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BLACKWORLD

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BLACKWORLD "KNOW THYSELF"

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WE ARE ONE NATION!

editorial

To all the brotha's and sisters who roam the Stony Brook plains, BLACKWORLD welcomes you. The BLACKWORLD newspaper returns as the voice of Stony Brook's "minority" student population. The goal of BLACKWORLD is the promotion of the "minority" students at SUNY Stony Brook. We welcome back those students returning from their much to short summer break. We would also like to welcome those collegians new to our campus. It seems that Stony Brook is in a transition period. It's out with the old, and, in with the new. There appears to be many new faces busily strolling around campus. It's also apparent that everyone graduated at the same time (except for a few of us). Now we enter a new era ready to be shaped and influenced by new minds.

BLACKWORLD is the only "minority" newspaper at this University. The purpose of this paper is to

effectively voice the news, views, and opinions of the minority students, and the minority community as a whole. However, as the campus itself is going through a transition period, BLACKWORLD is going through a similar stage. We have lost and will lose many staff members to graduation. In order for anything to continue to exist, there must be change. There also has to be renewed interest in the paper from new students. A college campus might be the last place where one can freely state his/her opinions. Education is the most important aspect of the college student's life. Education of self is an integral part of a student's overall studies.

An organization's existence depends upon its members. There is not always strength in numbers. However, there is strength in an active membership working together, to make the organization a success. We desperately need people who are interested in help-

ing BLACKWORLD maintain excellence for semesters to come. There is a misconception that in order to work for a newspaper, you have to be a writer or a journalist. Although, the more writers we have on staff the better, one does not have to be a writer to join BLACKWORLD. What we are looking for is intelligent minds, who are willing to give us a helping hand. There are numerous benefits involved in joining the BLACKWORLD family. Some of which includes the experience of working with an organization. There will also be awards given on a per issue basis for excellence in journalism and creative arts. Those are just a few of the benefits that one receives in joining BLACKWORLD. We urge everyone to give BLACKWORLD serious consideration because without you we fail to exist.

Carey Gray
Editor-in-Chief

letter to the editor

To a positive sista,

This card is to let you know that I appreciate the kind words that you and your staff printed about me in BLACKWORLD. It's due to people like you that our community will excel and take its leading place in the 21st century.

Once again thanks and much "sisterly" love.

Maxine Freeman,
Class of '96

Republicans Threaten to Kill Affirmative Action

As students seeking a future in America, there is an important issue that we must face: affirmative action. Since its initial existence in the early 1930's, affirmative action has been criticized, so much so that Presidents Franklin D. Roosevelt, John F. Kennedy, and Lyndon B. Johnson needed to issue executive orders to enforce it. Now with the Republican majority Congress planning to repeal affirmative action as a matter of government policy, women and people of color are weary for their future.

Conservatives forget the reason for affirmative action in the first place; to compensate employees for illegal discrimination and to encourage employers to end it. Affirmative action simply means remaining aware of the need to broaden a search to seek qualified people that are different from those in the workforce.

Affirmative action has also been important to women and people of color in dealing with higher education. Because of affirmative action, the enrollment of women in higher education has risen steadily. Women are now more than 50 percent of undergraduate students and 50 percent or more of the people in law, medical, and other professional schools. *Emerge Magazine* said in a recent issue, "Through the availability of student aid programs and aggressive recruitment and retention programs, the college-going rate for Blacks and Whites who graduated from college was about equal by 1977".

Conservatives, though, want to eliminate minority scholarships that according to a 1994 General Accounting Office report, "represent no more than 5 percent of all graduate and undergraduate scholarship dollars".

It is important for us to know

that House Speaker Newt Gingrich, of Georgia, Senator Majority leader and putative GOP presidential candidate Robert Dole, of Kansas, and Senator Phil Gramm, of Texas, lead the overabundance of politicians that are out to destroy affirmative action.

These same conservatives feel that because there are some Blacks and women in professional positions, discrimination has ended and affirmative action is no longer needed. They want to believe in the utopia of colorblindness. Although this idea is great, has this society ever been colorblind? They are also under the misconception that Blacks are given preferential treatment when it comes to jobs that they (white males) are more qualified for. Many look to the standardized test scores to define who is worthy of a job or a seat in college, but the truth is if merit were on the basis of test scores, "Asian Americans and Jewish Americans would hold the best positions everywhere", wrote Kenneth J. Cooper for *Emerge*.

The strategy Republicans use is a list of buzz words that we've all heard before but never realized were detrimental to the existence of affirmative action: "quotas", "preferences", and "special treatment". Newt Gingrich argues that quotas and preferential treatment make many White people feel denied their due, based on their "genetic code".

The fact is the Supreme Court decided that setting aside a specific number of places in the absence of proof of past discrimination was illegal, but minority status could be used in admissions as a plus factor. The objective being to obtain a diverse student body.

At Stony Brook we had the Editor of the *Statesman* make a controversial statement that programs like EOP

should be cut in the budget because there is no reason why a (black) student, who has not achieved as successfully as any other (white) student, should receive undeserved monies. This, of course, ignoring the fact that these same Black students were chosen on the basis of their potential. In this instance we saw firsthand the thoughts and feelings of our fellow students, who may one day be our colleagues.

At the University of Maryland, there is a case pending in which the 4th Circuit Court of Appeals ruled that the school could not set aside about 30 scholarships for high achieving Black students in its Benjamin Banneker scholarship program. Since the University did not integrate until the early 50's, the school established the Banneker Scholars program, which required its Black students to have a B- grade average and at least a 1000 on their SAT. This scenario, along with others goes to show that although the majority of scholarships go to whites, many white people will go to hell and back to make sure that Blacks never get a piece.

Now the test for those against affirmative action is whether it alleviates poverty. The fact is though, that affirmative action does not alleviate poverty because poverty and affirmative action are two separate issues. Discrimination based on race or color may or may not be accompanied by poverty.

African-Americans who object to affirmative action, are another story. They really believe their success is not attributable to affirmative action. They are in denial and feel that the policy is not needed. Maybe they feel that Blacks are inferior, and that the abundance of successful Whites and the lack of successful Blacks is because these are the

only people that possess true merit.

