

# BLACKWORLD

November 22, 1996

ONE NATION

Volume 31, Number 3

## ONE MORE CHANCE



By Rodrick Starks

On Tuesday November 5, 1996, William Jefferson Clinton easily won a second term for the presidency of the United States. With his convincing victory - by some 50 percentage points - over GOP candidate, former Senator Bob Dole, Mr. Clinton became the first Democrat to be elected to two terms since Franklin D. Roosevelt 60 years ago.

While Blacks and Latinos heavily supported President Clinton in his campaign to regain the White House, he is not necessarily a reflection of their views and concerns. In 1992 the former Governor of Arkansas literally came out of nowhere to wrestle the presidency from a 12 year Republican death grip. Although Mr. Clinton only garnished 43% of the popular vote - the first President since Woodrow Wilson in 1916 to do so and win - he was still views by many as a "refreshing change" for the oval office. Now, in 1996 are Blacks and Latinos really that satisfied with the status quo or is Bill Clinton merely the lesser of two evils? Clearly, with his proposed cuts in Medicaid and Social Security along with his controversial views on immigra-

tion, welfare and affirmative action, Bob Dole was not the choice for people of color. Besides, how could anyone Black, other than Oklahoma Representative J.C. Watts and Supreme Court "Jester" Clarence Thomas, vote for a man who declined an invitation to attend the NAACP convention?

Regardless of the candidates involved, Blacks and Latinos voted overwhelmingly for Mr. Clinton. However, unlike 1992 when Clinton entered office promising sweeping health care reform, allowing gays to serve in the military and a reduction in the budget deficit through tax increases on the wealthy, now, more than ever, he genuinely needs to address the needs of people of color. Especially since people of color are the ones who re-elected him. During his first

tour-of-duty, Mr. Clinton has performed a political tap-dance when it has come to keeping promises. This combined with the way President Clinton pandered to conservatives when he recently signed the Welfare Reform Bill, does not send an endearing message to the Black and Latino communities.

As the countdown to the year 2000 slowly continues, President Clinton needs to truly make his victory over Bob Dole more than a case of lowered expectations. President Clinton must make every endeavor within his vast array of power to turn the economic, political and social dream deferred of Black folks into a reality. If he does not do so while serving in his second term, then he will have wasted eight years and we will have wasted our votes.

## TREASON TO WHITENESS IS LOYALTY TO HUMANITY

By: TAF

Race as a social construction is the result of social distinctions. Many black people have European ancestors, and plenty of so-called whites have African or American Indian ancestors. No biologist has ever been able to provide a satisfactory definition of race: that is, a definition that includes all the members of a given "race" and excludes all others. Attempts to do so lead to absurdities: mothers and children of different races, or the phenomenon that a white woman can give birth to a black child but a black woman can never give birth to a white child. The only possible conclusion is that people are members of different races because they are assigned to them. Of course, differences exist between individuals, and the natives of West Africa in general had darker skin

than the natives of the British Isles, but groups are formed by social distinctions, not by nature.

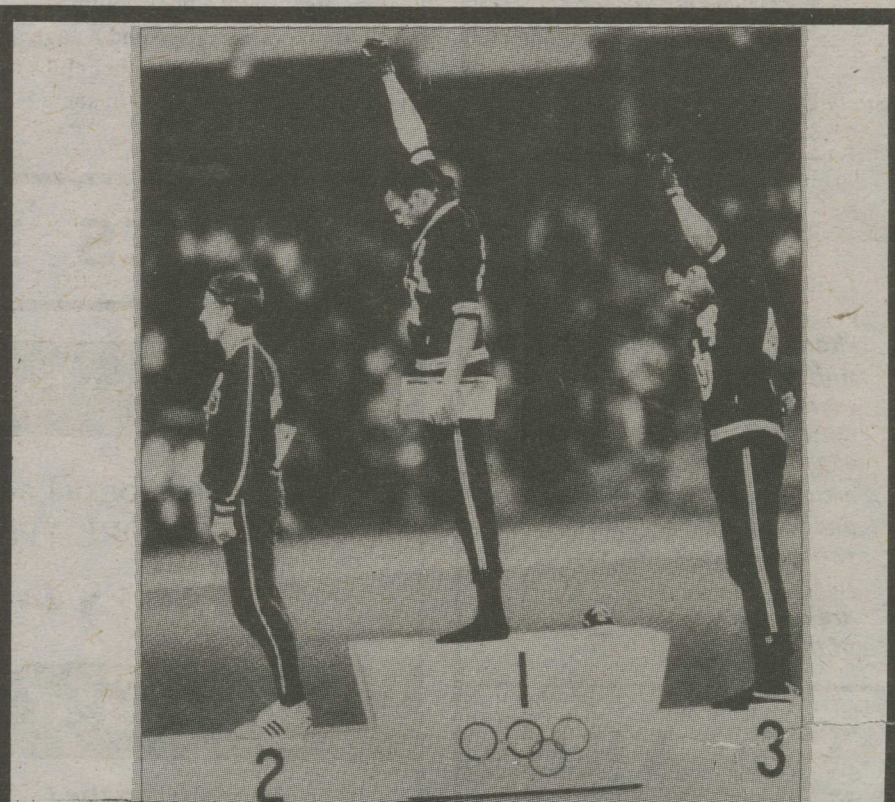
Is There Such Thing as "White Culture"?

