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ONE NATION

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REFLECTIONS OF BLACK CULTURE



BLACKWORLD "KNOW THYSELF"

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WE ARE ONE NATION!

editorial

I would first like to welcome everyone to another edition of the BLACKWORLD Newspaper. This is a special double edition of the paper in honor of Black History Month. It took us the whole month, but we have compiled a great deal of information past & present that addresses the issues concerning the Black community. We are honored to print a couple of articles written by Dr. William McAdoo, head of Africana Studies, and a lengthy article by Dr. Aldustus E. Jordan, Assoc. Dean for Student Affairs at SUNY Stony Brook School of Medicine. We have also arranged a retrospective of important events that has occurred during the existence of the BLACKWORLD Newspaper. I hope that you find the article retrospective interesting, and I also hope that reading this special issue will spur students to action.

A little over a week ago the Black community had its annual Black History Month Semi-Formal celebration. I would first like to commend the Black History Month Semi-Formal committee on their choice for Keynote speaker. The Rev. Al Sharpton gave a very powerful speech in which he spoke about the role of young Black college students. He urged us young Blacks to pick up the pace, and cease the lazy me first attitude. He reminded the short-sighted youth that as recent as 30 years ago Blacks were not allowed to attend certain institutions. He also stated that although we have more college educated Blacks our communities are becoming worse. Mr. Sharpton wisely noted that this might be the first generation of Blacks that may not give anything back to the younger generation. He expressed the reason for this was a lack of fire in the hearts of young Black America, and the abandoning of the Black community by Black college graduates. In summing up his speech Rev. Sharpton warned the bright hopefuls that this is not a time to be content with the scraps that is being offered to our people. As the future of our communities we have to be aware of the recent political trends that once again threaten our existence. The committee should also be congratulated on how smoothly the entire evening went. The evening ended on a beautiful message of Black love when real life sweet-

hearts Andre English and Stacy Harris who have both done so much to help our campus community were named King & Queen of the Semi-Formal.

That was what went right with the Semi-Formal, but now I am going to write about what was totally tasteless about this year's formal. Earlier in this editorial I spoke about the selfish "I am number one" attitude that has been a cancerous tumor at this university. If I were the Semi-Formal Committee I would review the video of Al Sharpton's speech, and take his advice about a united community with a common goal. Judging from the way they acted behind the scenes it was obvious that they were all victims of the previously mentioned cancer. Come to think of it I don't even think Dr. McAdoo should let them see the tape of the event. I know everyone is wondering how I could say such a thing. The reasons why I am being so critical of the committee are as follows:

The committee failed to give a special invitation to Dr. McAdoo or any other Black faculty members. Now you are in charge of an annual events of this magnitude at non Black University out of respect the head of the only Black program at the entire University should be a special guest. Not only should he be a special guest, but they should have asked Dr. McAdoo if he wanted to be the introductory speaker to Mr. Sharpton. However, they chose a very recent college graduate who does not have the experience, nor the knowledge to deliver an introductory speech. The problem does not even end there. The committee had no idea of how to go about getting the event taped. The AFS video library (which is under McAdoo's direct control) had a T.A. personally call the members of the committee to ask them if they wanted the semi-formal taped. The response was less than receptive. The T.A. was told that the committee wanted the event to be taped, but they could not guarantee them a place to sit or even food to eat. Now these people call you to remind you that you should tape the event for historical reasons, and you treat your fellow students like cheap labor even though you are not even paying. Get a life.

The T.A. overlooked how

rudely he was treated and agreed to pick up a formal letter asking for the event to be taped. The letter was laced with sarcastic under tones. In the letter is said that they "request" that the event be taped. The letter also said that only three people would be allowed to tape the events, and they would have to show I.D. (the word I.D. was underlined 3 times) to get into the ballroom. They brave committee also called Dr. McAdoo to tell him personally that if he had any thoughts about going to the formal he better pay up. I'll tell you what these fools did have a lot of guts, but guts with no brains renders you an idiot. The funny thing is that the staff decided to tape the speech and most of the formal even after they were disrespected.

The second reason that I have a problem with the committee is their treatment of the individual organizations that gave them money. The committee was not after a unity formal were the contributions of all the other organizations would clearly be indicated; all they wanted was loot. They came to BLACKWORLD to ask for an allocation, and did not even ask us if we wanted to cover the event. Actually I am happy they did not ask the only Black paper to cover the formal because after seeing the treatment they gave to the lone member of the press and the video crew; I am happy we were not subjected to the embarrassment. They had four chairs tossed out in the far back of the ballroom. I wonder if they even offered the person covering the semi-formal for the Statesman Newspaper if she wanted a cup of water and a piece of bread. I also know of a particular organization that gave the committee money, and later asked them to reserve a table for the organization but was refused. The organization was willing to pay for the table, but needed the table to be reserved before all the tables sold out. However, the great Semi-Formal Committee used the famous phrase "it's against policy." I think next year if the same individuals are in charge of the Black History Month Semi-Formal; it should be against policy for all the Black organizations to give them money.

Carey Gray,
Editor-in-Chief

PROSPECTS AFTER COLLEGE FOR AFRICAN AMERICAN STUDENTS

by Dr. William McAdoo

[Keynote address given at the Fall Conference of The National Society of Black Engineers, hosted by MEAS at SUNY/Stony Brook, October 14, 1995]

I would like to bring greetings to all assembled here, from the Africana Studies Department. I feel truly honored to be here today.

The theme of this year's conference is "Opening the Doors of Knowledge," and I have been asked to make a presentation on "what the African-American college student needs to prepare for and to excel in life after college." There are many facets to this question, some of which you have no doubt covered in your work shops. I believe my task as a historian, is to deal with this subject, with an eye toward examining it's broader social implications.

As we approach the millennium, momentous economic, social and political changes confront our nation and the world. We frequently hear about globalization, the post industrial society and service oriented economy, mergers, corporate restructuring and down-sizing, etc., and we are aware that the job market is rapidly changing. The social and economic realities for many citizens are under going rapid transformation. But for African Americans—usually the last hired and first fired—the current socioeconomic environment holds special risks and opportunities.

So, to begin with, let us modify our topic question, to ask: "what makes the post college experience of African Americans different than that of their white peers?" Clearly, there is the assumption here, that, in order for most African American college students to succeed and prosper in this society, they require something beyond the skills and specialized fields of knowledge, which the usual college experience can provide. Why? What makes their experience different?

Speaking historically, 250 years of chattel slavery in America is a good answer to start with, but it is not the whole story. We might also consider the isolation of Jim Crow segregation and the enduring legacy of institutional racism in America, which pervades every aspect of American life and society even today. The devastate impact of racism on black employment, education, neighborhoods and

living conditions, and legal status in the criminal justice system, is well documented. Add to this an economic system which puts profit before people, where the rich get richer and the poor get poorer, and we can better understand the special challenge

to African Americans, who must rise above these circumstances to succeed.

The majority of African American college students start from a different place in the social scheme of things than their white peers. They come from a Black community in

deep crisis, made even deeper by drastic spending cuts in social programs sponsored by politicians who are bent on wiping out the gains of the Civil Rights era, while engaging in an obscene orgy of blaming the victim. The astonishing revelation that 1 in 3 black men between ages 20 and 29 are under the supervision of the criminal justice system, offers a barometer of the devastating consequences of our present social reality. It is no wonder that the mind-boggling statistics on high unemployment, poor-quality housing, low quality education, poor health care, drug infestation and high rates of incarceration, have led some perceptive black leaders to term the crisis genocide.

In this respect, the tape recorded ravings of Mark Fuhrman, retired policeman and pivotal witness in the O.J. Simpson trial, might well serve as the sound track for the L.A.P.D.'s savage videotaped

beating of Rodney King. Fuhrman's boast in a recorded interview that he harassed black motorists on principle, bloodied suspects for sport and planted evidence, comes as no surprise to African-Americans. Fuhrman's genocidal rhetoric to the effect that "The only good nigger is a dead nigger" and "If I had my way...all the niggers in the world would be gathered together and burned," not only evoke images of Klansmen at a lynching bee or neo-Nazis rehearsing for a new Holocaust, but for many African Americans, they stand as

metaphors for the criminal justice system in America, where racism often masquerades as law.

We as a community have faced dark days before. And from our earliest history we have ceaselessly fought the good fight for freedom and liberation. But today, there seems to be something missing. There are clearly problems within our community as well as those outside. We have left something behind. What is it? How does it affect the prospects for African American college students after graduation?

It is helpful to revisit the wisdom of our elders, when wrestling with difficult questions like these. I have in mind a small volume called *The Mis-Education of the Negro*, written in 1933 by that eminent black historian and educator, Carter G. Woodson. Woodson, known as the Father of African American His-

tory, originated Black History Week in 1927—a celebration which has since become Black History Month.

In his book, *The Mis-Education of the Negro*, Woodson holds that "The mere imparting of information is not education." "Real education," said Woodson, "means to inspire people to live more abundantly, to learn to begin with life as they find it and [to] make it better..." But he believed that the education given to African Americans had the opposite effect.

Based on his experience, Woodson believed that in both black colleges and white colleges, African Americans received an education which did not provide them with a knowledge of and respect for themselves. This process resulted in feelings of inferiority and self hatred, and for some who avoided self hatred it instilled in them a feeling of superiority to the black masses. Thus they were robbed of the desire to "think for and do for themselves..." and to act independently. In other words, Woodson felt that many black college students were programmed to self destruct, rather than to achieve success after college.

In Woodson's own words, "to handicap a student by teaching him that his black face is a curse, and that his struggle to change his condition is hopeless, is the worst kind of lynching. It kills one's aspirations and dooms him to vagabondage and crime..." Then in a reference to the ongoing anti-lynching crusade of his day, which arose in response to the wholesale lynching of blacks in the South and parts of the North, Woodson continued: "...It is strange, then, that the friends of truth and the promoters of freedom have not risen up against the present [racist] propaganda in the schools and crushed it." "This crusade," said Woodson, referring to the need to fight against such propaganda, "is much more important than the anti-lynching movement, because," said Woodson, "there would be no lynching if it did not start in the schoolroom." Then Woodson asked rhetorically, "Why not exploit, enslave, or exterminate a class that everybody is taught to regard as inferior?" Certainly these views of Woodson are timely even today, since they address not only the mentality of the lynch mobs of his time, but also the sentiments of the Mark Fuhrman's of

"Just 30 years ago, black college students led a nationwide crusade for freedom. But the present generation sits idly by, seemingly uninvolved, while reactionaries in Congress engage in a racist feeding frenzy which threatens to gobble up all of the gains which our ancestors won for us at such a high price in blood, sweat, and tears."