In 1993, 53 percent of African-American men between the ages of 25 and 34 were either unemployed or were so underpaid, that they earned too little to form or take care of a family. Even with college degrees, African-American men and women of all colors earn less than white men. In the 1990-91 recession, according to the Wall Street Journal's report, based on EEOC data, Blacks were the only group that lost jobs and did not regain them.

Affirmative action has done a fair amount of good. It has increased opportunities for those who have been discriminated against and who were best positioned to benefit. So, the primary beneficiaries of affirmative action are not Blacks but White women. The fact is they are 42 percent of the U.S. population, so they are the largest single minority group included in affirmative action's objective. Therefore, if anyone should be at the forefront of the fight to save affirmative action, it should be women. Affirmative action has, though, benefited African-Americans and helped expand the African-American middle class, moving them into better jobs that were in the past, formerly segregated.

Those against affirmative action have no proof of alleged discrimination against white males who claim that they have lost privileges to all of the best jobs out there. Affirmative action supporters must stand together in a coalition. *Emerge Magazine* suggests that supporters should start by fighting a 1996 ballot initiative that would ban affirmative action under California's constitution. We are already treated as second-class citizens, why allow conservatives to keep it that way?

by Joanne Johnson

CONTRIBUTE !

BLACKWORLD IS ACCEPTING SUBMISSIONS FOR UPCOMING ISSUES. ALL ARTICLES, OPINIONS, LETTERS, POETRY, CREATIVE WRITING, AND DRAWINGS CAN BE BROUGHT TO THE BLACKWORLD OFFICE (ROOM 072 IN THE STUDENT UNION) ON TUESDAYS AND WEDNESDAYS FROM 1 - 2 PM

TONY BROWDER IN THE NILE VALLEY

"Black people are stupid, Black people are genetically incompetent, and Black people lack brain cells with intelligence." These are comments made over the years, that have caused African Americans to become programmed to think that black is something to be ashamed of. According to Webster's Dictionary, Black is defined as: 1. opposite to white; of the color of coal 2. of or for the dark-skinned peoples of Africa. 3. without light; dark 4. dirty 5. evil; wicked 6. sad; dismal 7. sullen. It is no coincidence that we are led to believe that the color black has a negative connotation. Words like Blackmail, Blacklist, Black market, are words which have negative undertones, and are used in our everyday lives. The world has been turned upside down and we have been brainwashed to believe that black isn't beautiful. Despite whatever popular belief says, black is and has always been, a source of power and authority. This is seen in how judges, priests, nuns, and even graduating students wear black robes. Such being the case, why are we taught to understand that black is unpleasant, when it is truly beautiful and powerful?

On April 12, 1995 in room 100 of the Javits Lecture Center at 7pm, Stony

Brook was introduced to a man who has opened the eyes of people through his knowledge of the Nile Valley. His name is Anthony T. Browder. Browder is a

churches, conference and organizations in the United States, Mexico and Africa. His lectures focus on how African symbols, philosophy, science, and architec-

"Despite whatever popular belief says, black is and has always been, a source of power and authority."

native of Chicago, Illinois and holds a Bachelor's degree in Fine Arts from Howard University in Washington, D.C. He is a graphic artist, writer, lecturer and cultural historian. In 1981, he founded the Institute of Karmic Guidance, after 10 years of study in the fields of Esoteric Philosophy, Wholistic Health Sciences and Nile Valley Studies. He has lectured at numerous colleges, universities,

ture have influenced western civilization and the world.

This informative and persuasive presentation began by identifying who African-Americans are and where they came from. He argued that Asian people come from Asia and have pride in their race, and Europeans come from Europe and have pride in their race. Browder stressed that the name that we respond to

determines the amount of our self worth. We were given names such as Negro, Colored, and Black to show our self worth. Negro, one must assume, means coming from Negroland. I must ask, where in the hell is Negroland? This is another myth which we are taught, that we are from a mystical land which has neither a past nor a future. Browder explains where the word Negro originated. In Spanish it means black, which is derived from Latin, which has its origins in Greek, which defines Negro from the word Necro, meaning dead. Because the Egyptians had great amounts of temples and Holy Days to worship their ancestors, the Greeks thought that the Egyptians strongly believed in the dead and therefore called this practice necromancy, communication with the dead. Africans-Americans have been hit with the death of the mind, spirit, and soul, but now is the time to rebuild and unlearn what we were taught.

The focus of Browder's presentation was on the Nile Valley and featured information from his book, Nile Valley Contributions to Civilization. Ancient Kemet (called Egypt by the Greeks) a.k.a.

CONTINUED ON PAGE 9

The Ballot and the Bullet

recently spoke to a crowd of 3,000 gun owners gathered at the steps of the Lincoln Memorial in Washington, D.C. and celebrated the right of all Americans to bear arms. I addressed the rally along with others, like controversial talk show host C. Gordon Liddy, because I believe deeply in the Bill of Rights, and because I am a Black American.

Now this second reason may seem strange or unusual. After all, support for the Second Amendment, the right to bear arms, is often—some would say deliberately—cast as a dividing line between white America and Black America. Black America, so the conventional wisdom goes, must ally with the white liberal establishment, the gun control lobby, the Big Government welfare state: in political terms, with the Democratic Party. Our interests, we are told, lie in opposition to so-called white middle America, those who oppose Big Government and support individual liberty.

I believe that those who would divide us along those lines—those who cast Black America in one identity and white America in another—are playing a vicious and anti-American political game that we must overcome together.

It is the "identity," constituency, special interest politics practiced by both the Democratic and Republican parties—the kind of politics which define us as separated groups, be it as "Blacks," or as "women" or as "gun owners" or as "crime victims"—that is ultimately manipulative and destructive and keeps us tied up in our separate identities and thereby, powerless as Americans. Yes, some of us are Black, some of us own guns, some of us are victims of crimes, but while all these things may be true, we are all Americans, and as such, there is a basic: political: guarantee. Or democracy and freedom that has been handed down to us, that is designed to protect and defend us and help us live and prosper. It's called the Bill of Rights. And when the Bill of Rights is under attack, which it currently is, by both political parties, the American people are under attack.