No. There is Italian culture, Polish, Irish and Appalachian culture: there is youth culture, drug culture and queer culture; but there is no such thing as 'white culture.' Unless you mean Wonder bread and television game shows. Whiteness is nothing but an expression of race privilege.

What Is the Definition Of Race?

My position on race and whiteness differs from the standard political stance of anti-racism. Racism is a very vague term, it has come to mean a little more than a tendency to dislike people

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At the 1968 Olympic Games, Tommie Smith and John Carlos were the epitome of Black solidarity-see page 7 for the 1996 version



## BLACKWORLD

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THYSELF"**

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**WE ARE  
ONE  
NATION!**

**editorial****2 + 0 + 9 = WHITE WORLD**

BLACK WORLD was first published at SUNY Stony Brook by students of color in 1974. Before these pioneering brothers and sisters fought for and eventually created BLACK WORLD, there was no official campus publication to voice our opinions and concerns. Because of their actions, we now have an outlet to affirm our beautiful Black selves.

The affirming actions of BLACK WORLD are designed to serve as an unbiased source of information to the campus community by not only addressing the problems and issues of other ethnic cultures, but to also celebrate the accomplishments and aspirations of our own brothers and sisters. But just because we're pro-Black and believe in Black Power, it doesn't necessarily mean that we are "anti" anything. As minorities in this country, it is vital for us to create our own terms through which to define ourselves and our relationship to the society, and to have these terms recognized. This is the first action of any truly free people and the first right that any oppressor must suspend. Did someone say, "California Civil Rights Initiative, Proposition 209?"

**A New Look**

This issue of BLACK

WORLD is a result of our affirmative action, commitment and dedication towards representing you - our very own people of color. There is a new editor-in-chief, managing editor and business manager at BLACK WORLD. There is also a new advice column, sports page, opinion page and a page for the Black Caucus. (If other clubs or organizations are interested in some-

thing similar for your group, please let us know) The new faces to our staff, the incorporation of new features to the paper, combined with the successful defeat of a coup attempt, an office break-in and the resulting loss of valuable office equipment and computer files has made our production very difficult at times. However, we have survived and learned from our adversity. From this moment on brothers and sisters, when you see the red, black and green masthead of BLACK WORLD, you can rest assured that you will have a quality text which represents you, the Black world.

**Why Red, Black and Green?**

In 1916 a fiery young Jamaican named Marcus Mosiah Garvey immigrated to New York City. Upon arriving, he asked, "Where is the Black man's Government? Where is his king and his kingdom? When is his president, his country, and his ambassador, his army, his navy, his men of big affairs?" When Garvey did not find adequate answers to his own questions, he then declared, "I could not find them, so I will help to make them." As the creator of the first real Black Nationalist organization in the U.S., the Universal Negro Improvement Association, Garvey designed the "Liberation Flag" to represent the struggle of his people. The colors red, black and green are symbolic in nature: Green, for the bountiful and beautiful grasslands of the Mother continent; Red, for the blood of his people which was spilt while fighting for their freedom and dignity and finally, Black for the color of and the strength within the people that Garvey loved so dearly. And

nothing could symbolize BLACK WORLD better!

**Give Thanks to Who Deserves It**

While we are all looking forward to the much needed Thanksgiving break before the last hectic days of the semester and finals, let's all give "thanks" to the one who really deserves it. No matter what religious affiliation that you may have, take this holiday time out to say, "thank you" to whoever you call the Creator. Besides, this was the actual purpose of Thanksgiving anyway. Contrary to popular/European thought, the holiday of Thanksgiving was in existence long before 1619 and the Pilgrims. The indigenous people of North America used this time to give thanks to their Creator. They would have a feast which would include a wild bird, such as a turkey, as well as fish, berries and corn. The food was part of their ritual. It was not a status symbol or sign of gluttony. But rather, the Native peoples would seek forgiveness from their Creator to show that the gift of food and their fall crops would not be wasted. They believed that this "feast of thanksgiving" was essential for the continuation of food among the tribe. The "holiday" had meaning for them - it wasn't just a prelude to the "biggest shopping day of the year." So, free your mind and your spirit of the European bastardized version of "thanksgiving" this year and truly give thanks to whom all praises and thanks are due!