CONTINUED ON PAGE 16

JOIN BLACKWORLD !!!

GOOD OLD DEVIL

For the 200 some odd years that the North American Babylon has existed there have been men and countries which have served as counterpoints off which American identity could assert itself. Through the invasion and oppression of foreign countries and peoples these modern day Babylonians have found unity. Nationalism, solidarity, and this sense of unity has always been associated with war.

Slave owning colonialists decided they were tired of paying high taxes and thus rallied behind the popular "freedom" cause to do war against the English monarchy, from its origins and until the civil war the United States generally restricted its aggressions towards North Americans; American Indians, black slaves, and Mexicans. Later came the Spanish, then the Germans against the Germans with Italian and Japanese friends, finally the Soviets and anything the state department chose to call Communist.

Through all these confrontations Babylon has united. The decades which followed these conflicts were often prosperous. The civil war brought unity and the completion of the Industrial revolution to all (except the south that lost the war), the first World War ended a depression and left the roaring 20's. The second World War ended all questions of the

American international position and left in its wake fish tailed convertibles and Leave it to Beaver. Since the last big one though they've been in a rut. Korea didn't succeed, "Nam was a disaster, and then came a recession. There were small shimmers of the good ol' days thanks to a senile old man and other old men who had things to prove. It's not hard to remember the sense of righteousness felt when F-14's bombed that hated terrorist in Tripoli leaving his young daughter as "collateral damage". There was a decent boost when the Tyrannical empire of Grenada (the size of Rhode Island) was toppled after trying to install an air strip to improve its tourism. Hitting the drug dealers where it hurts by invading Panama felt good, and the dramatic effect that had on the drug trade felt even better.

Lately there have been almost no countries to bomb (openly) or small states to invade, what to do? answer, Fidel.

The cold war gave Babylon hundreds of targets to deem Communist and thus justify all actions taken against them. It's 1996 and the list has grown thin. But there's still good old Fidel, the last remnant of the fallen "evil" empire. To the average American the anti-Castro propaganda that has been dished out for almost

forty years has been thoroughly effective. Fidel Castro is thought to be everything from Communist to a psychotic tyrant. The truth is he is none of these, nor is he Christ in fatigues.

Yes, he is a Communist-socialist but so is the Republic of China whose population of over one billion persons should call more attention to itself (if fighting communism is the objective as claimed) than the fifteen million Cubans. What Fidel Castro is and what has caused all American actions against the state of Cuba from the invasion attempt at Giron to the current crippling embargo held on the island, Fidel Castro is a sovereign leader of an American country. He has had many triumphs in improving Cuba, he has also failed and committed injustices against his people. He is not condemned for his errors but for his pride and for his conviction. Fidel Castro has never bowed to the colossus of the north. Like Bolivar, Sandino, and Touissant, he has defied the ruling power successfully, for over three and a half decades. What he wants is to be treated like any other member of the international community, to be free to lead as he and his people see fit. Without American intervention, oppression, and economic discrimination if his policies don't happen to fall between the lines

of what the state department considers good policies for Cuba. Who the hell are they? Have African countries been consulted on the issue of civil rights in this country? Should John Major put in his two cents as to what he believes would be a good balanced budget policy? I have seen American Military helicopters over a major city in my country, can you fathom seeing a Colombian military helicopter hovering over the pond in central park? The next time you hear proponents for the isolation and denunciation of the Cuban state ask yourself why you're sneakers and jacket say "made in China."

One of the U.S.' largest trading partner is China, a country with a deplorable record of human rights abuses. When was the last time Cuban soldiers were accused of opening fire on thousands of students. Have you heard of Cuban testing nuclear weapons (which are a global threat) as French are doing? Individual and civil rights they cry. Ask Korean immigrants in Japan if the racist abusive regime they live under is civil to them? But we can't isolate them, I drive a Toyota. Are you aware of the expansive individual and civil liberties available to Saudi Arabian women? Oh, right, the oil and gas for the Toyota. Point made.

Newt Gingrich's Latest Insult to the African American People

by Dr. Lenora Fulani

Like many conservative politicians, Speaker of the House Newt Gingrich makes a big show of criticizing programs that provide public funding for campaigns, such as the Presidential Primary Matching Funds program. He and his colleagues in the Senate regularly denounce these taxpayer funded programs as "welfare for politicians", even as their own party's presidential candidates—Dole, Gramm, and the rest—stuff their already bloated campaign war chests with tens of millions of these matching funds.

Last month Gingrich once again denounced the matching funds program, this time adding racism to his hypocrisy. In testimony before the House Oversight Committee (the committee in charge of campaign finance reform), Gingrich used me, the first and only African American woman to ever qualify for matching funds, as a prime example of why the program is so flawed.

Referring to me as exemplary of a "nut class of politics," Gingrich said that I had figured out how to "get enough

people to support her to be eligible for tax-paid funds so she can earn a living getting tax-paid funds." According to Gingrich, I know how to "get on the dole" and I run a "terrific racket."

Keep in mind that in the twenty years since the Presidential Primary Matching Funds program was instituted as a campaign finance reform, the beneficiaries of this program have been almost exclusively white men. Hundreds of millions of taxpayer dollars have poured into the campaign coffers of the likes of Ronald Reagan, George Bush, Bill Clinton, Paul Tsongas, Pat Robertson, and others who "have figured out how to get enough people to support [them] to be eligible." A modest amount of these dollars have helped Rev. Jesse Jackson and Governor Doug Wilder in their presidential efforts. And approximately three million of those matching funds have contributed to my two presidential runs.

In 1988 I became the first African American woman to ever fulfill the rigorous eligibility requirements neces-

sary to qualify for matching funds. I received a little over \$900,000 for my first presidential campaign. These funds matched tens of thousands of small checks—many as small as \$1 contributed by Americans around the country who supported my efforts to open up the electoral process to independent candidates and voters. If the purpose of the matching fund program is to encourage Americans of modest means to get involved in the process, and give small amounts to the candidate of their choice, then my two campaigns—to which over 150,000 Americans have contributed an average amount of under \$25—more than fulfilled that public policy goal.

Unlike Mr. Gingrich himself, who appears to have benefitted considerably from the indirect financing and support of his notorious "GOPAC" political action committee, my campaigns depended on honest, face-to-face contact and conversations between my campaign workers and the tens of thousands of individual American voters who supported

me. We didn't rely on political action committees, "independent expenditures", or the "soft money" from political parties that the so-called reformers—Republicans and Democrats alike—pretend to oppose.

My two presidential campaigns, which broke through many of the legal and institutional barriers that discriminate against independent candidates, set important legal precedents that can now be used by the Perot movement's Reform Party, the Natural Law Party, the Green Party, and other independent efforts. My appearance on the scene of presidential politics—a good ol' boys club if there ever was one—was an achievement of which the African American community was very proud. Gingrich's racist attack on me, with its conscious invocation of numerous racist stereotypes about African Americans, is an attack on our community and on the broad and inclusive practice of democracy that Black America—and all America—desperately needs.

A Real Hero

by Curtis Morris

Did you want to see me broken? Bowed head and lowered eyes? Shoulders falling down like teardrops, Weakened by my soulful cries.

As college students, we are daily inundated by questions from our professors. So, I fully realize and understand how potentially annoyed the reader may become when I pose yet, another question for them to consider. However please exercise patience and bear with me because this is of paramount importance. An incorrect answer to this question will send you spiraling into a myopic delusion concerning our country from which you may never fully recover.

Does my haughtiness offend you?

The January 1981 issue of Philadelphia magazine proudly proclaimed Mumia Abu-Jamal as, "one of the people to watch in 1981." Long before this public recognition though, Mumia Abu-Jamal built an impeccable reputation with the "grass-roots" as a Philadelphia-based journalist, political, as well as, social activist. He was also president of the Philadelphia chapter of the Association of Black Journalist. Abu-Jamal was affec-

tionately, and often times accurately, referred to as, "the voice of the voiceless."

Don't take it awful hard 'cause I laugh like I've got gold mines Diggin' in my own back yard.

Then, in December of 1981, Mumia Abu-Jamal was shot and beaten by the Philadelphia police and subsequently charged with the murder of a police officer. Approximately nineteen months later Mumia Abu-Jamal was a convicted murderer sentenced to death. Now, my question: Can uncompromising journalism, criticism of police brutality and membership in or affiliations with Black community self-defense and/or empowerment organizations condemn a Black man to prison, or even worse, execution in the most Democratic nation in the world?

You may shoot me with your words, You may cut me with your eyes, You may kill me with your hatefulness,

If you think that it can not, then I strongly urge you to pull your Bob Dole like, conservative head out of your ass because Mumia Abu-Jamal is currently

residing (and has been since 1981) in a six-by-ten-foot cell on Death Row in Pennsylvania.

But still, like air, I'll rise.

Yes, right here, not Tenkamenen Square, in the supposed, "world leader for freedom," a citizen, a Black man, a husband, a father, and unfortunately for him, an advocate of human rights and freedom of the press is incarcerated. While the media still floods the airwaves with trivial accounts concerning the Trial of the Century, Mumia Abu-Jamal becomes more and more like the Ralph Ellison character - "...Invisible, understand, simply because people refuse to [hear] see me [him]." The lack of coverage for the Mumia "case" is a direct result of the incestuous relationship between the predominately white media and the white power structure. Although Johnnie Cochran exposed the LAPD and the DA's office as being fucked-up and infected with racism, (surprise) Mumia Abu-Jamal, unleashed, challenges our entire "Just-Us" system. Understand, the mighty walls of Babylon never want the light of a prophet to provide illumination for those hidden by its shadow.

Leaving behind nights of terror and fear, I rise, Into a daybreak that's wondrously clear

Mumia Abu-Jamal's statement to his jury at his sentencing hearing, "...the police attempted to execute me in the street. This trial is a result of their failure to do so." Unable to extinguish the fire in the streets of Philadelphia, they now force an innocent man to walk in the valley of the shadow of death on death row. Yet, as always, this strong Black man, Brother Mumia does not fear Their evil. The U.S. Supreme Court will not even hear Mumia Abu-Jamal's case. For if they do, then "the voice of the voiceless" will loudly and eloquently speak for all of US! Mumia Abu-Jamal represents what will happen to all people, especially Black people, who dare tell the truth in their up-hill struggle to change the existing conditions of Black life in America. Until Mumia is free we are all shackled.

Bringing the gifts that my ancestors gave, I am the dream and the hope of the slave. I rise I rise I rise. (italics are lines from the Maya Angelou poem, Still I Rise)

"AN HISTORICAL PERSPECTIVE ON THE 'MILLION MAN MARCH'"

by Dr. William McAdoo

Associate Professor of History & Africana Studies, SUNY at Stony Brook

[An address given by Dr. McAdoo at the Public Forum on the Million Man March, in the UNITI Cultural Center, on November 15, 1995.]