The federal government's violations of our basic rights have become commonplace in our country. Ask the Branch Davidians about the condition of religious freedom in this country. Ask gun owners about the right to bear arms and the right of assembly; ask Randy Weaver about the right to due process; ask the

Black community about the right to be secure in our persons, homes, papers and effects against unreasonable searches and seizures and racially-motivated police violence. It is no surprise, then, that Big Government is viewed by a majority of Americans as somewhere between way out of touch and way out of line.

It seems to me that in America today, there are two terrorisms attacking the American people. One is the tragic, insane and criminal act of isolated, angry individuals substituting themselves for the American people. But there is another, far more serious terrorism threatening our country. It is the terrorism of Big Government, controlled by the two parties who run it inside the Beltway and outside the boundaries of American democracy.

Neither Bill Clinton, nor Bob Dole, nor their respective parties will ever stop the acts of terrorism which tragically killed so many in Oklahoma City. Their knee-jerk response is to violate the Bill of Rights even further. In my opinion, this is precisely the course of action that will lead, sadly, to more individual acts of terrorism. And surely they can never stop the terrorism of Big Government because

they themselves are the terrorists! Only the American people can stop terrorism.

As an American and an African American leader, I will not leave Black America in the hands of a political party, the Democratic Party, that is so fundamentally opposed to democracy, civil liberties and human rights. Nor will I leave white America in the hands of two political parties and a two party system that is dangerously eroding all that was fought for in 1776.

How do we best commemorate and honor the revolution of 1776? By organizing an electoral one in 1996. Thomas Jefferson told us that a little rebellion every now and then is good medicine for government. Let us come together—as Americans—to stand up for the Bill of Rights, to open up and democratize the political process and put the American government in the hands of the American people, all the American people, to whom it rightfully belongs.

Dr. Lenora Fulani, a New York-based political activist and developmental psychologist, can be reached at 1-800-288-3201.

by Dr. Lenora Fulani

Black Drama Wins the English Department's Annual Creative Writing Contest

When I submitted my play to the English Department, I really had no idea it was going to win. The fact was, after I saw the flyer that advertised the contest, I had only two days to create something. Having a few things already written, I decided I would submit something that was sitting around aging underneath my bed.

The reason why I feel this award was such a success for me, is because in the beginning of Spring Term, I attempted to enroll in EGL 385, which is Advanced Creative Writing: Short Fiction. Since I am a transfer student from New York University, I had some prerequisite courses under my belt, including Creative Writing. The teacher conducting the class, though, felt that my work wasn't

good enough. She thought that I would not do a good job at writing short fiction. She called my class at NYU jumbled because we not only concentrated on short fiction, but also poetry, and I introduced drama to the agenda. She also could not grasp my work in creative terms. A sample of work that I showed her which appeared in BLACKWORLD in the February 14th issue, was "Sinful Paradise" which she said to my face, "This doesn't make sense." Despite the fact that my professors at NYU had read and loved my prose, I let this one white woman discourage me from writing creatively for months. After being told that I could not handle a creative course to I felt terrible. They say that constructive criticism is suppose to help you improve, but at that

time, I just wanted to crawl underneath a rock.

It was two weeks, though, before the term was over, when I received a message from that same instructor. I thought to myself, what could she want? I remembered seeing that she was the instructor for the 200 level course in creative writing, so I figured she was about to interest me into taking the introductory course with her. When I called her back though, she congratulated me on my play and invited me to read it in front of students and faculty, along with the other winners of the poetry and short-fiction categories.

This recognition put my ego back on track and made me want to write again. But then I thought how foolish I

was to let one person, who disliked my work, influence me as much as she did.

Anyone who has a talent knows constructive criticism can be their own worst enemy. Something that I will always remember is that Stony Brook University is no NYU. The fact is the faculty here are not experienced in thinking that untraditional talent, means contemporary talent.

I would though like to share a piece of my play with readers. It is called "Back in The Day". It is a comedy about a welfare woman, who has lived off her kids all her life and runs cons on the side. This is a monologue where she converses with the audience as if they were a young girl who she gives advice to along with stories of her past.

From Act I, Scene i

Hold up girlfriend! Just because I am smart enough to know how to get all I can from this God forsaken U.S. of A. does not mean I am a low life pick-a-ninny.
(Pause)

I know that's not what you said, but that's what you were thinking. I can tell by the way you said "Low life bull shit". Besides, where do you think you came from anyway. Believe me when I tell you CHILE, you didn't crawl too far out the ghetto. S H I T! I can remember back in the day before you were even born. Your mama and my mama used to converse with each other, because we all lived real close. I can remember when they used to send all of us to school with mayonnaise sandwiches for lunch and we'd come home to turkey-bone soup for dinner. And what in the hell do you think we had for breakfast if it was available? You guessed it G R I T T S! Your family were the lucky ones though, they got out. But there are still the few to carry on the tradition.

(Pause, stands up and motions her head from side to side)

You dare ask what the tradition was? Girlfriend, wake the fuck up! Back in those times for all of us money was the reward. Makin' it was the name of the game. Now-a-days niggas be standin' around on the street corner sellin' dime bags. Please! Back in my time we were runnin' numbers, robbin' banks, and pimpin' ho's.

Let me tell you a story of a time when I was in my prime. I had only four kids at the time. I'd been married only twice and as relationships go, divorced. We were livin' in this little shack of an apartment over on Mark Tree. One day my brother came around all scared about somethin'. He was runnin' from the POLEECE! Apparently, he had just run over from robbin' a nearby bank and they were searchin' for him. He asked if he could stay with me for a little while, until things cooled off. Of course, knowin' how close the bank was, there was no way he could do it. So I suggested this little place I new three or four blocks away where he could hide out. He couldn't take the money with him though, 'cause everyone knows in that type of place, him and that money wouldn't last long. It was a place similar to what they consider crack houses now, but the main high was heroine, which was really a low if you get my drift.

