction is what you don't need, but a little lovin' you can't do without,
I have to get all of this through to you, even if I have to shout.
Not having you by my side, hurts enough, to feel it in my bone,
Sweetness, fill the empty space in my heart. . . so please, *Come Back Home*.

--- Donald Monteau

roosters rested upon arrows
spin frenziedly

and uncertainty swirls in the hearts of
wind children
since one of their brethren now blows
through holy boughs
and the heir of all airs
is of the fairer

wind children wander
their faith in the whirling roulette
fortune and fate
wield holily and ill will
while still faces,
carefully carved with the intent of
maintaining peace
assemble
adamant, commanding attention
like the union of rays of yellow and red
at dusk
joined by bonds that strengthen
with time
in time

crimson bars clamor and chime
signifying the time of
wind children

a flock of blackbirds
with outstretched limbs sail motionless
while wind children caress their wings
ensuring safe sailing into the night

some remain nestled
as limber muscles waft in the breeze
like hollowed bones
tones from heavenly spheres
fall upon deafened ears
flanked by horns
and amplified joys
and pains who stalk the tail feathers
of larks who slowly migrate from the
circling vultures
however there are some who just want
to soar

and sore backs
or sour the vibe by huff-puffing
nonsense
wings flaring frantically
challenging zephyrs
whose might becomes a decisive
gale force against bitter fronts
and sweeps pigeons away
replacing tempers with tempest
for unrest must cease and desist

cooing and woping of larks bathed in
puddles of acalades
must continue
as wind children watch
with careful eye
slights of fancy during flight
for those who just want to ride the wind
and fly

--- d l hartley

Peabo Bryson Returns!

**Catch his exciting new show
Saturday, April 19 at 8 pm!
For tickets and additional information
call the Staller Center Box Office
at (516) 632-7230.**

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*You are cordially invited to an evening of elegance.
The event of 1997.*

The Black History Month

Semi-Formal

Saturday February 22nd, 1997

In the Student Union Ballroom

From 5:00pm - 9:00pm

UMCJA: The new first bond

Tickets: \$10.00 (includes wine & faculty/staff)

The catering will be provided by:

Capeland's

Keynote Speaker: Lauren Niles

Music by: DJ Kulecha

Dinner will only be served between 7:00 and 9:00pm

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Free Poetry Reading

Presented by

Africana Studies and supported by the
Office of the President

Black Love Poems & Letters from

"A Rock Against the Wind"

by

LINDSAY PARSONSON

and

Poet Duncan

Allen West

Beverly Wiggins Wells

Wednesday, February 12, 1997 at 7:00 pm

State University of New York at Stony Brook

Poetry Center, Humanities, Room 105 - 2nd

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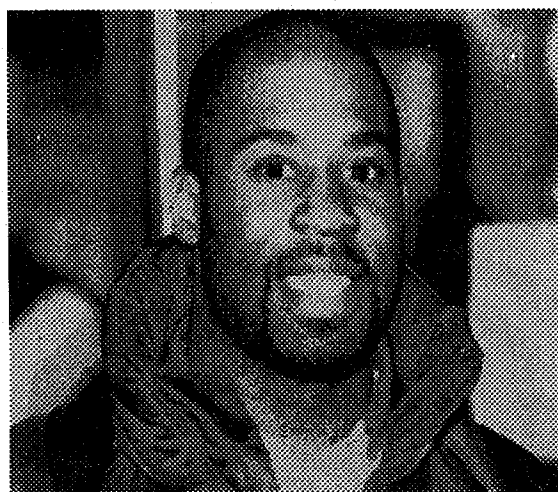
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Your Voice, Our Voices

How do You Really Feel About the new Student Activities Center?



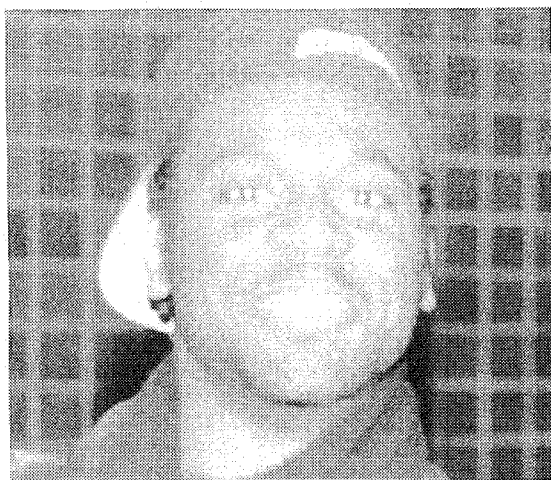
Monique Maylor - Africana Studies, Junior. I feel that the new SAC is not really for students...it's really for administrators. It's almost definite that it will not have meal plan, therefore, the residential students will practically be excluded from the new SAC. The whole thing is a facade...it's a big pretty building that's not for students. The second floor is not "user friendly" and the Student Polity Association looks like garbage! The new Student Activities Center "for students" is bogus.