On October 16, 1995, we witnessed an event called the Million Man March, which will be remembered as a truly defining moment in twentieth century American History. For never in all of American history had so many members of the human family peacefully assembled in Washington for a common goal and purpose. The eyes of the whole world were focused on this gathering.

So it is relevant and appropriate, for us to the place the Million Man March in its proper historical context. The antecedents, the forerunners, of the Million Man March, date back some 350 years, to a time when the sons and daughter of proud African peoples, were captured and marched to the sea coast of West Africa

to be forced aboard waiting slave ships, by white slave traders calling themselves Christians but who were little more than ruthless thieves. We have been marching ever since.

Millions perished in the holocaust that followed the opening of the slave trade—the ocean floor between Africa and the what was called the New World is cluttered with the bones of our ancestors, who perished during the brutal middle passage.

From the time that we were forcibly transported to our places of captivity and imprisonment in North American, South America and the Caribbean, we have waged a ceaseless struggle for liberation. At times we have rebelled and at other times we have fled captivity—marching through the darkness to liberated spaces. Always marching to freedom.

In North America, we remember the great slave rebellion leaders, Nat Turner, Gabriel, Joseph Cinque and many others. We also, celebrate liberators like Harriet Tubman, Sojourner Truth, Frederick Douglass, and Henry Highland Garnett,

who escaped to freedom, educated themselves, and worked tirelessly for the liberation of their brothers and sisters. Our ancestors fled, following the North Star, making the issue liberty or death. By the hundreds we fled captivity, risking life and limb, through unimaginable hardships and deprivations, we marched northward. We fled even though we were closely guarded by armed men—we marched on even though the fugitive slave law, the Supreme Court, the entire criminal justice system, and the army and navy of this great nation were arrayed against us.

That brave sister, Harriet Ross Tubman (1823-1913), called "Moses" by many of our enslaved ancestors, not only escaped from slavery, but made 19 rescue trips to the South, rescuing more than 300 slaves. It was her pride that of the many slaves she rescued as a conductor on the Underground Railroad she "never lost a single passenger." She always carried a pistol, with which she prodded on laggard or despairing fugitives, telling them, "You'll be free or die." Infused

with her strength and determination they marched on.

We marched with the Abolitionists, and with John Brown at Harpers Ferry. On our long journey from slavery to freedom, we have marched in all of this nation's wars. The first person to die in the first battle of the American Revolutionary War was Crispus Attucks, a runaway slave turned seaman, who was shot down while leading the charge during the Boston Massacre on March 5, 1770. A monument to Attucks and four other American martyrs now stands in Boston. He fought for freedom while his brothers and sisters were still in chains. And before the War of Independence ended at Yorktown, 5000 more African Americans would fight to help build the new nation.

We marched in the Civil War. More than 180,000 Black soldiers marched with the Union Army, fighting and dying to liberate their people and to save the

CONTINUED ON PAGE 19

Being Aware of One's History

by Hussain

Being aware of one's history is like looking into your roots and soil to know what kind of a tree you are. In our age of the mind, such ideas may have little value as they look at the physical side of things. It's not only an issue of the intellectual achievements of our ancestors, but their environment, and their geography both play a part in making us what we are!

In other articles I have indicated an interest in my own history in an effort of self discovery, but I often turn around and ask myself many questions. What am I looking for in my history, a sense of glory, pride and arrogance, or a sense of dignity? At the same time I come from a people that belong to the old world, and they do not fit too well in the new world no matter how hard they try. And I run the risk of measuring my past according to the dictates of the present. I call this an acute inferiority complex, and it is one that people who are called 'the Blacks' are included. The caliber of the Black heritage is measured against the yard stick of how many doctors they have produced, how many artists, and how many business people. Basically, how many people have succeeded despite the odds of Western slavery. But, I am sure that the African peoples have their own yard sticks against which the quality of their character is established; and I do have a problem with this issue of African-American as well as Muslim-American.

In Mississippi Masaala, (an incredibly insulting title basically meaning the girl was good in bed) the young South Indian defends the progressive character of her peoples while saying how many cities exist back home, and how much like the western world it is. What is so great about a city that every land in the world must measure up to its needs? What is so unfulfilling about village life? I dream about Sicily because of its beautiful fields and beautiful women, not its ugly buildings and exhausted women as you find in New York. This attitude of defensiveness exists in all people that belong to old cultures. So the African is really caged in being American without the issue of racism being involved. His or her spirit yearns for its free spaces and meandering rivers but the desires of the ego cannot bear the idea of physical discomfort.

I too belong to a lot of free people. Rough and coarse they can be in the villages, yet happier than the over-civilized life we are compelled to live in the cities. I would rather swing on a vine or ride a horse, than wait on a subway line. Our world of beauty, majesty, grace and respect was stolen from under our

feet by the world of technology, money and the luxury of going to a bathroom with running water. The mistake was made by our forefathers in not dying in defending their way of life in enough numbers. Or rather our tribe leaders and our kings bought into the illusion presented to them by the Europeans in the first place.

Now we are looking for a different kind of freedom. I had an interesting meeting with a professor of mathematics in Boston who had escaped from Bosnia. Our discussion turned to why the Bosnians were being killed the way they were. Muslims live by a certain strict set of rules and one of them is to believe in our leaders, in following them. Until the 1920s the entire Muslim world was under the rule of one man, Sultan Abdul Hamid of the Ottoman lineage, and it was the duty of every kingdom to follow his rule and directions; the Bosnians did not; they wanted to Westernize instead. The Palestinians also rebelled by selling land to Jews through English banks for astronomical amounts. The Arabs did the same so now all these nations were under punishment.

We[Muslims] believe in the element of Divine will very strongly. My dear professor confessed to us that the Croats told local Muslim leaders that they could build any mosque they wanted, and any school and they would be allowed to practice their religion in complete freedom but they could not call themselves a separate Muslim state: Bosnia. This is perfectly acceptable in our law as there is no concept of nationalism in Islam. They refused and with fewer weapons than the Croats and Serbs they decided to go to war. Our Prophet clearly forbade us from warring with another nation if their weapons are stronger than ours. The Bosnians have disobeyed their Prophet on three occasions so now they are being massacred.

Meanwhile our professor is complaining that he is only an adjunct professor at a distinguished university in Boston (a job the likes of which he never would have gotten had the war never happened) and does not have health insurance. If he and his family did not fall sick in Bosnia, they will fall sick in Boston? His angry retort is that should the Bosnians be the slaves of the Serbs, slavery is a human condition, an ontological one.

We are slave to our bellies, to the breath in our lungs. It does not matter who hires you at what wage, the minute any other being has control over you and you are subject to his will, even a white-collared white man making \$1,000,000 a year knows that he is someone's slave when a project is not

done on time.

Absolute freedom is only an ideology; a fiery and dangerous one that has consumed the energies of all young black people. This fire makes one vulnerable to the manipulation of all sorts of leaders, from Louis Farrakhan to Rev. Jesse Jackson. When you invest all of your hopes into the life of this world, then these people bring you false promises and make you work for them.

Therefore, if it is glory you are looking for in your history, then you are not angry about injustice, you are only angry about the fact that you are not on the ruling side. Basketball, jazz, and music has done for black/white relations more than anything any leader can do. Now a Jewish kid in Merrick wants to jump as high as the kids down the block so that he can make his saucy Hispanic girlfriend happy is a revolution that is taking place organically.

I have had very curious experiences with Black Muslims. I met one guy in his 40's on the streets of Manhattan reciting all kinds of Koranic verses to me. Apparently, he had been picked up at the age of 8 by some Pakistanis and given some food and clothing and taught all these verses and then set loose on the streets to recruit other people.

The Pakistani dream is to out-vote the White American voting population by using Black people who breed a lot and giving them hopes of glory and preferential treatment. If they come to power, Blacks will be badly used again. They hate Black people in many ways.

It is funny how it is against their[Pakistani] religion to sell alcohol but they run all the 7-11's. I worked at one and I remember my boss saying to me that they[Blacks] are just animals. Very often the Black people that came into the store did behave like animals, and the funniest thing was that although they complained about being badly treated, they cursed me so much when I could not operate the Lotto machine fast enough and it was getting close to 7p.m.. For a people who claim to feel the pain of suffering they had no empathy. And I know for certain because I too come from a subjugated peoples, that what they had done to themselves, no slave trader could do to them. They had enslaved themselves and made themselves niggers. I am sure many young [Black] people out there, especially young women who do not want to get pregnant, must face this complex or guilt trip. Forget if guilt sucks. There is no such thing as a Black issue.

Life is hard for every one, and it is better to be grateful for what one has, health, life, etc. Why kill ourselves to

raise daughters called Victoria, why can they not be called Omashu? What makes a people great is their faith; what gives them dignity is religion, not fraternities, turfs, or gangs. What is essential for every Black person to do is to study the history of his religions. You are a very spiritual people and very sensual ones too; you were not made for working like machines or spreading your under-nourished seeds irresponsibly. Nor is the White person, for that matter. That your men are strong and your women beautiful, your food tasty, and your bed warm is the place to start looking to find your heritage. Christianity is not your original religion nor is Islam. But study your history and look for a time when you were strong and faithful, not for a time when Eddie Murphy sat on a Golden throne because maybe then you were just as cruel as the Pharaohs at that time.

It is funny that most Black people are Christians, but the Egyptian era, the time of the Pharaoh, is lauded as your time of greatness. You know every other week or so I meet an old African-American woman who is now a grandmother. She covers her hair, is humble and so sweet. She lives on her own near her son and does not rely on anybody. To me that is great. She always asks me about my daughter and wife and she always looks so peaceful in her last days. That is great; to live and die peacefully in this confusing world of ours. Leave causes for others, first you must know yourself!

As I study my history, whatever episodes come into contact with the Black peoples I hope to share in this paper. I know some episodes are sad, yet I know the narratives are often skewed as for freedom, I think that is a spiritual issue not a political one. As Prince said, "We are not free until we die." Not necessarily the physical death, but as Jesus said, die to ourselves, to our egos. "No one shall enter the kingdom of heaven until he is born again."

We live in a world of tremendous confusion. It is hard to know right from wrong and it is hard to trust anybody, and I oppose Malcolm X on this issue. Trust your heart, not your mind. And do not confuse the desire of your heart with your passions and egoism. We, no matter who we are, even Jesus, are nothing in front of our Lord. And as Mary would often pray, "O Lord were I one of the forgotten ones." Just be nothing, no thing, and maybe you can be all.

What I would like to add is that there is a Blackworld, but that is one of spiritual realities, more important than of political ones.