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# RACIAL EQUALITY: Can Politicians Achieve it?

The vital question that we should put to Bob Dole and Bill Clinton is, "How do you intend to build an America, in which your educational opportunities, economic success and health care, are not in any way determined by your race?" This may seem to be a strange thing to ask for many here at Stony Brook. But perhaps, like me, you have yet to meet a single person who would regard himself or herself as a racist. Perhaps, you saw and heard both of the candidates denounce racism in the presidential debates and thus do not consider it to be an election issue. However, statistics about black men (October 1993 issue of *Emergence*) and black women "Don't Believe the Hype by Farai Chideya" do not suggest that racial equality has been achieved in the U.S.A. Here are just some of the facts:

\* One third of black men under the age of thirty are in prison, on probation, or on parole.

\* A black female-headed household earns about \$11,956 annually, while a white female-head of household earns about \$20,130 a year.

\* Black men earn seventy two cents for every dollar earned by white men.

\* The life expectancy for black women (74 years) is less than that of white women (80 years).

\* Roughly 14% of black males drop out of high school, compared with 8% of white males.

\* There are 1.2 million black women among the working poor,

earning incomes below the poverty level (about \$7,000 for an individual, \$14,000 for a family of four).

How do the Republicans respond to this data? The black conservative congress men Gary Franks (Connecticut) and J.C. Watts (Oklahoma) argue that the U.S. is now color-blind and that African Americans should not expect any special treatment (e.g. affirmative action), but should pull themselves up by their bootstraps and reclaim America. There is some truth in their message of self-help and self-reliance. However, they portray a highly conceptualized image of black people. When they fail to mention that there are more black males aged 18-24 in college (378,000) than in prison (136,000) and that black men make up a very high percentage (30%) of America's army. It should not escape the attention of the thinking political observer that Franks and Watts do not remotely challenge their predominately white electorates.

What do the Democrats offer? The left-wing talk radio commentator, Tavis Smiley, recognizes in his book *Hard Left: Straight Talk about the Wrongs of the Right*, that racial prejudice exists in the U.S. today, and discusses the pros and cons of affirmative action. Affirmative action was introduced by Lyndon Johnson in 1965 and continued by Richard Nixon as a flexible system of "goals and timetables" to increase the number of minorities employed by federal contractors. Affirmative action was not intended to impose rigid "quotas" for employers to deliberately

hire unqualified persons or for white people to face reverse discrimination. Smiley contends that affirmative action is still needed, but that it requires reform. This message of "mend it but don't end it" is an important part of Clinton's platform. However, the Democrats should be pressed into describing what reformed affirmative action will mean for the American people. The Black community should not allow the Democratic party to take its support (approximately 90% of African Americans voted for Clinton in 1992) for granted.

The political debate about affirmative action does illustrate both the presence of racism in the U.S.A. today and the reasons for its survival. Follow the congressional races carefully and you will hear comments like:

\* "I am not racist. Racism is a bad thing." (1-3 sentences with reassurance)

\* "Affirmative action should be scrapped." (20-30 sentences with passion)

\* "Don't blame affirmative action. You may not have been the best qualified person for the job anyway." (0 sentences with no courage)

\* "The abolition of affirmative action will not always mean more opportunity for white people." (0 sentences with no honesty)

\* "This is what we should do to eliminate racism." (0 sentences with no regrets)

Why don't certain politicians fight for racial equality with a tenth of the energy they are devoting to scrap-

ping affirmative action? Unfortunately, it is the case for many people that to be passionately opposed to racial prejudice they must be victims or potential victims, e.g. some white people only hate affirmative action because it can be used against white people. It is also true that racial minorities are a relatively easy target to blame for America's woes than rich and powerful organizations, such as the National Rifles Association and the tobacco manufacturers.

Affirmative Action, even Clinton's reformed version, will not by itself create a color-blind America in which immigration would not be an election issue and stereotypes of black "welfare queens" would not exist. Thirty years of affirmative action did not produce a media which would look beyond the guilt or innocence of O.J. Simpson to explore whether the racism of police officers led to an innocent man being brought to trial or to the collapse of a case against a guilty man. Politicians running for office will never tell us that to establish racial justice and harmony in the U.S. we need to recognize racism within ourselves. We may not be members of the Klu Klux Klan, but each one of us (including me) may harbor prejudices which we have failed to recognize. I don't want to make anyone feel bad about themselves by writing this, but I am encouraging people to change. Discovering your faults is not a pleasant process but this will bring us all closer to a better America.