Anyway, the money stayed with me, and you know after he was gone I bathed in that shit. Pretty soon, a few hours later the police busted down my door. Thank God my girlfriend from next door was lookin' after my kids cause she had kids of her own and they were all playin'. Police handcuffed me, arrested me, and girl, they BOOKED me, after of course they found the money. They made me a deal though. They said since I wasn't the one they were lookin' for, all I'd have to do was tell them where that dear old brotha of mine was hidin' out.

(Pause)

You don't know? I sang like the lead choir girl on a Sunday. They found and arrested him. And sho nuff old bro sent one of his friends from the "joint" after me.
(Paces back and forth, always facing the audience)

Now this nigga was as big as King Kong's mama. He came knockin' on my door, and when I answered it, I just knew God almighty was ready for me. Surprisin'ly though, he had this to say,

(Stop, and in a deep voice)

Your brother sent me over here to blow you away. I'll do you a favor though, and let you go. But I advise you to get the hell out of dodge, 'cause if I don't kill you, the next man will.

(Voice changes back)

Now you know I was on the next bus to South Carolina, after I dropped my kids off at their daddy's house.

(Pause, then starts up with emotional gestures again)

What in the hell is wrong with you girl? Don't you know...blood or no blood, if you sent up state for ten to fifteen years, and the only alternative you have is Big Bad Bubba Jones as your girlfriend, you'd kill somebody too.

(calms down)

I never heard from him again though, thank goodness. I guess four husbands later, one's bound to loose track.

CONVERSATIONS WITH A SISTER

The following is an excerpt from a recent conversation between myself and two friends. In the interest of space and time, the thoughts of the two proponent of birth control is combined. My two companions will remain anonymous. I thought it would be interesting to submit this piece because even though I think my friend's view of birth control is rather archaic, I realize that there are some valid arguments to support her position, and surprisingly, her views are shared by a few other sisters at Stony Brook.

Carlene: Damn Joyce, this Essence Magazine is a trip! You know what they got up in here, talking about some birth control pill that's been around for a long time, and sisters don't know about it.

Joyce: What they talking about the Morning After Pill (MAP)?

Carlene: Yeah, why would they even want to say that? Why don't they say that we should wait until we're married or something to be having sex?

Joyce: What?

Carlene: I'm saying, all that birth control stuff is so devilish, I mean why would you want to take something that would refute the natural reaction for your body? Joyce: What?

Carlene: I'm saying that is so devilish.

Joyce: You know, where that idea comes from you know, there's lots of ideas that come with it. And one of them is that sex is for procreation and that's what women are for; to be in the home, having kids.

Carlene: No...No...

Joyce: So what are you doing in college?

Carlene: You know what you said, basically, women are that. To me that means you're saying the man ain't got nothing to do with it. It's supposed to be a union, a thing where...

Joyce: But the man does have something to do with it.

Carlene: I'm saying that it's not looked at in the sense that that's what all women are good for. You know what I mean? Because it ain't like the women could have a sexual relationship with herself and, you know what I mean, impregnate herself and just have a baby by herself. This is what I'm saying, that you said what am I doing in college. Of course I'm trying to better myself O.K. But listen, if I go home right now what you think, I'm gone just grab someone off the corner and

say c'mon lets go have some babies. If you just grab up anybody and you just gon' have some babies, and fathers don't want to be daddies, and you know what I mean...

Joyce: Well if you think like that, that you'll find someone and whatever, that's a modern idea. The idea that sex is only for procreation is considered an ancient idea. That's what I'm saying, if that's your idea that sex is only for procreation, then....

Carlene: But listen, you know, I think it's really about morals and the ideal and...

Joyce: But back then the moral was also that women should stay home and if you wanted to go and better yourself, then your were a man, cause back then, women didn't go to school and stuff...

Carlene: This is what I'm saying, I got beef with that comment you made. You said what am I doing here, what would I be doing?

Joyce: No..No..No..., I want you to be here, but according to that idea, to me the way I see it, That idea goes along with the one about sex is only for pro-creation, and the woman is to stay at home and service her man and one of the service is sex, and sex is for children.

Carlene: No, no, no.

Joyce: But wait, when that idea was prevalent that's what sex was for. Because they didn't have sex for fun or nothing like that. They just had sex for procreation. Women didn't start enjoying sex until like the 40's and 50's. So prior to that, it was really only for the men getting off, and pro-creation would actually happen. You know how they say a man has his "needs," so it's not like the idea was around for procreation. A lot of people don't just say, "Oh, I want to have a baby, let's have sex right now, that's not how most kids were planned.

Carlene: OK this is my idea, if sex was just for fun and having your little orgasm, then you wouldn't be here, if someone had used birth control.

Joyce: No one is saying sex is just for fun.

Carlene: What I'm saying is, if it were just for fun, you wouldn't have to worry about a baby afterwards. There is a reason for everything. That's why you have all these diseases and stuff.

Joyce: Do you think sex is only for procreation?

Marlene: I think that's the reason for sex.

Joyce: So it's just for procreation and you shouldn't enjoy it?

Carlene: I'm saying that you can have sex and not have a baby but you shouldn't be using birth control.

Joyce: If sex is only for procreation then every time you have sex, it should lead to a pregnancy?

Carlene: No, this is what I'm saying, birth control, I'm against that.

Joyce: So what if I'm married and I don't want anymore kids?

Carlene: Listen, that's when you should know when your body is most fertile, and when is most likely the time when..

Joyce: That's a method of birth control you know?

Carlene: Yes it's a method of birth control I'm speaking of putting pills and chemicals in your body to stop your system so you won't be able to have babies and maybe, if you keep on using it, in the future, like say 3-5 years down the line you can't have kids even if you wanted to.

Joyce: That's the case with so many things.

Carlene: That's what I'm saying why would you want to do that to your body just so you won't be able to have a child?

Joyce: Exactly that, so you won't be able to have a child To some people, the adverse effects it may have on them is more acceptable than having a child they cannot handle and are not ready for. So are you saying if you can't handle a child, you shouldn't have sex.

Carlene: You might as well not. Like I said, if you know your body, you know that there are times when your body is fertile. Like the first 14 days after your last period, that's when your body is not fertile. After that...

Joyce: Then how come I got pregnant and I had sex without a condom for the first time within 14 days of my last cycle?