We Shall Overcome?

by Ivan Lee

Any black person living in America knows that racism is still alive and thriving. However, even though most of us are not blind enough to see that racism still exists, many of us are naive enough to think that at some magical point in the future we in America will finally be able to see an end to this evil ideology of white supremacy. If you are one of these people, or are one who wishes to learn some analytical arguments for the permanent presence of racism in America, I strongly encourage you pick up a copy of Derrick Bell's book Faces at the Bottom of the Well: The Permanence of Racism. This book puts the situation of blacks in America under a microscope and shows the reader clearly why we will never see an end to racism.

The form of this book is one of the aspects that makes it so interesting

to read. Bell, a former tenured professor at Harvard law school, argues his point by means of insightful short stories which all tie in together at the end of the book to bring you his message stated above. These short stories include one entitled "Space Traders," which I must say is one of the more disturbing science fiction stories I have ever read. In this story, aliens from outer space come to America requesting the American government if they might barter. The particular trade that these extra-terrestrials have in mind is that America might "give" them all the Africans in America in exchange for enough gold to pay off the national debt, a chemical that would unpollute the environment, and "a totally safe nuclear engine and fuel, to relieve the nations all but-depleted supply of fossil fuel." What do you think the government would do?

Where as, the previous story

seems very far fetched, it is by means of hypothetical situations such as this that Bell relates the reality of our condition. Bell puts the truth in your face and does not pull any punches. He shows us the many different ways in which the government makes use of us. For example, in the chapter entitled "Racism's Secret Bonding" we see one of the many reasons racism will always exist in America. He states that black people in America are used as scapegoats which white America can abuse in order to vent their frustrations. We are used as America's punching bag, because rich white America can convince poor whites that black people are the cause of their economic problems, "the white man's burden", then the poor whites will never rebel against their true oppressors. We are, as Toni Morrison is quoted in Bell's

book "the buffer between rich and poor white America." The rich whites will never allow racism to end because it might lead to a revolt.

The idea that racism is a permanent structure in American society is very disillusioning. We have always been taught that someday "we shall overcome." One might ask whether the acceptance of racism as a problem that will always exist in America is not pessimistic and unproductive. According to what Bell states in Faces at the Bottom of The Well, the acceptance of racism as an integral part of American society is "a more realistic perspective from which to gauge the present and future worth of our race-related activities." After all, if racism is inseparable from America, then it is not racism we should be trying to demolish, but America itself

The Making of Black Revolutionaries (Book List): books from the past that should not be passed by.

Frederick Douglass
W. E. B. Du Bois
Ralph Ellison
Franz Fanon
James Baldwin
Langston Hughes
Claude Brown
Amiri Baraka (LeRoi Jones)
Angela Davis
Malcolm X and Alex Haley
Elijah Muhammad
Maya Angelou
Alex Haley
Toni Morrison
Alice Walker
Elderidge Cleaver
James Forman
H. Rap Brown
Huey Newton
Bobby Seal

Narrative of the Life of Frederick Douglass
The Souls of Black Folk
Invisible Man (fiction)
Wretched of the Earth and Black Skin White Masks
The Fire Next Time
The Panther & the Lash (poetry)
Manchild in the Promised Land
Blues People, The Dead Lecturer (poetry), and Dutchman (play)
Angela Davis-an auto biography and Women, Race, & Class
The Autobiography of Malcolm X
Message to the Black Man in America
I Know Why the Caged Bird Sings
Roots
Beloved (fiction)
The Color Purple (fiction)
Soul on Ice
The Making of Black Revolutionaries
Die, Nigger, Die!
Revolutionary Suicide
Seize the Day

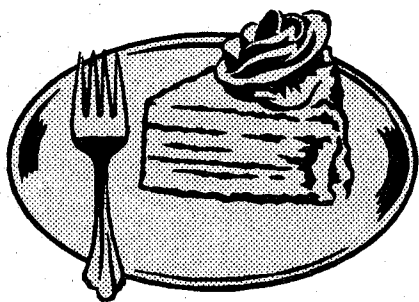
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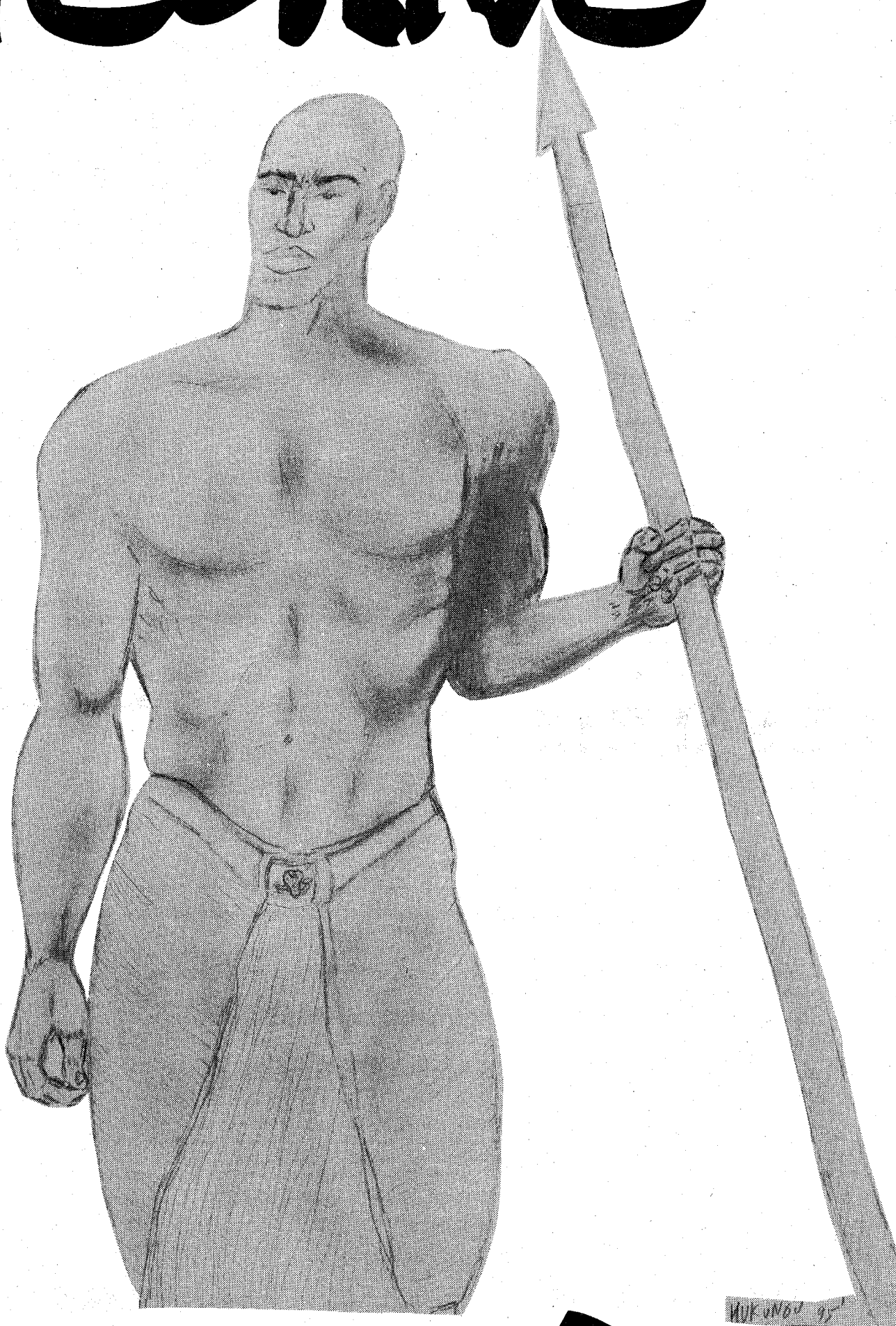
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Creative



Arts

L Session

"Who be da best yall?, Who rocks you from east to west yall?". No doubt Fab 5 does with Rock, Ruck, Louieville Sluggah, Mr. Strang, and Top Dog whom performed at U.S.B. on February 22nd. At first, I was a little apprehensive about interviewing the latest addition to the **BOOT CAMP CLICK**. Fab 5 expressed their uncanny humor on screen, therefore I didn't know what to expect. I knew that their first single titled "**Lefleur Leflah Eshkosha**" was bangin, before the radio pimped it through the air waves. With distinctive vocals and ill lyrics, Heltah Skeltah holds the most ground for their lyrical ability. One strength that Fab 5 possesses is originality, however they must be mindful of making certain that their audience understands them. Peoples had jokes through the entire meeting. When I mentioned that this interview was for a column called the L-Session, there were interesting remarks made. "What's the L stand for?" Top Dog wondered, then proceeded to ask "Trom, weed?". Other members began to question as I left them with their imaginations to cure the curiosity. As we gave our pounds and said our farewells, I concluded that Fab 5 are a group of average brothas doing their thing. I definitely support their goal to survive and make it big in this savage rap game.

Q: Why did Heltah Skeltah and O.G.C. decide to form one group (Fab5)? Do you think this formation diminishes your individual personalities? Did anyone ever think that this would cause any confusion from your fans?

Ruck: Fab 5 is like voltron...

Rock: We came together with each of us having our own individual input. Unit-ing gave us more strength.

Q: Would you consider yourselves (Fab 5) the pioneers of Duck Down Management?

Rock: Naw.

Ruck: Yeah. I would call myself the Christopher Columbus of Duck Down.

Rock: In actuality Duck Down management was always here. It just grew along with us.

Q: When did you begin to rhyme, all of

crowd.

Strang: I thought the show in Virginia was the worst. The phattest show I did was at the first summer jam. That crowd was massive.

Rock: Hold up, that show we did in Florida was no joke son. That s--t was bangin.



you? Where were your first shows? How did your crowd react? When and where did you have your best and worst show? Describe when and where did you have your best/worst show?

Ruck: A year before Strang, I don't know.

Strang: When Run DMC and ski belts was hot kid.

Top Dog: Marcus Garvey Park.

Rock: One show we did at this place in New York called Cami Hall, we almost got beat by some girls. They were suppose to win some money and didn't get their pay. They knew if they didn't pay us we would have f--kid somebody up. The worst show was in Rhode Island! We were about to get it on with the whole

Q: Describe your lyrical style. Who influenced your flow? What genre of hip-hop does Fab 5 fit in?

Rock: My style is my style. I mean, a style is the way you look. Style is played out like Lees and Flat tops. No style is my style. My biggest influence is these muthaf--kas right here. These are the only niggas I know that will say "Yo Rock, that part right there is wack.

All: What? Genre? Those are college words.