## Treason (continued from front page)

for the color of their skin. Most anti-racists, even while they oppose discrimination, believe that racial status is fixed and eternal. I hold that without social distinctions, "race" is a fiction. It's a way to label individuals into social classes where the "dominant" group degrades all members of "subordinate" groups.

How Does Wanting to Abolish Racial Classifications Avoid Doing Away With Cultural Differences?

Black and white are political categories, separate from although not unrelated to culture. One of the effects of white supremacy is that it represses the cultures of African Americans and other people of color. If that repression were removed, who knows how they would prosper. Moreover, American culture is incontestably mulatto. Without race

prejudice, Americans might discover that culturally they are all African.

Abolition of racial classifications brings up issues of identity. People of color, in struggling against oppression, often turn toward precolonial cultures and earlier examples of resistance to find identity that can inspire them. As far as I'm concerned, I don't see anything wrong with people seeking out ethnicity or anything else that can provide them with an alternative to whiteness. It would be good if people could forget that they are white and pursue their interest as workers, or women, or whatever else moves them. The problem is that American society does not allow anyone to forget. For those in power, the privileges granted to whites are a small price to pay for the stability of an unjust social system.

Auntie Bodie is a new advice column in the pages of BLACKWORLD. Please direct all relevant questions to the BLACKWORLD office Room 072 in the Union Basement.

## Faculty Voice

# Proposition 209 Comes To Stony Brook

By: Joy Mahabir

In order for the system of capitalism to survive, capitalist bosses must convince their workers that the working conditions they sweat under are good. Even though workers are being paid the lowest wages for a tremendous amount of work, they must be made to believe that their labor power is not being exploited; this allows them to be exploited even more. To keep the proletariat working like horses they must be indoctrinated into thinking that the system they slave for is the best. They must be mentally oppressed. One way to manipulate the minds of workers is to devalue all of their achievements and struggles.

This story is not new. Our experience of slavery and indenture-ship in the Americas taught us this. We know from history that the most revolutionary slaves had their ears cut off so everyone would know that they had tried to escape. These rebel slaves were subject to the most barbaric forms of public humiliation, regardless of their age or gender. Which brings us to Affirmative Action.

Every day the white power structure finds new ways to punish black people in the United States for fighting for Civil Rights, and for Affirmative Action. It should come as no surprise to us that Proposition 187 and Proposition 209 exist in the state of California. If anything, these propositions are there to make clear to the black working class that its struggles are not welcome in this country. These propositions are meant to show black people who own the knives to cut off their ears.

California is one of the wealthiest states in the U.S., and wealth breeds arrogance. Absolute wealth breeds absolute arrogance. California is home to one of the most decadent aristocracies in the world: film stars and millionaires, who sit on their balconies all day while their employees, mostly undocumented workers referred to as "illegal aliens," wait on them hand and foot, while raising their children, cooking their meals and cleaning their homes. These employees are subject to all types of physical and mental abuse, including rape. This decadent class makes sure that these servants never leave the "plantation house" or go to the police by introducing Proposition 187, depriving them of health care, education, and a living wage. And what about the vast population of unemployed black people right outside their door? Those people who rioted after the Rodney King verdict; who wanted to burn Los

Angeles and all those ostentatious Beverly Hills houses down? Proposition 209. This was introduced and passed by convincing the white working class that black people and women are taking away their jobs. The white working class must think to themselves, let's take away jobs (money) and educational opportunities from black people and leave them to rot in the inner cities—just as long as we can keep what we already have. And hey, let's legalize some marijuana while we're at it. That way we can keep the State white AND high.

Speaking of white and high, let's move to the administration at SUNY at Stony Brook. What does the phrase "Proposition 209 Comes to Stony Brook" mean? New York and SUNY did not pass any such proposition. Are you sure? Check your pockets. Take a very careful look at what is going down on the campus and outside.

Look around:

—Latinos comprise perhaps the largest working-class group in Suffolk County. Most of them are undocumented and work for half the minimum wage (or less). How to exploit them even more? Pass an English-Only Bill, so they can be further discriminated against.

—Do you take the LIRR home on Fridays? Talk to some of the people on the train. Do you know that some of them work for your professors on campus? Ask how much do they earn for taking care of children and cleaning houses?

—Did you know that foreign students on campus can only work 20 hours a week. No graduate student, especially students in the Humanities, can afford to live on what their TA lines pay. So what can foreign students do? Shouldn't they protest for the graduate school to raise their lines? What or better, who, are they afraid of at Stony Brook?