Carlene: I don't know, that's personal, you must have calculated wrong or something, but....

Joyce: Nope, I'm saying I had sex without a condom within the 14 days and I got pregnant, so it doesn't work, it's not reliable.

Carlene: But then I'm saying too, who says anybody has to ejaculate in you

though?

Joyce: That doesn't work either.

Carlene: But I'm saying though, you have a choice, you could be like, "If you think you're going to come pull out."

Joyce: No...it doesn't work sweetheart, it's not a reliable method.

Carlene: It's not a reliable method, but I'm saying everything helps.

Joyce: Condoms help, birth control pills help, you know? The Nor plant helps...

Carlene: Nor plant! Oh my God! I'm not even gonna get into that.

Joyce: I just don't think you can just say birth control is devilish 'cause then you have to take it across the board and include all the other chemicals that people take for medication and stuff like that.

Carlene: I don't know, I can't say for everyone, but for people I know, every time they go to the GYN, they try to push it on them. They don't know what your lifestyle is, they just try to push the birth control pill...

Joyce: Nope, Nope.... I know that for a fact.

Carlene: Naw, well I'm talking about the people I know.

Joyce: What did they go to the doctor for.

Carlene: They went to the doctor for a check up.

Joyce: Then the GYN asked you...?

Carlene: Do you want to get birth control.

Joyce: They're supposed to ask you that.

Carlene: What, are they supposed to ask you that three and four times? Are you sure you don't want it, you don't want it, you don't want it. Are they supposed to push it on you?

Joyce: See, the big problem in America is unwanted pregnancy. A lot of people don't believe in abortion. They believe in preventative methods, right. So the reason a lot of doctors may be saying to try to do this is because guys and girls may be afraid of going up to the counter and getting condoms. Pulling out and all that kind of stuff is not a reliable method. So a lot of kids, you know, don't discuss sex with their parents and stuff like that, so when they go to the GYN, the doctor

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Was Jesus Christ a Man of Color?

It's been the subject of numerous debates, lectures and biblical classes for many years. The idea of Jesus being a man of color, more specifically Black, was first mentioned as early as 1839 by a Black nationalist by the name of Robert Young.

The idea is that Europeans have distorted historical and biblical facts so that Christ is seen as white. African-American scholars charge that artists like Michelangelo painted Jesus and other biblical figures in their own likeness so that Europeans could relate to them more. The dominant culture has imposed their idea of God's image on to other cultures. Some feel that an Afrocentric view of the bible brings upon false pride and a meism that does nothing more than separate the races. My question to you is, would you rather know the fictional ideas of a group of racist bureaucratic individuals, or the truth?

Many believe that the idea of Jesus being Black is hearsay, but there is historical as well as biblical evidence that supports the claim. If you were to look at Matthew 1:1-17, after looking at the 42 generations of Jesus, four women are mentioned in the chart. Three out of the four are Hitties or Canaanites, these people are almost universally known as being dark-skinned Black people by biblical scholars.

As many Christians know, Matthew 2 tells the story of Mary and Joseph's escape from King Herod, who

wanted to kill the child who had been declared the King of the Jews. An angel of the Lord came to Joseph and told him to run to Egypt with his wife and child. Explain to this

water how a brown child blue

eyed, pale skinned baby could have hidden in the land filled with Black people in Egypt? The name itself, Egypt, was given to the country by Europeans, Egypt means Black.

Historically speaking, the people of Egypt were dark skinned; Egypt is in North Africa, not today's Middle East; Blacks have been described as descendants of Ham (Genesis 10); and Israelites mixed with descendants of Ham.

Two of the most important passages used in the defense of the notion of Jesus being Black are Revelations 1:14-15 and Daniel 7:9. These passages describe

the African features of the Messiah, "hairs were white like wool" and "feet like unto fine brass".

Historical evidence indicates the Roman Emperor by the name of Justinian the great, who ruled from

527 to 565 A.D., 500 years after the time of Christ, had on a coin with the

image of Jesus with kinky hair and African features. The other side of the coin shows an image of a Justinian, but with straight hair. The Cambridge Encyclopedia has this listing about the image. The coin shows Christ as an Ethiopian. And the quote from the encyclopedia says, "Whatever the fact; this coin, places beyond a doubt the belief that Jesus Christ was a negro."

Ancient records such as Herodotus, the Greek historian of the fifth century B.C., described Egyptians as Black and "having woolly hair". And in art Egyptians depict themselves as people with reddish, brown, yellow and black skin tones.

According to a pamphlet titled, What Color Was Jesus?, "the picture one gets from the biblical reference, historical information and geographical considerations is that bib-

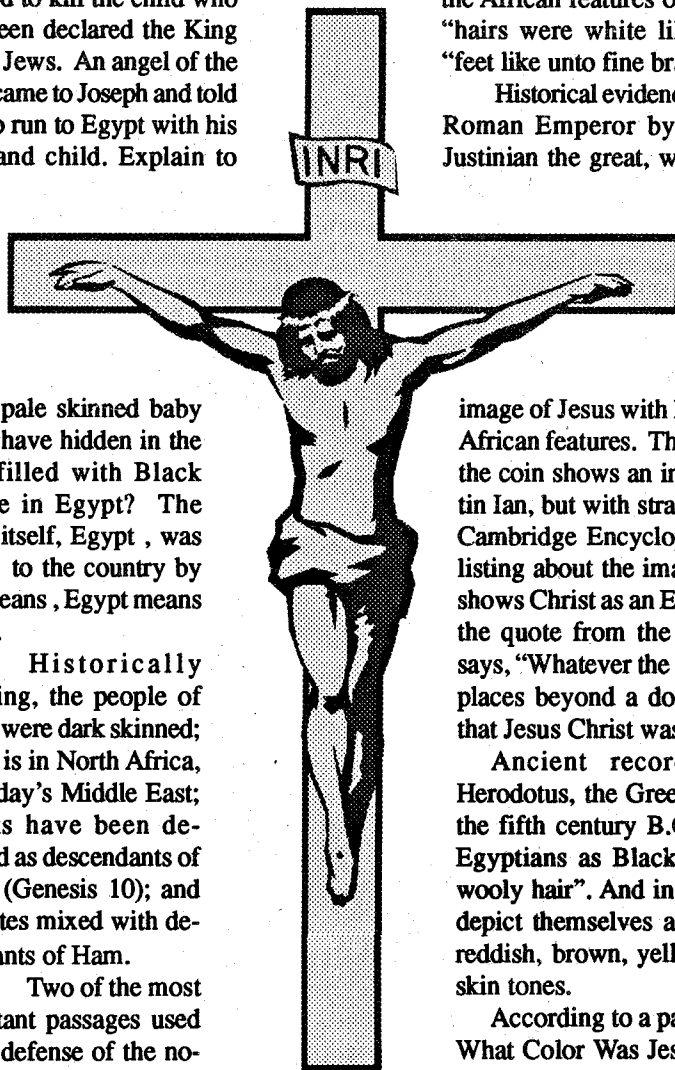
lical people of the Middle East, which include Jesus, were not nordic Caucasians, but a mixture of Semetic and Hamitic people, who were dark-and-olive skinned."