Ruck: I would say my form of hip-hop is Mozart beats. (ha,ha.)

Strang: Strictly Natural.

Ruck: You just can't categorize us.

Rock: Basically, we have our own shit.

Q: Specifically to Heltah Skeltah, what ever happened to "LET YOUR BRAINS BLOW" single? Why were so few vinyls made? Who would you be interested in working with for the next cut?

Rock: It was never released for sale.

Ruck: It is what we call our biggie forces baby. Something to get our buzz on. Look out for the singles by Heltah Skeltah/Erick Sermon, O.G.C./Cutty Ranks, and Smif Wesson/Keith Murray/Busta Rhymes.

Q: What's the next single and when will it be coming out? Shall we expect a group album or will both groups be working on their own albums?

Top Dog: A remix of Fab 5's "LEFLAH ESHKOSHA" single is next.

Rock: We also have separate albums coming out.

Q: Who helped out on your tracks?

Top Dog: Shalique, Buckshot. We got everybody.

Q: What advice would you give to aspiring hip-hop artists?

Ruck: If you're good, you're good. If you're corny, you're corny.

Strang: Just do your thing man.

Top Dog: Don't change your s--t! Don't let anybody tell you to do something that would change your natural ways.

Rock: Know what your in this business for.

Q: By the way, what does "LEFLAH ESHKOSHA" mean and who created it?

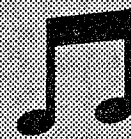
Rock: It's our boot camp language, that comes about gradually. We put our own language together.

HIP-HOP TRIVIA

WHO SAID THIS???

"Brothers and Sisters, I don't know what this world is coming to."

ANSWER TO LAST WEEK'S QUESTION: THE ORIGINAL NAME OF THE FAT BOYS WAS THE DISCO 3



Acoustic Revolutionary

by Curtis Morris

When you begin to see the possibilities of music you desire to do something really good for people, to help

humanity free itself from all its hang-ups. I think music can make the world better, and if I'm qualified, I want to do it. I'd like to point out to people the divine in a musical language that tran-



scends words. I want to speak to their souls. John Coltrane 1965

On July 17, 1967 the shadow of death forever eclipsed one of the brightest suns in the musical industry. In the darkness, a modern-day prophet, just as the Biblical Elijah, was summoned by His God and ascended to a higher plain. This is the day John William Coltrane, known to fans and friends alike as Trane, died at forty years young.

John Coltrane was black music (not jazz music because the term itself is far too restricting) during the 1960's. As the undeniable leader of the avant-garde in "jazz," Trane, through music, constantly searched to achieve the musical expression of the Eastern/African religious philosophy, everything in God and God in everything." The sounds he breathed life into while playing the tenor or soprano saxophone were a spiritual extension of himself - his faith, his knowledge, his being. Trane was never commercial. Top 40-pop-easy-listening-to, the stuff you hear while at the dentist; (Did someone say Kenny G?) but rather, Trane was field hollers, slave narratives, African chants, Eastern meditations, blues, gospel, rhythm and blues.

Usually art, and especially black art, become a secondary consideration behind wars, rebellions, sports, celebrity weddings or cheap co-optations of the

original, black work. (Did someone say Michael Bolton?) However, art as a category, is always a reflection of the society which creates it. This is why Trane's music and his musical legacy is so paramount.

The same social relevance and call for action and change that is contained within Malcolm X's moving speech, "The Bullet or the Ballot," can also be found in the stirring notes of Trane's 1965 Record of the Year, "A Love Supreme." In his book, *The Music: Reflections on Jazz and Blues*, Professor Amiri Baraka explains, "Malcolm told it like it was and Trane played it like it was - hot and illuminating." The work of Brother Malcolm and the music of John Coltrane are both reflections of their personal and public struggle, which juxtaposes the people they represent - black folks!

If you do not listen to, or at least know of John Coltrane, you are denying your soul ecstatic revelations. The music of Trane offers spirituality like an AME church on Sunday, defiance and protest like a Civil Rights march and the warm, everything-is-gonna-be-alright embrace of a mother's arms. Try listening to, "A Love Supreme" or "Meditations" or "OM" to only name a very few, and then you will understand! Not only is it the most influential sound of the decade known as the Turbulent 60's, it is, to borrow a Hendrix line, "An Experience."

Composer/Pianist Anthony Davis Joins the String Trio of New York to Perform a New Work at the Staller Center on March 13

Stony Brook, LI, NY - The extraordinary talent of composer and pianist Anthony Davis will be teamed with chamber jazz music's top ensemble, the String Trio of New York, for a "one-night-only" performance at the University at Stony Brook's Staller Center on Wednesday, March 13 at 8 pm.

Anthony Davis' successes reach from the Broadway score for *Angels in America* to orchestral works and contemporary opera. Of his masterwork *X: The Life and Times of Malcolm X*, Andrew Porter of *The New Yorker* raved, "X has brought new life to America's conservative operatic scene." His work is consistently hailed for its evolutionary and fresh qualities. Davis is presently Professor of Music in Afro-American Studies at Harvard University.

Since its formation in 1977, the String Trio of New York has been delighting and riveting audiences around the world with its startling acoustic improvisations and compositions for violin, guitar, and bass. Initially conceived as a composers' collective, the group has expanded its scope and now boasts a repertoire of over sixty stylistically diverse works featuring members original compositions; commissioned works by contemporary composers such as Davis; and arrangements of classics by Mingus, Monk, Ellington, Parker, Hendrix, and others. The Trio, as a *New York Times* reviewer observed, presents "music that's

beyond category." In an article in *Inside Arts*, the group's bassist John Lindberg explained, "There seems to be a very narrow definition of what jazz can be, whereas our definition of jazz allows for constantly evolving, extending and stretching the music." Anthony Davis added, "I think this group always seems to redefine itself and I like the idea of being associated with music that's not so easily defined."

When the Trio and Davis perform together on March 13, the program will feature pieces by Thelonius Monk, Duke Ellington, and *Sounds Without Nouns*, Davis' new work for piano, violin, guitar and bass. Davis says, "I'm getting back to the whole notion of writing music I can play, that I can play with other people, and that's very exciting."

Sounds Without Nouns was commissioned by a consortium of the Staller Center, Penn State University, the Wexner Center at Ohio State, the Cerritos Center, the Center for the Arts at George Mason University and the Maine Center in Orono, Maine.

Tickets are \$20, with discounts available at the Box Office for senior citizens, students, children and groups. University at Stony Brook students may purchase 1/2 price tickets. For additional information or to order tickets, please call the Staller Center Box Office at (516) 632-7230.

New Work on West African Culture to Debut at Stony Brook

The Department of Theatre Arts at SUNY Stony Brook celebrates the rich cultural heritage of West Africa with *Africa Atunbi*, a new work developed and directed by Dr. John Cameron. *Africa Atunbi* is presented in conjunction with the 1996 African Literature Association World Conference, to be hosted by Stony Brook from March 27-31.

In the Yoruba language of Nigeria, "atunbi" means rebirth. *Africa Atunbi* dramatizes this rebirth through its central themes of tradition, family, and the cyclical nature of life. An ethnically diverse student cast uses traditional and contemporary poetry to trace the life of

one woman from birth to death. *Africa Atunbi* features authentic African costuming, dance, and drumming.

Africa Atunbi will be performed in Theatre I at the Staller Center at 8pm, March 14-16 and 21-23, and at 2pm, March 17 and 24; at 8pm, March 27-28. Tickets for the general public are \$8; students, staff, and seniors receive a special rate of \$6. To reserve tickets please contact the Staller Center Box Office at (516) 632-7230. For more information or to arrange for disability-related accommodations, please contact the Theatre Department office at (516) 632-7300.

Rhapsodies

A POEM FOR THOUGHT

Lord, Lord
Why did you make me Black?
Why did you make some one
the world wants to hold back?

Black is the color of dirty clothes,
the color of grimy hands and feet
Black is the color of darkness,
the color of tire-beaten streets.

Why did you give me thick lips,
a broad nose and kinky hair?
Why did You make someone
who receives the hatred stare?

Black is the color of the bruised eye
when someone gets hurt.
Black is the color of darkness,
Black is the color of dirt.

How come my bone structure so thick,
my hips and cheeks so high?
How come my eyes are brown
and not the color you to make a change?
Why don't You redo creation and
make everyone the same?

GOD ANSWERED:

Why did I make you Black? Why did I make you Black?
Get off your knees and look around.
Tell me, what do you see?
I didn't make you in the image of darkness, I made you in
likeness
of ME!

I made you the color of coal from which
beautiful diamonds are formed.
I made you the color of oil, the black gold that keeps people
warm.

I made you from the rich, dark earth that can grow the food
you
need. Your color is the same as the black stallion, a majestic
creature is he. I didn't make you in the image of darkness. I
made you
in likeness of ME!

All the colors of the heavenly rainbow can be found through-
out
every nation. But when all of those colors were blended, you
became my greatest creation.

Your hair is the texture of lamb's wool. Such a humble crea-
ture is he.
I am the Shepard who watches them. I am the One who will
watch
over thee.

You are the color of midnight sky.
I put the stars' glitter in your eyes.
There is a smile hidden behind your pain. That's why your
cheeks
are so high.

You are the color of dark clouds formed, when I send My
strongest
weather. I made you lips full so when you kiss the one that
you love,
they will remember.

— Renee Hoffstead

Tanning

i once wrote a poem about
the last man on earth.
he was black
and the sun loved him.