Jarvis Watson - English major, Junior. I feel kind of against it right now because it doesn't really come towards all the students on campus - it's only generated towards commuter students. It doesn't have meal plan and as far as student activities and parties & things like that, you really can't have a lot of people in certain spots, I mean, in the Union now, you can have 200-300 people, compared to 150 or 200 tops over there. It's target audience is a certain demographic of the University and I don't think that's fair. I really don't think They put too much consideration into everybody who goes to school here when they designed the S.A.C.



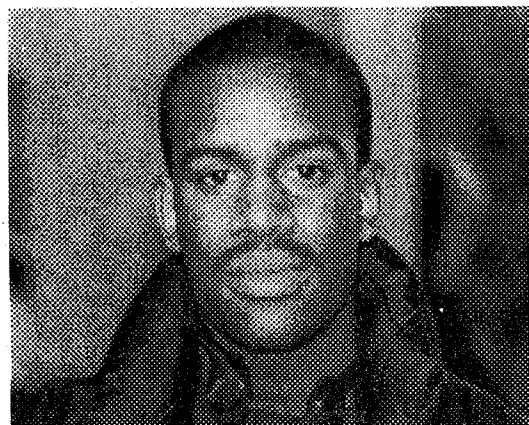
Trisha, a.k.a. "Foxy Brown" - Physicians Assistant/Psyche. Hopefully, there will be plenty of parties, so I can get my groove on because I live in Tabler and it won't be such a hike.



Lloyd Abrahams - Computer Science major, Senior. I think that we're all being hoodwinked and there is a veil being placed over our eyes about this whole situation with the meal card issue. Because we, the campus dwellers, are a major part of the constituents of this campus community and we should at least be allowed the privilege, I say again, the PRIVILEGE of being allowed to pay for our food wherever it may be on campus. I think the fact that there is a separation over the acceptance of cash over meal card is just another way of saying, "these people have money and these people don't and that their money is 'better' than ours!" It's just another method of division and separation and I have no idea why the commuters would want to separate from us undergraduates - other than the fact that they don't want to wait in long lines, but why should we be condemned to wait in long lines while they - because they're commuters are free to go?



Sonya Williams - Nursing, Sophomore. I think it's a waste of money because they spent all this unnecessary money on luxuries like leather couches, a big auditorium and all these other extravagant things, while the point is, they should be spending more money academically.



Deji Abraham - Information Systems, Freshman. It's better because the old Union is too close to G & H and the new union is centralized so everyone can get to it. And I suppose it's a new place for us to go, with new things to see and use...it's about time we had something new on campus.

CONNECT THE DOTS

By Roberto Augustus Gayle

When it comes to civil, social and human issues you can hear the mantra in the public today that if people of African decent are as inferior as evidence indicate that they are, then why should we (the powers that be) waste resources trying to educate and/or provide other services when clearly they are not capable of performing in this society.

The preceding is part of what is implied through eurocentric analysis. This fabrication of the truth on the subject of inferiority is continually being presented in the majority of mainstream media outlets and similar mediums each and everyday day. In order to offset this persistent barrage of attacks on our character and intellectual capacity we as Africans must become historical agents in revealing the immense contributions in which our ancestors have provided all over the world.

Far too many people, whether of African decent or otherwise, are not aware of the contributions simply because the recorded history has been distorted. People from Europe who traveled into Africa, circa the 16th-17th century, did not know about the happenings in Africa because they had no contact with Africans prior. It was only after the renaissance that Europeans had contact with Africa and the Africans. Even then the Europeans were not interested in the contributions of the Africans but merely interested in obtaining the commodities and the bodies from Africa to take into Europe to put onto the open market. This was the beginnings of the commercial revolution.

The true history results in the fact that long before the Renaissance

and long before the Europeans got to know about Africa there were great kingdoms that existed and thrived. Budweiser Beers dispersed a series of pictures illustrating these great African kingdoms. Aside from that there were a great many universities in Africa. Here at USB students learn the major academic subjects such as Math, Chemistry and so on.