Many may wonder why this issue is so important. Why should we care? It is important to know as African-Americans because the Bible has been used against us so many times in the past. Genesis 10 was often used to justify the enslavement of our people. Then used for the legalization of racial segregation and discrimination. While Genesis 9:25-27 is used to justify the idea that we come from a cursed race. Wouldn't it be pleasingly ironic to use the same source of information that was used to work against us to work in our favor?

The issue isn't only with the color of Jesus, but with the whole de-Africanization of the Bible itself by the teachings of the European scholars. Judging by their interpretations, they view Blacks, Afro-Asiatics, and other people of color as relatively important in the Bible.

This falsehood can prove to be detrimental to the way people of color view themselves. All young African American children today know about is slavery, as if it were the beginning and end of our history. This lowers our self esteem. If we can show Black youths that they played a vital role in the world as

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CONVERSATIONS

CONTINUED FROM PAGE 6

is like 'well you know, if you're sexually active, then I really think you should think about it. You know, 'cause you can get pregnant.' They're saying you should really think about it. Or sometimes they won't even say that, they'll give you condoms. 'Cause after I had my first child, and I went to the GYN, they didn't want me to go on the pill. They were saying, when you're sure you're ready for it, you know, birth control, then they'll give it to me, they gave me a bag with like thirty condoms and foam and all that shit, and I'm sorry but I didn't think I was going to have sex again so I gave them away. So I'm saying, they don't push it on you, 'cause I asked for the pill and they told me no.

Carlene: Well I don't know, but on one of Steve Cokely's tapes he was talking about how, you know how they give out free drug needles, well they were giving out contraceptive stuff to mainly predomi-

nantly Black high schoolers and stuff and one of the biggest supporters was this big name Republican and whatever, who had funded it. And I'm like, when you do that to kids especially to those who are like fourteen and stuff, you are really putting the idea that it's really OK to have sex. And do what you gotta do as long as you use this. They don't put the idea in their head to wait until you settle down with this special someone and that's your man and you and he have a relationship, and not be like, 'one week be with him and the next be with someone else, 'cause I got my pills and birth control so I'm good to go.'

Joyce: But you know, a lot of people who use birth control, use it with one partner. They don't be sleeping around with everybody.

Carlene: But I'm saying, what fourteen year old you know that's been having sex

with someone they've been with for three years or so?

Joyce: But they're going to have sex any way.

Carlene: That's what I'm saying you should teach them and really bring them up the right way.

Joyce: But let me tell you, many times the parents don't do it. And the thing with sex is it's about morals and there's no one moral which everyone subscribes to. So all they do is teach the basic stuff, how babies come and whatever. But the thing is they're not taught morals, and a lot of children do go out and have sex. I mean kids thirteen and fourteen going out and having sex is a reality. OK what do you think if a thirteen year old girl gets pregnant right, she's thirteen right, what do you think after she has the baby (if she

has the baby), she should do?

Carlene: Her parents should talk to her and know how to talk to her and let her know, you know, that this could happen again. And they shouldn't holler at her cause this will make her want to rebel. I think you should just talk to the person. I don't think you should just fly to the pill.

Joyce: It's a nice fantasy I think, because they do speak to you and say you know, you have to have a life and stuff and what happens? That same thirteen year old goes and gets pregnant again, you know what I'm saying. What they have to deal with is reality. Are you against condoms?

Carlene: I'm against chemicals being in your system to alter your reproductive system, so that it functions differently than it was meant to.

Diary of an Intelligent Black Man

by Khalil Hayes

So another brilliant academic year starts at the State University at Stony Brook, (yeah, right?) and my book knowledge does not seem to equal what I have learned from my experiences. I have met many new characters on this stage of life, and I have learned that people give different meanings to their lives. To some, college is the epicenter of their existence, while to others it is just a stepping stone to the more important things in life (whatever that might be?). This school is essentially an institution of learning. A place where young people come to expand their knowledge of the world and themselves. Why then, do so many of us get lost? I believe that life is a process of trying on different masks, until one feels particularly comfortable and then we stick with it. The mask is not superficial but rather the essence of what we believe ourselves to be, and it is not unalterable. This is an important point to take note of, because many of us see our present role as final. For Black men in particular, we at times find that the role we choose to play, and the decisions we make in accordance with our role, are not in agreement with societies rules. Hopefully some of us make it past the pitfalls of our rage and escape the packed prisons and growing cemeteries. Personally life has supplied me, at a very young age, with examples of what I supposedly should not do, by taking some of the closest people away from me.

James was my babysitters' (who are really Grandparents in essence) grandson, six months my senior with will and fists to back it up. Though I can never consciously remember James not being around, our relationship was not pure brotherly love, but when it was time we were there for each other. We traveled through the perils of New York Public Schools and in class and on the streets we often came to one another's bruise knuckled aid. Eventually high school fell upon us and our paths diverged. James and myself had different friends to play stickball with, but I forgot that we didn't do that anymore, we were in high school now and we "hung out." Living in the same house did not mean we actually lived together. In fact James and I saw little of each other, we were involved in our own separate lives, and this is how it was until one night.