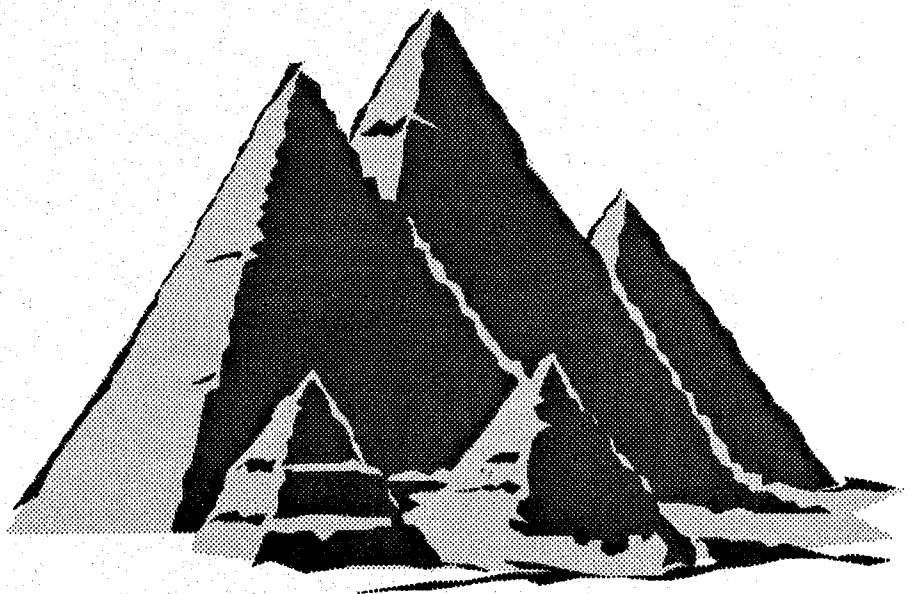
i have always had a color complex
just not dark enough
but maybe, if i lie here long enough
what melanin i do have, will
absorb all of the sun's power -
thus turning

me

darker and darker
until i am
beyond black
and have become
a hot, autumn ball
of essential energy

then the world will have to
revolve
around
me

— Ivan Lee



UNTITLED

I CAN'T STOP WRITING
NOT WHILE MY BROTHERS ARE FIGHTING
KILLING EACH OTHER LIKE CRAZED
HYENAS LAUGHING AT A PITCH
THAT ECHOES IN MY EAR
AND I CAN'T STOP FIGHTING
WITH MY MIND SORE LIKE
SWOLLEN KNUCKLES
BUCKLING FROM THE PRESSURES OF
DAILY MELODRAMA
INTENSE TRAUMA FROM
THE URGENCY OF THIS
TROUBLED SOCIETY EXISTING IN
A STATE OF EMERGENCY

I CAN'T STOP BITING
MY NAILS WITH ENDLESS RIDGES
NERVOUSNESS HAS MADE MY SKIN RIP
AND CUTICLES BLEED
CAUSE FOR US TO SUCCEED
MEANS ENDLESS STRUGGLE
JUGGLING JOBS AND HIGHER LEARNING
DISCONCERNING OURSELVES WITH
"YEA" ACTIONS AND QUOTAS
THAT HAS BECOME THE USUAL
SO WE USE IT UNTIL THE UTILITIES
CAN NO LONGER BE EXHAUSTED
IN CONJUNCTION WITH ABILITIES
WE RISE JUST TO FALL
LIKE THE SUN OR A
BACKWARD BLAZING BIRD

AND IT IS ABSURD TO THINK THAT
WE CAN'T GET BACK TO WHEN
ALL THE WORLD WAS BLACK
AND POSSESS EVERYTHING
IN MODERATION
NOT A NATION OF EXCESS
WHEN WE WERE MASTERS OF
ALL THERE WAS
NOW THE EARTH IS ONE MASSIVE
UNNATURAL DISASTER HAPPENING
BEFORE OUR VERY EYES

IS IT A SURPRISE THAT THE HUE
OF WHITE SKIN IS A DEVIATION OF MINE
OR DO THEY STILL ASSUME A ROLE
OF FALSE SUPERIORITY
I CAN'T STOP READING
FOR I CONSTANTLY SEARCH FOR INSIGHT
ON HOW MY RACE LOST ITS MIGHT
HOWEVER, INTELLECT AND WISDOM
TAKE FLIGHT
TO CHALLENGE EACH PEBBLE
IN THE GRAVEL
WHICH MAKES THIS ROAD
LESS TRAVELLED

— D L HARTLEY

THE WAY IT B

I DON'T KNOW WHAT WE'RE DOING HERE
I SWEAR WE CAN'T LAST LONG
WE JUST CAN'T KEEP "KEEPIN' ON"
WHAT THE HELL WERE WE MADE FOR
WE'RE GONNA DIE ANYWAY
THE WORLD'S A TEMPORARY PLACE TO STAY

MAYBE I SHOULD END IT ALL
NOBODY **CKIN' CARES
MY GIRL LEFT MY WORLD AFTER
TWO **CKIN' YEARS
I'M GETTING CALLS FROM A&S
CHASE AND SEARS
FEELS LIKE THEY'VE BEEN CHASING ME FOR
FOUR HUNDRED YEARS
NO PEACE AND JUSTICE TO THIS DAY IN USA
I CATCH A PIECE OF JUSTICE WHEN THEY SHACKLE
UP MY ARMS AND LEGS
I'M CRYING OUT FOR HELP BUT THERE'S NOT A KLEENEX IN
SIGHT
NIGHT AFTER AFTER NIGHT I TRY TO PUT UP A FIGHT
MY DESTINY IS LEFT TO THOSE HIGH AUTHORITIES
WHO WANT TO "F" WITH ME CONTINUALLY
UNTIL THEY SEE ME BLEED

OBSOLETE GHETTOSTYLE BOMBARDS
THE OUTER CONSCIOUS
CONSEQUENCES IS LIFETIME
SENTENCES WITH NO
REPENTANCE
PROOF IS IN THE COLOR
COLOR ME BLACK AND
COLOR ME BAD
THAT'S AWFUL!
BUT THEY SAY THAT'S LAWFUL

--- MIKAL

TO MY BROTHER ON THE CROSS

THANK GOD
THAT GOD IS MY WITNESS
MY JUDGE
JURY
AND CALL TO GLORY.

THANK GOD THAT
THAT GOD IS MY COMFORT
THAT QUELLS MY ACHES
AND WAKES
ME FROM MY SLUMBERS

START NOW AND YOU MAY NEVER KNOW
YET GOD KNOWS FROM THE BEGINNING
IN BENIN
TO EACH END
AS POIGNANT AS IT MAY SEEM.

ASK FOR FORGIVENESS NOW
MAKE HASTE FOR IN WILL COME THE TIDE
WAKE UP!
IF THAT BE YOUR FLIGHT
ACT NOW IN COVER OF THE LIGHT.

LIGHT SHINES AND LEADS A TRUE PATH
AT LAST
NOT FREE AT LAST.

--- KIRK K. DUNBAR

The Blue Ark: Baraka Returns

Stony Brook celebrated the love for black revolutionary poetry on Valentine's day. The Blue Ark: The Word Ship at Stony Brooks ballroom with poets Amiri Baraka, wife Amina

Baraka, and other guests who filled the evening with the vibes. The blue ark also played some



rhythmical and inspirational tunes that were quite appropriate to the poetry which was delivered. These old jazz cats weren't jivin' when they said they could jam. I imagined myself at a small café in Harlem absorbing the triumphs and accomplishments of the civil rights movement.

Mrs. Baraka class was wearing black along with the rest of the performers. I guess that the color was chosen because it universally means something

deeper than the norm. The words that flowed out of her mouth weren't just deep but retrospective. Her lyrical piece "Growing Up" was about the chaotic inner city streets of the sixties where drugs

like heroin damped hopes of change. She questioned why the KKK was a legal organization in America. Also

she grabbed the audiences attention mentioning Emmitt Till's grotesque death. Later on, Mrs. Baraka read a poem about the self-righteous brother Malcolm X and pleasantly sang "God Bless the Child Who's Got his Own" a cappella.

Mr. Baraka's delivery was bold but replete with historical facts to back him up. He exploded on the mic when reading his poetry with high energy. In front of a mixed audience, Mr. Baraka

spoke about the ills of the conquer and divide methods designed by whites which have annihilated our race. He also had humor to add to his political stance. I quote "If Elvis is king, who is James Brown, God?" I liked his performance because it kept me on my toes.

The Blue Ark gave us a taste of the Blues which coordinated with one of Baraka's poems about the Blues. After the performance I spoke to Baraka about both art forms of music and poetry intertwined together. He said they both tell the his-

tory and period of society. I think the

two art forms together makes the poet's message more intense. The audience has the ability to feel the words. Accompanying poet Halim Suliman did a piece on how B-Bop still lives in the new form of hip-hop over a fast jazz beat.

The evening was pleasurable to the mind and soul. I left enlight-

ened with more knowledge of Black history!

by Sudani Kai Martin



Good Minded

In reality, nothing is good or bad. Yet thinking makes it so. Criminology, rape, violence, war, assassination, murder and deception all exist in congruent with justice. Yet the whole world from the victimizer's point of view, it seems like it is their position in society. They do their job without thinking deeply about it. For they know that their thinking will force them to wager the consequences between the road to badness and the steps to goodness. For the road to badness is very tempting and it is not filled with any obstacles. The road to goodness is not easy because there is no direct reward or incentive to chose this road. Yet it is the brave, the true lovers of humanity, the optimist, and the innocent that can co-exist with this road. For they have dared to dream the undreamable. They have

risked their good judgement for the benefit of mankind. To sacrifice themselves is indeed the greatest act one can do for their fellow man. For without thinking, one's state of mind is kept at a level where it is shadowed by ignorance and selfishness. When one dares to think, he or she is not being selfish, rather mingles themselves as an active or respectable member of society. For in the act of thinking, one must not let his or her mind be clouded with hatred, prejudice, ignorance, or greed. For a clouded mind contaminated with impurities serves human kind no purpose. Acting on a thought produced by a clouded mind will lead to incarnation. To the audience, take heed to what I am saying and open your minds.

by Frederick Osei-Boah

BlackWorld is holding a Best Short Story and Drawing Contest. Entries should be submitted before March 7th, 1996. Please either slip entries under the door of 072 in the Union or attend our General Body Meetings, Wed. 1 pm at the same location.

NOTE: Put Attention to Sudani or Monifa, Creative Arts Editors.

Signs of Passion



There's a theory in astrology that says the more you know about your partner's sign the better you will be able to determine whether you two are sexually compatible.

ARIES, THE RAM March 21- April 19

Arians are not squeamish about trying anything old or new and wants a partner equally uninhibited. Women, don't be surprised by an Arian male who will kiss and lick every part of your body. The Arian has an insatiable appetite that few can satisfy.

For a man involved with an Arian woman, sex could take place anywhere, including the backseat of a car or an office desk. Completely sensuous and passionate, this woman has a voracious appetite and likes to call the shots in bed.

Arians are physically attracted to Librans, but this combination won't go far outside the bedroom. Their compatible signs are Gemini, Leo, Aquarius and Sagittarius.

TAURUS, THE BULL April 20 - May 21

Although there won't be anything out of the ordinary, this sign loves sex. The Taurus man prides himself on being a good lover and he sets out to master love making at an early age. What he lacks in creativity he makes up for in longevity. Taurus men are turned on by kisses and light touches to the neck and throat.

The Taurus woman are excited by wet kisses on the mouth and neck. She likes to be complimented on her appearance

and her body should be treated like a temple. She may be a little shy to experiment but once you gain her trust she may be willing to explore. Taurus woman also have an affinity for lesbianism and for nymphomania.

Compatible signs are Scorpios, Cancer, Pisces, Capricorn and Virgo.