—Did you know that a few weeks ago, students of color at SUNY Binghamton occupied the administration building for a week to protest the firing of the Vice President of Multicultural Affairs? Did you know that their Student Association is run by a white supremacist? Do you know that there are people like this on our campus?

—Did you know that our dearly beloved administration keeps pouring more and more money into the Sciences and cutting the Arts and Humanities. What does this mean for Africana Studies?

Are we keeping our eyes on the administration at Stony Brook? Because they always have their eyes on us. And before we know it....

*Words to live by  
from Aunty Bodie*

## Greetings

I walk this campus  
just another face  
amongst a sea of faces  
seeing others  
women like myself, hue like mine  
no words come to mind  
a smile crosses my lips,  
she looks away  
its the same  
time in and time out  
be they man or woman,  
my look goes ignored  
my smile disappears  
the word hello escaped my mouth  
and I promise myself, with much conviction, never to be embarrassed in this way again  
so yesterday, wrapped in my own concerns  
I was walking, as usual, (cause I ain't got no ride)  
when I saw another sista  
looking new to this campus  
Her eyes fixed on me, as if to

say hello  
I raise my brows, and with a twist of my head fail to respond to her unspoken greeting  
In the seconds before she passes me  
my conscience controls me, I smile and nod  
obviously surprised she responds with a polite hi  
to think in a matter of seconds I had begun to emulate the behavior in sistas  
I most detest  
I guess if you can't bent them join them  
People fall prey to this attitude it's easy to follow, even harder to lead  
take the initiative  
it's as easy as "Hi"

## Friends?

*You think you know someone,  
but in-fact you really don't.  
You think someone is a friend,  
but they don't care about you.  
then you find out someone isn't your friend?  
plain and simple.  
They stab you in the back,  
and just keeps on going.  
As though nothing ever happened.  
Prancing around pretending to be  
an innocent lamb. But they have revealed themselves to you  
A person incapable of friendship  
yet claims to be your friend.  
So listen up and pay attention.  
Be true to yourself, reserve*

*trust for few,  
and question everything.  
Follow your instincts,  
'cause they're rarely ever wrong.  
Like the saying goes  
"The devil you know is better  
than the angel you don't know."  
The person you think you know best,  
may not be whom they seem to be.*

*This ends the lesson of the week.  
So take heed, before you fall prey  
to the deceit. But don't fear for  
their day shall come. These are  
Words to Live By.*

# Letter to the Editor

November 4, 1996

Dear Editors:

I would like to start by congratulating you on the continued publication of BLACKWORLD. Someone who recently visited the campus brought to me one of last year's issues. The paper's professional look is well worth the struggle to publish, even if doesn't appear as frequently or with as much participation as we would like.

I am C. Sheldon Bassarath (Class of '90) and I was involved with BLACKWORLD during my time at Stony Brook. I read one of the editorials and I understand your struggle. Unfortunately, there are always going to be times of apathy at Stony Brook. I commend the staff that you have right now. Remember that the written word is often our most effective tool in our community. Some may even say that it is our most powerful. We must exercise our freedom of speech to its fullest extent, otherwise it will be wasted. I'm not writing this letter to get on a soap box, but I will briefly relate some of my

experiences with BLACKWORLD while at the Brook.

Where can I start? I don't know if BLACKWORLD is still a class, but it was when I was there and perhaps that's why some people got involved with the paper. Those were the same people who probably did more work on the paper than they did in their other classes. Anyway, the Editor was the teaching assistant while the head of the AFS program was the professor. We went to the Chair for advice and feedback on the paper, but the paper was our sole creation. Although the staff once numbered over 100 people, BLACKWORLD always took much sweat and time to publish. We still used old methods of layout. In fact, we did not get into desktop publishing until my last year (1990). Even then, we could only use the computer when the library was open. To our dismay, most of the layout was done in the late evening. There were times when we stayed up all night to layout the paper and then took it to the printer in the morning in order to stay on schedule.

Now, I understand that it is very difficult to come out on time with only a few people, but make it your goal to publish at least one issue a month. Just make sure it comes out. It may take time, but people will see your hard work and get involved. You'll always have those who talk and take no action. Continue to challenge them, dare them to get involved.

It was said in the editorial I read, "What are we all here for? Reading a text book cannot even begin to nurture the person." TOO TRUE! Getting involved is the key; it makes the college education whole. There are times when I feel that I benefited the most from my involvement with the organizations at Stony Brook. My experiences directed me to Howard Law school in Washington, DC (and my wife). My introduction to computers, writing and editing with BLACKWORLD opened up a new world of opportunities to me. I not only continued to learn about computers, but I am now a professional in the legal field and in desktop publishing.