Who created such complex subject matter? Mathematics was created by the Egyptians which enabled them to build the Great Pyramids which many people say are located in the Middle East. This is quite true however it is quite vague in expressing the precise locale of these monumental sites. The Great Pyramids are located in Egypt, a country which is in Africa. These pyramids were beginning to be constructed in the time frame of B.C. (Before Christ) well over 2,000 years ago whereas the European Renaissance, which is considered the golden age, began circa the 15th century A.D. (After Death of Christ).

All sciences such as Botany, Physics, Chemistry and Medicine were all founded or started by Africans. For instance, just observe the insignia on Doctor's license plate and their offices which is described as a vertical staff with twin serpents intertwined. This is a medical doctor symbol all over the world. This was created by Africans whom people referred to as Medicine Men or Root Men who founded certain herbs and roots that would be used for medical purposes. This is an Egyptian finding.

Then look at Chemistry which is responsible for our embalming all over the world. You will find this in mummy's preserved bodies entombed

in Egypt. This is created by Africans. Physics was also created by Africans. Without Physics Egyptians would not have been able to move from place to place the huge stones used to build the pyramids since there were no wheels, axles or pulleys.

In reference to Art, Europeans were stealing African Art and transporting them into Europe's museums and making a tremendous fortune out of the African Art. There is a documentary entitled "Black History: Lost, Stolen and Strayed" which is narrated by Bill Cosby that shows the art work that is claimed to be Picasso and other art was really some of the art stolen from Africa. Africans were responsible for the first forms of Music that was ever written which was called the 5 tone scales. Africans were the first to establish Museums, Libraries and The Alphabet even though the credit has been given to the Greeks for creating the Alphabet. So the next time you're in class learning the 3 R's and related areas of study remember your ancestors were the pioneers and it's up to you to continue this legacy.

I'd like to take this opportunity to introduce myself to the Black World readers. I am Roberto Augustus Gayle and I am a junior here at USB. I'm deeply concerned about how our illustrious history continues to be an unknown entity among the masses of our people. There are several factors that begin to explain why this is the case.

One would be our history not being taught in extensive detail in the home and at the primary and secondary level of schools. From birth to death our people must be exposed to the absolute truth of our then and now

history and all of its cultural ingredients. Another factor is the lack of following in the footsteps of our ancestors in regards to respect and responsibility. If I may I'd like to elaborate briefly on this factor as it pertains to the faculty and student body of this university.

Since beginning my attendance here at USB in the spring of 1995 I've come into contact with a great many brothers and sisters who only care about themselves and what they can accomplish at the expense of others with little or no regard for the betterment of the African Diaspora as a whole. These individuals come in various forms. Some are straight up about their disregards towards the Diaspora's progression. Some completely refute the fact that they are of African decent and would do almost anything for the upliftment of Eurocentric based agendas. Others perform in public, what I mean by that is they talk about Black consciousness in all of the positive forms yet behind closed doors they behave and converse in the opposite fashion. These individuals I call "Rhetorical Herbs" because they only talk. Contrastly, I've been in contact with several brothers and sisters who not only have dialogue but transforms the dialogue into action by participating in substantive functions and creating effective solutions in dealing with the problems of the African Diaspora. I subscribe to this work ethic because if done with consistency year after year after year and not days or a few months, our return as primary leaders of this world would not be too far off into the distant future.

LETTER OF THANKS TO 'THE MESSAGE'

Dear Friends:

In order to support our neighbors in need of short-term and long-term assistance, a Food and Toiletry Pantry was established two years ago and is located in the Village of Port Jefferson. The Pantry is open five nights a week Monday through Friday and serves approximately 550-575 families a month (translating into over 2000 individuals).

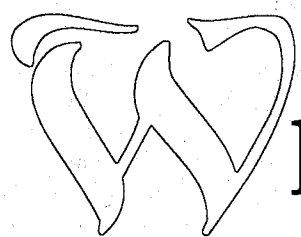
Since most of our clients are families who struggle daily to adequately feed their children, the cost of fresh and non-perishable food products puts a great strain on their already over-stretched budgets. Christmas presents for their children were not even an option. The wonderful spirit and generous donations from the students associated with your radio program helped relieve them of these burdens during the Holiday season.

Mother Teresa of Calcutta was once asked: "How is it that you with your limited resources, are so much more successful in your work than the government, with all its agencies and moneys?" With a glint in her eye, she said, "They do it for SOMETHING, we do it for SOMEONE."