GEMINI, THE TWINS May 22 - June 21

The signs of the twins have two distinct personalities, so the person you had sex with last week may be entirely different this week. You may flirtatiously stroke the arms of a Gemini, only to discover he or she is running hot and cold at the same time. Remember, you're dealing with two distinct personalities — one who enjoys watching his or her partner's reaction, and one who's busy analyzing his or her own performance.

Although the Gemini may occasionally lean toward bisexuality, he gets a "C" for performance because he's more concerned about himself than his partner's satisfaction. Geminis are into sex toys and into having a variety of partners.

The female Geminis are often the aggressor. Stimulated by vivid imagination, she too, likes toys, but revels in spontaneity and surprise.

Signs compatible include Aquarius, Leo, Libra, and Aries.

CANCER, THE CRAB June 22 to July 22

Moody, insecure Cancer likes to have their chests caressed and kissed.

In fact, there are extraordinary kissers themselves. This should come as no surprise since they are the true romantics of the Zodiac and have an idealized view of love and sex, in that order. They wrote the book on romance, moonlight, and music.

The woman's sexual gratification is just as important to the male as his own, so let him run the show initially. Restless and idealistic, sensitive and insecure, complex and moody, he takes love seriously, so settle in for a long relationship.

The Cancer woman tends to be shy and inhibited, but, once aroused, she is capable of great passion. These women often delay the point of climax for men by teasing them, and enjoys seeing them suffer.

Compatible signs are Taurus, Pisces, Virgo, and Scorpio.

LEO, The LION July 23 to August 22

With Leos, you better come prepared for total submission or a less than equal relationship. If you don't give pleasure readily, then you're outta there!

Of course, they must be told how pleasurable the encounter was because they take a lot of pride in making love. If you like lots of foreplay then you may be disappointed, because Leos get more pleasure in the actual act.

A Leo woman likes to take charge and has very little patience for amateurs. Her male counterpart is a tiger in bed and doesn't like a tease. Leos, also like to make love with the lights on so that you may enjoy looking at his body.

A Leo is also the most unconventional of the signs, so sit back and enjoy the ride.

Compatible signs are Aries, Gemini, Sagittarius, and Libra.

VIRGO, THE VIRGIN August 23 to September 22

With the Virgo, there won't be any hot, romantic, impromptu interludes on the beaches or in the backs of cars, but if you're looking for commitment, you've hit the jackpot!

The erogenous zones for Virgos are the stomach and the lower chest. Virgos are also noted for their cleanliness so it's a good idea to shower together. They don't care for unconventional methods of sex; thus, they are more responsive in marriage or a long-term relationship. Once they decide to have sex, the encounter is well worth the wait.

Sex with a Virgo tends to be scheduled and orderly, just like her life. Due to hang-ups, she prefers to have sex in conventional positions.

He knows the female body and can really excite a woman, but too, tends to be fairly conventional. A Leo man can be brought out by an imaginative partner.

A Virgo is best suited with a Capricorn, Taurus, Cancer, or Scorpio.

This is just a little taste. The other six signs of passion will be printed in the next issue.

All material was a reprint of "Sexy Signs" from Black Erotica. (1992). New York: Doubleday Press.

Monifa H. Wilson

My First Kiss

Whether it was magical or messy, beautiful or better off forgotten, a person's first kiss is never really just a kiss. Asking around for people's stories I realized two things: 1. Every guy was about five and able to find some high school senior who saw their potential, and 2. Every girl remembers the time of day, what both people were wearing and what direction the wind was blowing from. (Also no girls seem to remember kissing five year old boys, so you do the math). Anyway, hope you enjoy these stories as much as I did.

"Terrible!!! I was thirteen and I thought it was disgusting. He also bit my lip and for a while I thought he gave me herpes."

"I was down South visiting my

grandparents when I was seven. It was cool, but I thought I made her pregnant (my grandparents told me that girls became pregnant that way) so I wanted to break out right after it happened."

"I was five. I remember it happening under a table and I wasn't sure if I was doing it right. It was very sloppy."

I was thirteen and it was the last day of eighth grade. When he opened his mouth I realized that no amount of television watching could have truly prepared me for that moment and I just backed away. I later confessed that I had no idea what I was doing and he

showed me how. Then he showed me his penis What a day!!!!"

"I was in the second grade and it happened in the closet at school. I just remember it being weird. She was putting on her coat and she called me over. Next thing I knew, we were kissing. I liked it, but I also remember sweating a lot."

"I was fourteen and on a student trip to England. I was so nervous and I just knew I was going to die of embarrassment before it ever happened. It was cool, but definitely sloppy. I really thought he was the one and when we broke up a month later I felt like a

floosey."

"Ask anyone from my fourth grade class because they all remember it much better than I do. From what I can piece together, we were on a trip to the Bronx Zoo and sitting in the back of the bus. Every time the bus went under a tressess, we kissed. By the time the trip was over, I was a professional."

"My first kiss was with my first real boyfriend. I was fourteen and, quite honestly, what I remember most is that I was leaning against a rose bush and there were thorns sticking up my butt. I suppose the kiss was nice too."

Compiled by Gabriela Pardo

CONTINUED FROM PAGE 3

PROSPECTS AFTER COLLEGE

America and their ideological mentors, the Newt Gingrich's, Bob Dole's, and Pete Wilson's.

To be sure, Dr. Woodson understood very clearly, that an important corollary to the mis-education of black college students was the mis-education of their white peers. He knew that in a mixture of overt and subtle ways educators in American colleges and Universities "stimulated" the prejudices of white students "by referring to the Negro as unworthy of consideration." We can see this same strategy in the affirmative action debates today. And, also, in the recycled old slaveholder's thesis of black genetic inferiority, most recently promulgated by Charles Murray and Richard Herrnstein in their best-selling book, *The Bell Curve*, which seems to have been widely embraced by many American intellectuals and politicians. This is precisely why Woodson held that: "The so-called modern education...has been worked out in conformity to the needs of those who have enslaved and oppressed weaker peoples."

Our community is under siege. We are facing what is perhaps our worst nightmare since slavery. And, contrary to the notions of the mis-informed, one cannot separate the destiny of black college students from the fate of the community. Yet, there is, for the most part, silence on our college campuses. Activism is asleep. Leadership waits to

be born again. Where are our organizers and organizations? We are scattered and in disarray. Some of us have been tricked into promoting the agendas of others—to our own detriment—exposing us to the evil schemes of mis-leaders. Thus, instead of being resolved by us within our community, real and perceived differences among us have been exploited to divide us.

Self-sacrifice for the good of the community is conspicuous by its absence from our student culture. Empty rhetoric and false posturing substitute for action. Many black college students take their presence on American college campuses for granted, with little or no understanding of the sacrifices which have been made to put them there. Get-over, "me first," "I got mine, you get yours" individualism runs rampant, while our community sinks deeper into despair and misery.

The present state of affairs among a great many African American students on college campuses across the nation seems to justify the following pessimistic assessment issued many years ago by Woodson, who said at that time:

"No systematic effort toward change has been possible, for, taught the same economics, history, philosophy, literature and religion, which have established the present code of morals, the Negro's mind has been brought under the control of his oppressor. The problem of holding

the Negro down, therefore, is easily solved. When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his 'proper place' and will stay in it. You do not need to send him to the back door. He will go without being told." "In fact," said Woodson, "if there is no back door, he will cut one for his special benefit. His education makes it necessary."

What must we know to diagnose and cure our condition? A tree without roots cannot stand! African American college students must understand that despite all of the technical knowledge and skills which they have gained, many of them have still been programmed to fail. Just 30 years ago, black college students led a nationwide crusade for freedom. But the present generation sits idly by, seemingly uninvolved, while reactionaries in Congress engage in a racist feeding frenzy which threatens to gobble up all of the gains which our ancestors won for us at such a high price in blood, sweat, and tears. Many in the present generation have given up hope, have been programmed to take the back seat, to find the back door.

So, now, we return to our main question: "what does the African-American college student need to prepare for and to excel in life after college?" We must gather to ourselves the wisdom of our ancestors. We must know

and understand, as they did, that racism is premised on a lie, and "no lie can live forever." We must de-program our minds and re-assert our pride of heritage. We must get involved, become activists, organize and lead, form networks among ourselves and broad coalitions with other progress forces—all the while deriving strength, support, and spiritual nourishment from our community, in return for service to that community. As that great liberator, Frederick Douglass, said: "without struggle there is no progress."

We must not allow others, who benefit from our oppression, to define us—to dictate who our leaders should be—but instead we must seek our own identity in the struggle for national salvation. We must come together in the effort to promote positive social change, to advance a radical restructuring of society along truly democratic and non-racist lines, in order to open the doors of opportunity to all on an equal basis, regardless of race, religion, class, or gender. We must waste no time on frivolous pursuits which serve only to imitate those who are unworthy of imitation. And above all, we must strive for excellence, for we have always had to excel far beyond the expectations of the dominant society in order to achieve any measure of success. If we do these things, we will return to the wisdom of our ancestor—and we shall surely prevail. Thank you.

Showing This March Only On 3TV

Monday	Tuesday	Wednesday	Thursday	Friday
3TV Don't Get Tired In the Morning The Black Box Hits				1 6 pm Sanjuro 7:30 Video Debris 8:00 The Quick & The Dead 10:00 Bad Boys 12:00 Die Hard With A Vengeance
4 6 pm Burley Bear 7:00 T.B.A. 8:00 Clueless 10:00 T.B.A. 12:00 Dumb & Dumber	5 6 pm Forget Paris 8:00 Virtuosity 10:00 Tales From The Hood 12:00 First Knight	6 6 pm Burley Bear 7:00 T.B.A. 8:00 Tommy Boy 10:00 The Net 12:00 Naked	7 6 pm Clueless 8:00 Dumb & Dumber 10:00 Forget Paris 12:00 Virtuosity	8 6 pm First Knight 8:30 Tommy Boy 10:15 The Net 12:15 Tales From The Hood
11 6 pm Burley Bear 7:00 T.B.A. 8:00 Charles Chaplin vol. I&II 10:05 Virtuosity 12:00 First Knight	12 6 pm Tommy Boy 8:00 The Green Wall 10:00 Forget Paris 12:00 Naked	13 6 pm Burley Bear 7:00 T.B.A. 8:00 The Net 10:00 Clueless 12:00 The Seven Samurai	14 6 pm Dumb & Dumber 8:00 Fellini's 8 1/2 10:30 Virtuosity 12:30 Tales From The Hood	15 6 pm First Knight 8:15 Tommy Boy 10:00 Forget Paris 12:00 T.B.A.
18 6 pm Burley Bear 7:00 T.B.A. 8:00 The Net 10:00 Clueless 12:00 Plan 9 From Outer Space	19 6 pm Dumb & Dumber 8:00 Virtuosity 10:00 Tales From The Hood 12:00 Naked	20 6 pm Burley Bear 7:00 T.B.A. 9:00 First Knight 11:30 Tommy Boy 1:15 Charles Chaplin #3	21 6 pm Cyrano DeBergerac 8:00 Forget Paris 10:00 The Net 12:00 Clueless	22 6 pm Dumb & Dumber 8:00 Virtuosity 10:00 Tales From The Hood 12:00 First Knight
25 6 pm Burley Bear 7:00 T.B.A. 8:00 Tommy Boy 10:00 Forget Paris 12:00 Naked	26 6 pm The Net 8:00 Clueless 10:00 Dumb & Dumber 12:00 Fellini's 8 1/2	27 6 pm Burley Bear 7:00 T.B.A. 8:00 Virtuosity 10:00 Tales From The Hood 12:00 First Knight	28 6 pm Tommy Boy 8:00 Forget Paris 10:00 The Net 12:00 Clueless	29 6 pm Dumb & Dumber 8:00 Naked 10:15 Virtuosity 12:00 T.B.A.