In law school, I became editor of the newspaper and then helped create a new law review based on one principle, Social Justice and the Law. To this day I continue to learn and derive inspiration from my involvement at Stony Brook and BLACKWORLD. Now, I'm not going through all this to toot my own horn, but rather to make a point. **Getting involved counts.** Not only can it lead to bigger and better things, the college days prepare you for life. Also, an important thing to do, is to find a mentor, someone who takes the time to listen and guide you. They may do so and not even realize it. Take advantage of it now, you may not have a second chance. There are many people available, but if the AIM/EOP office is still around, that's an excellent source. Perhaps even the AFS department. Get involved with S.A.I.N.T.S. — they're all there for the community. Use your resources — Make a Difference.

Sincerely,  
C. Sheldon Bassarath

## Coming to America Was it the right decision?

By: Alicia Beckford

The United States is a place with a multitude of people of various shades and cultures. In order for this country to continue to grow in a positive way, it is important to learn and understand the experiences of those who chose to migrate to the United States. The story of the immigrant is just as important, if not more so, than that of the European man in America. One can not fully understand the history of the United States without knowing the experiences of those who helped to build this country.

We can all be enlightened by the coming over experience of Latin Americans. Panamanians have been a part of the foundation of America from the beginning of time.

Being an American citizen by birth, I have learned to better appreciate the Latin American experience, and the experiences of anyone migrating to America, after interviewing some people from Panama that I've grown to love and hold very dear to my heart.

"Gina", "Diane", and "Carla", (All fictitious names), were happy to share their experiences of Panama and America with me. For Gina, life in

Panama, "wasn't really that difficult". She lived in a beautiful house with her husband and three children and had a stable job. She recalls that the cost of living was reasonable enough so that you can maintain a house and a car if you have a job. "The schooling is good, houses are cheap to buy, and it's not a dangerous place to live." The only real setback to living in Panama was the lack of jobs. Because of the job deficiency, she feels that she would not be better off than if she were still in Panama. According to Diane, "The States were said to be pretty and full of fun." Carla recalled hearing from people who traveled back and forth from Panama to America, "how beautiful New York was, but, coming here it didn't look anything like she expected." The one thing continuously stressed by everyone was the great amount of job opportunities in America.

Employment is very important no matter what your origin and like most people looking for a job, America was the land of opportunity. Gina's mother was already in "the States" and informed her of the abundant job

opportunities. The houses were cheaper and easier to maintain at the time and the cost of living was not as enormous as it is now. So Gina decided collectively with her husband to move their family to America; more specifically to New York.

She didn't quite know what she was getting into when she decided to come to this new place. The first week was the most frightening. She remembered the images on her T.V. of police cars and fire trucks speeding to the scene of some incident in America, and it was scary to continuously wake up in the middle of the night to the sound of screaming sirens once she got here.

It wasn't too difficult getting adjusted to this new land with the support and love of her family. It also helped that the people here were nice and even offered to show her around.

Coming to America helped to make her feel more secure in herself because the opportunity to be very independent is greater here than in Panama. Diane agreed with Gina saying, "Coming here is definitely a

change for the better. You have more here, like the opportunity to work, establish independence and have your own things." A feeling of independence is a great thing for anyone to experience, and Gina believes that she would definitely recommend that her friends and family back in Panama, come to the U.S. and make a life for themselves if the job market becomes more stable. Of the people that she knows who have come to America and made a good living, many have returned home to Panama to live. Gina also hopes to return to Panama one day to live, after she has made enough money to do so.

From this interview, I gained a better understanding of why people choose to migrate to this country. I have also come to realize that America would not be what it is today if it were not for the drive and determination of people like Gina, Diane and Carla who came to this country in pursuit of a better way of life.



# Flamenco

By Rachel Visu

Last week on Monday, October 7th in commemoration of Hispanic Heritage month Langmuir college gave a presentation on the Flamenco dance. The program started with a brief history about the dance's origin which was said to have originated in the southern region of Spain, called Andalusia. The Flamenco conceits of three parts: singing, guitar playing and of course dancing. We were told that traditionally the audience would circle the dancer clapping to the beat and shout cheers like "ole". The brown, ebony castanets in the dancer's palms, were said to have originated from Ancient Rome. The commentator's closing remark was that the Flamenco had previously been a tradition of the higher classes. At this point the dancer Christina Figueroa, a fellow student and an experienced dancer for over a decade took over the stage. She introduced her piece, Segeirillas as a dance that celebrates a person's death. She explained that the Gypsies who dominated this style of dance believed

in celebrating the life of the deceased and their transference to heaven.