Thank you for allowing us to help the many "someones" who come to us for aid. We hope you will continue to support us and the role we play in helping the children in our area.

Yours in peace,
Maryann

QUOTABLE:



White supremacy, when we come under it, produces in its wake Black inferiority. And Black-inferiority thinking always measures success by how close we get to that which we determine is superior. So, if I get a big position with NEWSWEEK or I get on the Democratic National Committee or something, I have ascended. Why? Because I'm closer to white people, to what they describe as success. That's sick.

**- The Honorable
Louis Farrakhan**

Opinion

TO WALK LIKE A PANTHER!?

For almost two years now I've been a member of an organization dedicated to the struggle, dedicated to upholding the non-violent, self-defensive stance of the great leaders of the past. We like to call our self 'revolutionary,' but are we truly?

The Webster dictionary defines revolution as a "complete cycle of events, a complete change; overthrow of government or social system." Therefore revolutionaries are the catalysts behind these events.

After hearing Bobby Seales speak in the Staller Center, I stepped back and examined my organization and the role I played in it. I've come to this conclusion: We are Revolutionary!!

We have dedicated ourselves to the fight and have entered into it whole heartedly. The Panthers carried guns and patrolled the police. Black Guard, an affiliate of our organization, does the same. The Panthers had the free breakfast program. Our organization does Soup Kitchen. The Panthers spoke out against the corrupt legislation and political hierarchy that existed at the time plac-

ing their own people or people dedicated to "Power for all People" in government. My organization has done the same. Since it would be detrimental to these persons career I will refrain from using names, but we occupy positions in all aspects of student government. The Panthers spoke out against the Psuedo-Revolutionaries, and psuedo-African-Americans of their time. Because we respect our fellow brothers and sisters and see that by just speaking out is solves nothing, we attempt to incorporate and introduce into their life the element of real Black History. Yet we have spoken out before and in short have been indirectly called 'foul-ass, player haters' who are trying to thwart the efforts of fellow brothers and sisters. It would seem that because we are the same, we must ignore the wrongs that we do to our selves and look the other way while brothers and sisters do their thing despite the negative mental, physical or spiritual effect it may have on the community. We will continue to speak out against our own when they do wrong, because we love them and we expect them to do the same for us if

we did wrong. If we are truly keepers of our brothers and sisters, then dammit we will Keep On Keeping On.

Bobby spoke of armchair, revolutionaries who talk the talk, but don't walk the walk. I cannot lie, our organization talks, we talk a lot, but we also write checks with our mouths we know our asses can cash. We speak about Unity and live Unity. We speak about Respect and live Respect. We speak about dietary change and we cut out all the garbage out of our diets. We said that our Black family needed computer literacy to take them into the 21st century, so we offered a Computer Training Program, did you go? We spoke out against the isolation of our Black campus community from Blacks in surrounding communities, so we went out and got involved. We speak Black love and we are Black Love.

Are we revolutionary? You Damn Right! We are catalysts that are promoting complete change. One thing we are not is Black Panthers. We get attacked in the same manner as they did

for the stance we take regarding the ailments in the Black Community, especially the campus Black community. We catch slack from people who really don't give two cents whether we're going or coming. The Black Panthers were Reactionary. We are pro-actionary. They reacted to the events of their time and those events swelled the membership to their organization. We are pro-actionary because we now that the powers that be have plans for our Black asses, and we're trying to work now to prevent what's to come in the future. So if your waiting for Malcolm or Martin to die before you get pissed off enough to give a damn then fine, but for us those guys died in the sixties. We are working so they didn't die in vain. We are dedicated to being Pro-Active Revolutionaries. Will you support us in our endeavors or stand on the side lines and criticize? To you we maybe 'armchair revolutionaries' but until you've become one of us will you know what we really do. We are the only living ghosts out there.

PEACE, LOVE AND BLESSINGS

A TRIBUTE

By Carol Campbell

As I sit here thinking about my life, I realize that it has had many ups and downs. My parents brought me to this country at an early age, so that I could have better opportunities in life. I have lived in this country for almost fifteen years and have yet to go back home. Life in America has not been an easy one, with my father in and out, my mother was left to raise five girls by herself.