A lone train ride from Queens, red eyed and ready to retire because it was one of those crisp winter nights where the sound of the wind is the whisper of all warm beds (plus you know how black people don't like the cold). I turn the corner and a brown skinned hand is revealed, not fully covered by the bloodied sheet lying at my feet.

"I know that is not James," I said

out loud as if someone was there listening. My Budha eyes popped open as I approached the stationed police car to discover the corpses fate. After the officers declared that the twenty-two year old black male was not James, and I breathed a sigh of relief, they began to inquire what I might know about the body. I knew nothing but an eerie feeling escorted me down the block to the house.

When James and I were young we would often have disagreements which led of course to head locks, punches and kicks. Unfortunately our disagreements were many and continuous. We both had bad tempers and our strong personalities would clash. I remember though that we would always fight each others battles, when we were not beating on one another.

As I stopped in front of the house that night, and my short reminiscent walk ended, I could not help but feel that the dealer of fate was tossing out one of those bad cards. The story was simply, three shots and James walked into the precinct. How, was my first question after the astonishment quelled and the anger and sadness swelled my brain. Disbelief overcame me, James who I had grown up with, had join the ranks of the many brothers around my way who drew the blood of death on the corner of South Elliott and Lafayette. Fuck shaking me up, this rattled my being as the different stones of emotional crisis struck the bare skin of my mind. Rage, paranoia, denial, blame and responsibility all had to be addressed. This, hitting so close to home, I felt I could not deal with. I needed time. It took me a year to work up the nerve to see James at the Rikers Island correctional facility. I didn't realize how much I missed him but was overwhelmed with guilt for not going to visit him sooner. We sat and spoke about life and its trivial matters, and somehow I feel that at that moment we forgave each other for everything. I think that both James and I, understood that it meant more to let go of each others mistakes and concentrate on the positive. The positive that we were both young and regardless of our circumstances still had time to decide our fates.

April 26, 1995, my brother, sometimes cousin, and eternal friend James turned twenty. I always remembered his birthday because in my childhood mind he would always get presents six months before me. Five months from now I will also turn twenty. I not seen James since that first visit and hope he is doing well. The chaos of Stony Brook, finals and all, at times make me feel like I am trapped, but I always know I have the freedom to decide. Not just the courses I take but my fate, my destiny, what I will myself to become. My brother

Life Line

Albinos lack the pigment frequently associated with skin, hair, or other parts of the body normally pigmented whether in humans or in a variety of animals. In plants albinism is usually associated with the loss of chloroplasts in the cells. In some birds, like parakeets (budgies) the absence of yellow pigment and melanin-like granules results in albino birds. In most animals it is melanin that is the provider of color. The more melanin there is, the darker the pigmentation.

Human albinos come in two major forms. In one form the enzyme to make melanin is missing. The enzyme works on tyrosine, an amino acid. Since melanin is produced by making strings of tyrosines, the enzyme that binds them together is called tyrosinase. The albino condition is called tyrosinase negative albinism. Others do have the enzyme but either it doesn't get into the tiny packets that store the tyrosine or the packets cannot get into the skin cells where they are normally delivered. Such individuals are called tyrosinase positive albinos. If a hair with a live hair bulb is yanked from an albino's head, it can be dipped into a solution of tyrosine. About an hour later, if one looks at the hair bulb under a microscope the shaft will show melanin synthesized by the tyrosinase in the tyrosinase positive form of albinism. Those hair bulbs tested from albinos that do not convert tyrosine into melanin have the defective enzyme and are tyrosinase negative.

In West Africa albinos are relatively frequent and about 1 in 20 people carry the recessive gene for albinism. It is usually the tyrosinase positive form. These individuals have a straw colored hair and may have scattered pigmented pimples. Like their tyrosinase negative counterparts, these albinos have eyes that are sensitive to sunlight. They squint to reduce the glare and their eyes have trouble establishing a three dimensional image (they frequently have quivering eyes). They are very sensitive to sunburn and need to wear clothes that shield the body from the sun's ultraviolet radiation, which would otherwise enter the skin and break the DNA of the chromosomes of the skin cells. This causes sunburn and can lead to skin cancers later in life.

Why, with such a disadvantage, does albinism have so high a frequency in West Africa? Many of the African cultures revere these albinos and they are brought into the royal households where they are protected and often end up marrying persons in the household thus passing on their genes while being spared much of the hardships of those who are not in the royal family. When practiced over dozens or hundreds of generations, the genes for albinism spread in the population. I confirmed my suspicion that this high frequency of albinos would have been carried to the New World when I was in Salvador, Brazil. I spoke to a geneticist there, who said albino births were high among the black population. And while I was on a bus with the geneticist, a man of African ancestry showing the white skin of an albino and the straw colored hair of a West African tyrosinase positive albino, walked on board.

Melanin is an important molecule in humans. It is not only a good filter of ultraviolet light, protecting the skin from the sun's damaging ultra violet light, it is also essential for the way the optic nerves and auditory nerves distribute messages from each eye or ear to both parts of the brain. If there is no melanin, both vision and hearing may be impaired. Why then aren't all humans darkly pigmented? The skin also functions to synthesize vitamin from cholesterol using ultraviolet as an energy source. In Northern latitudes too much melanin would prevent vitamin q synthesis and in areas not close to vitamin D rich foods (such as fish), a deficiency of vitamin D leads to rickets. Babies with rickets develop rubbery, deformed bones and would not have survived thousands of years ago. Hence skin color is lighter in Northern latitudes. White people adapted to these areas by letting the sunlight in during the winter and then tanning to keep the sunlight out in the summer when the ultraviolet returns to higher intensities. Equatorial people have pretty much a uniform ultraviolet path of high intensity all year round and the dark skins prevent skin damage and allow a trickle of ultraviolet in to keep vitamin D levels high enough to develop normal bones.

by Professor Elof Carlson

James has this will and I know that whatever the obstacle, he will strive, like he always did in the distant memories of my childhood. I myself refuse to judge James' actions, for I know that self judgment is the most critical and painful. At times I think "that could've been me?" If someone threatens me enough, with my temper like

James', lives' rage could shift me into a higher gear and I could take a life. It's so easy for "us" Black men to end up in prison, but this is not an excuse. The anger and rage can possess a man with the stitches of his wounds of pride constantly being reopened. It is all so easy to fall victim to that painful rage and act on it, having your life forever changed.