The 3TV Guide was brought to you by the Programming Department of 3TV

Design By Johnny Lee

The Message !

TOPICS WE WILL BE DISCUSSING FOR THE MONTH OF
MARCH !

MARCH 7- AFTER THE JIM CROW
LAWS. WERE THEY REALLY APPEALED

MARCH 14- WAS JESUS BLACK OR
WHITE ? BIBLE TRUTHS & MYTHS !

MARCH 21- THE ROOTS OF RAP &
REGGAE, WHERE IS IT GOING FROM
HERE !

MARCH 28- "BLACK" GREEK
FRATERNITIES & SORORITIES, ARE
THEY STILL NECESSARY ?!



" The Black college student will be instrumental in the liberation of black
people in this country ."

Malcolm X, as remembered by Benjamin Karim

...support & join AASO...support & join LASO...support & join BLACKWORLD...support & join CSO ... support & join...HSO

HEALTH AND FITNESS

YOU ARE WHAT YOU EAT

by Margaret Seide

We all know how important it is to watch what we eat, right? What we put in our mouths everyday can be a key determinant of the status of our health. Poor diet can have long term affects such as osteoporosis, heart disease and obesity. However we don't have to wait years to discover that we are not eating properly and not getting enough of essential nutrients that our body needs to function at its peak performance.

If you live on this campus (especially if you're on meal plan), you're probably aware of the fact that there are not enough healthy low fat foods and snacks around to choose from. So often time we end up going without some of the vitamins and minerals that are the basic building blocks of good health. Here are some immediate symptoms of poor diet habits. If any of the following sounds familiar to you, you know its time to make some changes in your eating habits.

The problem: If you have dry thin hair that refuses to shine, there's a good chance you can use some protein, folic acid and iron. These nutrients help build a healthy blood supply that carries oxygen to the hair and scalp. Hair that splits, breaks or tangles easily, might mean a deficiency in Vitamin C, which is important for normal hair growth.

The solution: Lean meat, fish and protein are a good source of iron and protein and if you could get your hands on at least two leafy green veggies a day that will give you all the folic acid you need. For Vitamin C, a glass of orange juice everyday will help and another surprising source of Vitamin C is broccoli.

The problem: Are you tired all the time and can never seem to find the energy to do what you need to do? You're probably missing B vitamins, magnesium and iron. Even a slight deficiency in these nutrients can lead to sleep disruption,

fatigue and anemia or trouble concentrating.

The solution: First of all, what you don't do is run to coffee or soda or vivarin to get you energy up. These actually aggravate the problem. What will help is drinking plenty of water, having frequent snacks throughout the day and always remember to eat breakfast.

The problem: Bloodshot eyes and sudden poor vision could mean you had a very good time last night or you're lacking Vitamin B2 which leads to poor vision and increased blood vessels in the eye.

The Solution: If the latter is the case, You should begin to include up to three glasses of low-fat milk or yogurt in your diet along with five daily serving of whole grain breads and cereals.

The problem: If lately, you've noticed sagging skin that bruises easily,

Your diet could be deficient in Vitamin c, Vitamin E, or beta carotene. These nutrients are key ingredients in the extra-cellular matrix that acts like a glue and holds our bodies cells together. Therefore when we don't get enough of them in our diet, we notice sagging skin, loss of lubrication and delayed wound healing.

The solution: To get the Vitamin E you need, you could either include 1.25 cups of safflower oil into your diet, or you can just look for a supplement with 100IU of Vitamin E. Spinach and Vitamin C- rich foods like oranges and strawberries will also help remedy the problem.

So, if you want to keep that sparkle in your eye and that skip in your step you can follow these simple guidelines and listen to the slight messages that your body is trying to send you and make changes today before an improper diet leads to bigger problems.

CLASS SCHEDULE

	MON	TUES.	WEDS.	THURS.	ERI
NOON AEROBICS Small Gymnasium	Lucille/Claire		Lucille/Claire		Lucille/Claire
STEP AEROBICS 7:00 P.M. Class Dance Studio	Jeannean	Linda	Linda	Lisa Ann	
STEP AEROBICS 8:00 P.M. Class Dance Studio	Jeannean	Linda	Jeannean	Lisa Ann	
Weight Training For Women 4:30 P.M. Class Universal Weight Rm.			Maureen		

For Information 632-7168

Classes Begin Week of January 22, 1996

**INTEGRAL
FITNESS
PROGRAMS**

CONTINUED FROM PAGE 5

AN HISTORICAL PERSPECTIVE

Union as the best hope for freedom and justice. We marched and fought even though the messenger, Lincoln, the leader of the nation, was a self proclaimed racist. We marched with the Union because we firmly believed that the necessities of winning the war, would surely force the North to take hold of slavery and strangle it to death.

Will those who, today, play out their simplistic and self serving notions of messenger and message, debate Lincoln's racism. Listen to what he told a delegation of African Americans in 1862, to explain why Blacks, upon whose backs and unpaid labor this nation was built, should be deported to Africa. (Lincoln had attached a \$100,000 appropriation to the Emancipation Proclamation of 1862, to send Blacks back to Africa.):

"...And, why should the people of your race be colonized and where? Why Should they leave this country? You and we are different races. We have between us a broader difference that exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think. Your race suffers very greatly, many of them, by living among us, while ours suffers from your presence. In a word we suffer on each side. If this is admitted, it affords a reason why we should be separate."

Lincoln, the messenger, was a racist, but African Americans viewed the Civil War, that great revolutionary movement, as an opportunity to break the chains of slavery. So we marched anyway. It soon became clear to the North that the Civil War could not be won without abolishing slavery and enlisting the active support of the African American.

In fact, before 1862 was half over Lincoln told one member of his Cabinet that he had "come to the conclusion that it was a military necessity, absolutely necessary for the salvation of the nation, that he must free the slaves..." Shortly afterward, Lincoln issued the Emancipation Proclamation of 1862. So we marched with the Union Army.

We fought with Teddy Roosevelt at the Battle of San Juan Hill during the Cuban War for Independence in 1898. We fought in the First and Second World Wars, the Korean War, the Vietnam War. We fought in all of America's wars, both the just and unjust wars.

In the spring of 1932, during the Great Depression, we marched on Washington as part of the Bonus expeditionary Force (BEF). 20,000 unemployed Black and white veterans of World War I, took over the White House Lawn, demanding relief and a bonus for service in the War, only to be brutally driven out by a military detachment under the command of McArthur.

We marched throughout the nation with the Hunger Marchers, who demanded jobs and relief, during the Great Depression. And we were shot down, machine gunned, at the Battle of the Overpass at the Ford Rouge Plant in Detroit, Michigan, on that bitter cold March day in 1932, when Henry Ford's hired guns opened fire on 15,000 unemployed workers, peacefully demonstrating for jobs and food, killing and maiming many. We marched to build the labor movement. We marched with the UAW and the AFL-CIO. We organized workers in the North and South.

And as World War II drew near, African Americans protested bitterly against

their exclusion from jobs in the defense industry. Black leaders like A. Philip Randolph, President of the Brotherhood of Sleeping Car Porters, concluded: "The Administration will never give the Negro Justice until they see masses—ten, twenty, fifty thousand Negroes on the White House lawn." So, Randolph planned what he called a "nonviolent demonstration of Negro mass power"—a march on Washington. Four days before the march was to begin, its leaders were invited to the White House to meet with the President and members of his Cabinet. After all, how would it appear in the midst of a World War, to have a mass demonstration of African Americans take over the White House lawn to protest racism, at a time when this nation prided itself as being the "arsenal of democracy." On June 25, 1941, with threat of this mass demonstration of Black power looming, President Franklin D. Roosevelt issued Executive Order 8802 banning discrimination in all plants working on national defense contracts. This was a major victory for Black political action.

It is no surprise that some thirty years later, A. Philip Randolph was also one of the key organizers of the 1963 March on Washington. African Americans and their allies were on the move throughout the nation, marching for justice and equality in the Civil Rights Movement. We marched with Malcolm X, Martin Luther King, Fanny Lou Hamer, Medgar Evers. And had they lived, and had A. Philip Randolph been alive on October 16, 1995, and had they witnessed the crisis in our community today, it is highly probable that they would have joined Rosa

Parks on the White House lawn at the Million Man March—for there is continuity in our struggle.

And as I sat on the bus, which was part of a convoy of buses waiting to depart for Washington, D.C. in the early morning hours of October 16, 1995, I could see from the window the many wives, sisters, daughters and other family members, who had come to see their husbands, brothers, sons, and loved ones, off on this journey of momentous significance—who had come to tell them to be strong and righteous, and to march on with the message of a new day—as I looked into their proud, hope filled, faces, I could not help thinking of sister Harriet Tubman. And of Sister Rosa Parks, whose refusal to move to the back of the bus sparked the Montgomery Bus Boycott, igniting the Civil Rights Movement of the 1960's.

The Million Man March continues a long tradition of struggle. It joins its predecessors as a defining moment in our long journey on the road to justice and national salvation. It comes at a time when our community faces what is perhaps its worst nightmare since slavery. It has the potential to energize a national movement powerful enough to confront the unfinished business of earlier movements. And no detractors, no amount of controversy can diminish the positive message of redemption and unity of purpose which this event sends forth to the nation and the world. Rosa Parks, Betty Shabazz, and Maya Angelou, may well have felt this as they address that mass of Black humanity, united before them. Let us march on. For if we do, if we persevere, we shall surely overcome. March on brothers and Sisters. March on.



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Quotable

“We have to recognize that together we are stronger than we are separated, and that we can’t pull rank and muscle each other out...”

-Massachusetts State Senator
Dianne Wilkerson