Though she had to work two and three jobs, coming home sometimes at two in the morning or even the next afternoon, she did it. I can't speak for any one else's mom, but I know that mine has always been there for me. She taught me to trust in God and believe that all things are possible. That is why

I find it so hard to understand when bad things happen. When I was a little girl I asked her if God was going to help us. She told me, "of course he will," and I have to say that God has never let me down. When things happen that I don't understand, I have to believe that God has a purpose in mind. Once again, it seems like my family is in a crisis situation. I have to wonder what's going to be next. But I dare not doubt. My mind brings me back to the children of Israel and how they doubted God, even though he provided for them time and time again. I have to remember the past. I say to myself, "if God was there for us them, I know he won't forsake us now." I must have the faith that the bible speaks about, because I believe that

with God all things are possible. I also believe that situations in life occur to test us and keep us strong. The truth is that some people only look to God when they are facing hardships. But I know from experience that we must look to him each and every day of our lives. Sometimes I may mope around feeling sad and depressed, but I have to realize that as long as I have my health and strength, that hope is always there. And even if my strength fails, God is always there. There was a time when it seemed that I wouldn't be able to attend school that first semester of my freshman year, but God had brought me all the way through to my last semester. Like so many other students, sometimes

it was a struggle, but it is one that I am proud to have gone through. In my four years of college, especially these last two at Stony Brook, my mind has been opened to greater dimensions and my views about life and people has changed substantially. I have learned not to be so judgmental of others simply because their views differ from mine. I have also learned to love myself more and appreciate me for who I am. Though it seems that I have traveled a long way, I know that this is only the beginning of my journey through life. I thank God that no matter what happens, I have a wonderful family and friends to share it with.

Interview with A Panther (continued from page 7)

called auto-biography and distorts what the party was all about. Everybody in the Party [today] disputes her, because they all know all she did was drag a bunch of sleaze crap, and slant and skew what the party was about so that she could prop herself up with some so called Taste of Power. She tried to give a portrayal that, when she supposedly became the so called new chairman of the Black Panther Party, she was running some mass national organization, cause three-fourths of the remaining two-hundred seventy four people. They said, *if the chairman is gone, I'm outta here.*"

So, why did those people walk. Seale says: "First of all Huey did not organize the 5,000 people in the Black

Panther Party. When Huey went to jail there was no more than seventy to seventy five people in the organization. I took the lead with the help of Eldridge Cleaver, with the help of Kathleen Cleaver, and later in '68 Fred Hampton. We organized 5,000 Black Panther Party members and 45 chapters and branches throughout the United States of America, while Huey's still in jail a political prisoner."

"Huey didn't travel to those different branches and teach them the demographics of how to set up those programs. Huey didn't go out and give those inspiring sessions, plus he didn't know how to do it anyway. He was an articulate theoretician. He was good in a debate, but he could never arouse an

emotional crowd. He did not know how to do it, because he was too precise in his way. It doesn't mean that he wasn't sincere about the struggle in the first days, he was sincere, but he just didn't have the skills." Unfortunately, Huey Newton is not around to defend himself. He was, ironically, shot to death by a drug dealer. If you want to read more about him and his philosophy you should pick-up his books: *Revolutionary Suicide* and *To Die For The People*.

Some of the people who observed BLACKWORLD's interview with Bobby Seale felt that they had witnessed a truthful confession of a revolutionary icon. However, it appeared to many in the room that Bobby Seale's ego was being promoted

more than the truth.

Most of the literature on the Black Panther Party has been written either by former party members or with a particular agenda (the conservative right for instance). We are in need of an objective study of the BPP. One whose only agenda is divulging the truth. Or, perhaps, we need only study the principles and positive actions of the Black Panthers. Then use those aspects to create our own organizations, such as the Black Caucus for instance, who are dedicated to the African American community and humanity at large. However, it is important that we don't forget to be weary of the various pitfalls that have led to the demise of many of our organizations.

LEAPS AND BOUNDS

BLACKWORLD SPORTS

1996-97 Stony Brook Basketball Schedule

Womens Home Games

Location: Sports Complex

<u>Day</u>	<u>Date</u>	<u>Opponent</u>	<u>Time</u>
Wednesday	February 12	Southern Connecticut*	5:30 p.m.
Saturday	February 15	UMass-Lowell*	2:00 p.m.
Tuesday	February 18	Albany*	5:30 p.m.

*- indicates NECC Conference Games

Mens Home Games

Location: Sports Complex

Wednesday	February 12	Southern Connecticut	7:30 p.m.
Saturday	February 15	UMass-Lowell	4:00 p.m.
Tuesday	February 18	Albany	7:30 p.m.