To The Heart Of The Matter

by T.N.H

Hello and welcome to another addition of BLACKWORLD, and to another column of To The Heart Of The Matter. In this column I would like to discuss the issue of friends, and holding on to friendships. I know this may stray away from the relationship genre of this column, but I think this column should not be based solely on relationships of the opposite sex, because our relations with people as a whole effect our well being.

A lot of people have asked me in passing, about living with a close friend. I think this is important to address because we hear stories about friends who move into a suite or a dorm together, and now do not get along. My advice to my readers is, if you want to keep a friendship alive try not to live with a friend. However, you and a friend may find housing in the same dorm, suite, or hall, but do not end a friendship because you have a different lifestyle with your friend and your not compatible as roommates

In college we meet people on our halls, in our suites, in classes that we chill with. In a college this big you may often find yourself feeling lonely, at times. Many so called friends on a college campus are "semester buddies". They hang out with you for a semester or

two then the bond that you had after a while seems to die. However in colleges many people meet their true love or a true friend that will last from now until the end of time.

With the semester at an end, if you have been as lucky as I have to find true friends, do not let the summer break interfere with communication with them. If you do not live close to your college friends write or call to keep that line of communication open. Friends are a rare commodity in this cloister of a community that we reside in for six months out of a year in, and there is a big difference between your home girls, or home boys, and your friends.

I discovered that difference when I was having a bad two weeks. Everything seemed to be going wrong. My friends listen to me belly ache about my predicaments, and even went out of their way to make me feel a bit more comfortable. My home girls just laughed about a discouraging two weeks I had.

I never thought that friends were important but they are. You need peers that you can talk to or go to dinner with. Friendships are hard to find so if you find that someone or a crew of people that you can always go to when your sad or just want to, talk hold on to those friendships.

the Black Land, is where architecture, philosophy and science originated. Through his lecture and slide presentation, Browder constantly compared the images found throughout the world with images which were created in Egypt years before they were thought of in Western Civilization. On a religious perspective, Browder compared God and the Devil to the story of Ausar and Set (Ausar's evil brother). From this story came the same idea which the Romans have in their belief of the Virgin Mary. Aset, the wife of Ausar, was impregnated by the spirit of her husband and gave birth to a son Heru (called Horus by the Greeks) who lived 3,000 years before Jesus Christ was born. The belief of Judgement Day has been compared to the belief of "The Weighing of the Soul". A hieroglyph depicted this. It illustrated the person whose soul was to be judged between the spiritual and physical realms of Maat (the netcher similar to St. Michael). The person had to say 42 denials to Maat, of which were "I have not lied" and "I have not stolen". The heart of the person to be judged was placed on one side of Maat's scale. A feather, in which the feather represented the principles of truth and righteousness, was placed on the other. In order to have eternal life, the heart would have to be as light as (equal to) the feather on the scale. This would mean that the confessions were true. Browder also touched upon how the Declarations of Maat, 42 laws by which a person was to have lived his life, were written approximately 1,500 years before the writing of the Ten Commandments. However, striking comparisons between the two are found.

The architectural influence of Kemet can be seen throughout the world, especially in America. The Washington monument is the tallest obelisk in the world and has been compared to the tekhenw of Queen Hatshepsut and Thutmose I in the Sacred Lake of the

Temple of Karnak. The Lincoln Memorial is a temple-like monument which is similar to the stone carvings of Rameses II seated at his temple in Abu Simbel. In Memphis, Tennessee, there is a \$62 million pyramid and a large statue of Rameses II at the front entrance.

What are we to do? Browder would answer by saying, "Understand!" A famous quote from George Orwell states: "Whoever Controls the Past, Controls the Future. Whoever Controls the Present, Controls the Past." We must learn to control the present and be aware of where we are heading. Africans created this world and we have been ripped of our confidence, acknowledgements, and accomplishments. We have constantly been reminded that we have not contributed to Civilization, when in fact we are the originators. Free your mind, love yourself and appreciate what your ancestors have contributed to this world. Most importantly become aware of who you are and where you're coming from, because without a base you can't get supplies to fight the war. I shall leave you with a poem that Mr. Browder developed called "Transition 13":

*We knew not
We studied
We learned all there was to know
We taught others*

*Then we forgot what we had learned
And then forgot that we had forgotten*

*Now we are taught
(By those who were once taught by us)
Knowledge
(That we already had)*

*So...
We study
We learn all there is to know
We teach others*

Will we forget...AGAIN?

by Edwin Quifones

TONY BROWDER

CONTINUED FROM PAGE 4

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JESUS CHRIST

CONTINUED FROM PAGE 7

we know it today, their whole attitude would change. I believe this strikes a hole of fear in Europeans scholars. If they can find, beyond a reason of doubt that Christ was Black, they would almost be forced to view us in a different light.

Archbishop George Augustus Stallings Jr. believes that the Roman Catholic Church already knows that Christ was a man of color. He claims that if you were to go up in the vaults of the Vatican, where they've got hidden documents and records, you'll discover that in the catacombs in Rome, the earli-

est images of Jesus show him as a dark-skinned man.

We do have to remember that it is not God that writes books, studies theology, and/or does scientific work, it's human beings. And we all know that humans are not perfect, so they need to be challenged on occasion, which is exactly what Black scholars are doing. They are falling in on a long line of predecessors who have challenged the powers that be. Only through this, can the real truth be known.

by Wendi Bowie



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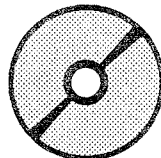
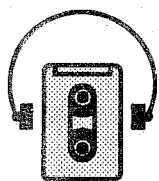
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Quotable

“The Afro-American experience is the only real culture that America has. Basically, every American tries to walk, talk, dress and behave like African-Americans”

Hugh Masakela

(b.1939), South African Jazz Trumpeter. International Herald Tribune (Paris, 17 May 1990).

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