The dancer very appropriately had on a long, black dress which was fitted up to her waist and then flared out stopping just short of the ankles. Her shoes resembled that of Dorothy's in the Wizard of Oz, only difference being that these were in black. With her dark hair pulled back to a clean, low ponytail and very angular facial features she did more than fit the role. We could have very easily believed we were in the 14th century waiting on our gypsy dancer to begin her performance and the only give away would have been the back drop of H cafeteria. She took her stance by sweeping the side of her dress across her waist, creating a cluster of blood red and black ruffles. I couldn't help but wonder if the unusual combination of a black dress with a blood red inseam had some correlation to the theme of the piece, celebration of death. When the music began, a series of rhythmic claps the dancer unraveled herself to form gestures that involved her whole body.

Her steps were soft as she continued to move across the floor making these graceful yet strong movements. Then the guitar played an interlude at which point she shifted her balance to one foot. While holding her balance and making arm movements she maintained a continuous beat by stepping on the heel of that single foot. Her moves were quick, sharp and controlled everything from her eyebrows to her fingertips. Especially when she played the castanets, which she did by running each fingers simultaneously on the top of one of the cups. At other times she pumped them repeatedly between her palms. Maybe it was the association of the Gypsies that she reminded me of the character Ezmerelda from the movie "Hunchback of Notredam". It was alluring and enchanting as she stealthily flowed from one movement to another which I thought was possible only by Ezmerelda in the cartoon. The gradual build up of the pulse of both the music and her steps, exploded into an array of fast stepping and arm movements. Probably symbolizing the

deceased's life at it's fullest and just as in life the pace decreased, a sign of nearing the end. There was something nostalgic and very poignant about this celebration dance. Maybe it was that the dance had surmised life from the beginning to the end and although it could have been joyous the cold finality of death stung.

The second part of the program was lighter on the emotions. They had us encircle the dancer clapping and shouting cheers like "ole" or "eso". While the rest of us were peevish not wanting to sound ridiculous someone shouted "Andale", which the dancer was quick to correct saying it was Mexican. It was beautiful, touching and definitely captivating. Before the program started I remembered one of the girls telling me the story of how she had yearned to learn the Flamenco and that it had never worked out because she had passed the age limit. This I felt was admirable and understandable because the vitality of this 9th century dance, has continued to make tracks past even the 19th century.

## DON'T CRY FOR ME ARGENTINA

### The Plight of Latin America

BY ALEX PERRY

The enigma of South America, according to the historian E. Bradford Burns is that "poor people inhabit rich lands". The continent is a fruitful source of gold, silver, diamonds, tobacco, cotton, indigo, hides, etc. However, the South American states rely on agriculture for their wealth to the extent that fields are used to grow food for export, rather than to feed the continent's starving population.

The modern day problems of South America began with the Spanish and Portuguese who conquered the area in the 16th century. They rapidly generated riches for themselves, but failed to act in the long-term interests of the region. This led to the development of relatively weak industries. Needless to say, these industries could

not compete economically with Britain and the United States in the 19th century. The Latin economy became dominated by investors from Britain and the U.S., which has also contributed greatly to the balance of payments deficits. The Latin Americans borrowed heavily from international bankers in order to develop their economies. This money was appropriated and wasted by self-indulgent dictators. Conversely, their lack of true leadership created an accumulated debt of over 420 billion dollars in a relatively short span of time.

Latin America's history does, however, contain seeds of hope. Juan D. Peron, President of Argentina (1946-55), with his now legendary wife, Eva, significantly advanced the lot of the

poor, women, and the labor unions. Salvador Allende, President of Chile (1970-73) raised living standards in a society that was both socialist and democratic. However, everyone who has tried to improve the quality of Latin America has had to struggle with the powerful coalition of forces who oppose change. Peron was deposed by the Argentinian military at the request of wealthy landowners and industrialists. Allende was the victim of the political policy of the United States, which tried to regard every movement for reform in South America as communism and a threat which must be violently crushed. Incidents such as this have broken the faith of many of those in Latin America who persevere for democracy. Indeed, it is a

measure of the weakness of Latin American democracy that the "far from ideal", Cuban dictatorship of Fidel Castro can boast of health care quality, education standards and economic growth which are envied throughout the continent. It is vital that the United States values democracy above its own short-term economic interests. This will be costly, nevertheless, for the U.S. to continue to oppress the South is surely a betrayal of the democratic ideals this country is supposed to be built on.

To become further indoctrinated with the plight of Latin American politics, I recommend reading: (Latin America: A Concise Interpretive History, E. Bradford Burns, 6th. Ed., 1993, Prentice Hall, ISBN 0-13-526260-7).