Black Athletes of the Past

Contemporary Major League baseball is full of Black ballplayers who are considered superstars. From the Seattle Mariners Ken Griffey, Jr., to the White Sox's Frank Thomas to the Giants Barry Bonds. However, from the Civil war on, with the limited exception before the turn of the century, Blacks played baseball on separate teams in separate leagues. From the time the International League instituted racial exclusion in 1897, it would take some fifty years before Blacks would be allowed to play in the major leagues.

While Jackie Robinson's signing of a minor league contract with the Brooklyn Dodgers organization in 1945 was a tremendous victory for Blacks in general, it was also the beginning of the end for the Negro Leagues. By 1950, only three years after Robinson's 1947 official Major League debut, the Negro Leagues no longer existed. In spite of the Major League success by hall of famers like Robinson, Brooklyn Dodger teammate Roy Campanella or Major League home run record holder, Hank Aaron, many Negro League players never had the opportunity to play in the Major Leagues. Sad as that fact is within itself, many of today's youth don't even know of the social

sacrifices and baseball talent that these Black ballplayers had.

In celebration of the 50 year anniversary of Jackie Robinson's historic breaking of the color line, BLACKWORLD Sports wants to give props to some of those who made it possible for Robinson and all those who followed in his historic footsteps.

Leroy "Satchel" Paige (1906-1982) Paige is arguably the best pitcher to play baseball in any league. His career in the Negro Leagues spanned a twenty-five year period (1926-1950) where he was the "star of stars."

In 1948 Paige became the oldest rookie to ever break into the Major Leagues for the first of two seasons at age 42. Many speculate at the records Paige could have established in the Majors had he been allowed to pitch earlier in his career with his "pea size" fast ball, his "jump ball" and his famous "hesitation pitch."

In 1971 Satchel Paige became the first player from the Negro Leagues to be elected to the National Baseball Hall of Fame.

Josh Gibson (1911-1947) Gibson was the undeniable home run king of Black Baseball. He is credited with blasting 972 home runs during his seventeen year career, with a mind-blowing 75 of those coming in one year. His popularity and legendary home runs were so talked about that when white reporters began referring to Gibson as

"the Black Babe Ruth," those in the Black community said that it was "Ruth who was the white Josh Gibson."

Unfortunately, because of his age, Gibson was not given the opportunity to play in the Major Leagues. He was elected to the National Baseball Hall of Fame in 1972.

James Thomas "Cool Papa" Bell (1903-1991) "Cool Papa" Bell was considered the fastest man to ever play in the Negro Leagues. It was said that he could circle the bases in eleven seconds flat.

While in his prime, Cool Papa was reportedly the highest paid player in the league for earning \$90 a month. His career spanned a period of twenty-five years from the time he broke into the league with the St. Louis Stars as a nineteen-year-old in 1922, to his final season with the Homestead Grays in 1946.

Despite an awesome .429 batting average in his final season (at age 43), Bell remained retired, refusing several offers from Major League clubs - at least one for as much as \$8,000. Cool Papa Bell was elected to the National Baseball Hall of Fame in 1974.

Walter Fenner "Buck" Leonard (b.1907) The legendary Buck Leonard was the most celebrated first baseman in the Negro Leagues. Teaming with catcher Josh Gibson, these two led the Washington Homestead Grays to nine straight Negro League National

Pennants (1937-1945). The Black Press dubbed Gibson and Leonard as "the Thunder Twins."

During his eighteen year career, Leonard's best years were 1939 to 1940, when, no matter what the statistical source, he is credited with batting no less than .390 and possibly as high as .492. (a player is considered a "star" today and awarded millions if they bat .300)

Buck Leonard was elected to the National Baseball Hall of Fame in 1972.

William Julius "Judy" Johnson (1900-1992) During his eighteen year career in the Negro Leagues, Judy Johnson established himself as one of the slickest, most intelligent third basemen to ever play the game.

His forte' was "stealing signs," which in turn enabled him to call for pick offs and throw out more base runners than any third baseman in baseball history.

At the end of his magnificent career, Johnson played for the Homestead Grays. While there, he endlessly tutored Josh Gibson on his defensive game, turning Gibson into a player known as much for his defense as for his powerful bat.

Judy Johnson was elected to the National Baseball Hall of Fame in 1975.

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THIS IS A CALL TO
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ALL OTHERS INTERESTED

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PHOTOGRAPHERS

AND SINCE YOU CONVENIENTLY DISREGARD THE WORD

WRITERS

ATTEND OUR GENERAL BODY MEETINGS
WEDNESDAYS AT 1PM

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