# COMING OVER

By: Jose'Pena Valerio

*I still remember the routine. Every morning, before school, we (Rosalba, Moreno and I) would be lined up on the bed to be fed. Our breakfast consisted of tea in baby bottles. By this time we (except Moreno who attended school in the afternoon) would be in our khakis uniforms ready to go to school. I would ask for twenty five cents to spend during recess. This was more than enough to buy me the essential ice cream and Guayaba (guava).*

My name is Jose Pena Valerio. I am Dominican, born and raised there (until the age of ten). At the present moment I have two older brothers (Antonio and Ramon Jose) and two older sisters (Mercedes and Rosalba). I am also the proud recipient of a little brother Carlos Jose and a new born sister (whose name I still don't know). Until I got here, I had lived all my life in Santo Domingo. At first *en El Bolsillo del El Ensanche Quisqueña* but moved at an early age to *El Ensanche Altagracia en Herrera*. Here I met, lived with and shared most of my experiences with my best friends, Peluca (his real name is Eddy but he had blond hair) and his brother Eric. They are like my brothers and I don't treat them any different.

Classes were from eight thirty till noon, with a thirty minute recess at ten. We began the day by singing or mumbling the National Anthem. I don't remember much about actual classes but I do remember recess. We

would be let out to the courtyard. During my early years we would play games like tag and other variations of it. As we got older recess became more of a time to socialize. All you would see was a sea of khaki uniforms. Once in a while you would see a blue shirt. These were the people that would have something happen to their uniform and blue outfits were the only acceptable substitute. It was a welcomed sight and also a quick way to spot your friend in a crowd of hundreds. Noon signaled the time to go home for lunch and really the beginning of our day.

We also have the rainy season. For the most part the rain was nothing more than fun. When it rained we would race toothpicks, matches or just about anything that floated. A few times it grew out of hand. I remember one particular occasion. The wall that divided *mi barrio* (my neighborhood) from *el Barrio Nuevo* (The New Neighborhood) caved down. All the water that it was retained from the other side, came through one house. I was standing in front of my house when it happened. All I heard was a big crash. When I turned around everything looked normal for a second, then it was like an explosion. Water just gushed out the door and windows and any other opening that it might have had. Everything floated away right past me. A TV, motorcycle/beds and many other things floated from our home into the awaiting streets. People were soon in the street trying to catch

some of their belongings before it was too late. Everything that floats away ends in a huge gutter dump.

On another day, I was getting something from the store up the hill. I heard something in the background as I was getting ready to head back home. I turned around. All I saw a big shadow coming towards me. At the moment it was like nothing I had ever seen. When I realized it was rain heading my way, I began to run home. I had always welcomed rain and everything that came with it. However, this time I felt like I was being attacked. I knew that it could not hurt me but I was actually afraid. Just as I thought I was going to escape it, a few steps away from home, it got me! By the time I was inside I was soaking wet.

Sunday was always a special day. Everyone wore their best and newest outfits. No matter how poor you were, you would always have something nice to wear. This was also matinee night at *El Leti* (the local movie theater). I remember when one peso used to cover the expenses of a date. I would take my girlfriend out to the movie, buy her food and still have some money left. These were the good ol' days. Now that I look back, I realize she was using me. Heck I don't care.

I firmly believe that the greatest inventions have been made by poor people. It is just that we do not have the resources to develop them. There is a cherry tree next to my house. It belongs to my neighbor. I am sure

that they would have given us some cherries had we asked...but how much fun would that have been? Peluca, Eric, Moreno and I would go on the roof of my house. We would crouch down so we would not be seen. The cherries that were an arm distance away were never ripe. We always picked them before they matured. The good one were always far away for obvious reasons. The apprehension of these would be the purpose of "mission". Our solution to our problem consisted of a can and a broom stick. We found a can with sharp edges, then we punched a hole through the side. A hole big enough to get the broom stick through but small enough so that it would hold the stick tightly (be able to withstand resistance). We would reach as far as we possibly could. We took everything in our path. When we spotted a victim we moved in for the kill, the can would be placed under the cherry, lifted until cherry was inside, jerked back and forth until the stem would break. By the end of the night we usually had a couple of cans full of cherries. Then the feasting began.

Our life was simple but fun. We had to make the best of what we had. We lacked a lot of the material goods but we were rich in imagination. Television was a luxury, a luxury we could not afford, thus it did not play a major role in my life then. I am proud of who I am and where I'm from. These were just a few of the many things that went on in mine, and many others lives like mine.

## Black to the Future

By Fred Grace

As the first week of November arrived and the two major party candidates running for president delivered their final impassioned pleas to voters, Black folks all across America bonded together to commemorate Black Solidarity Day. SUNY Stony Brook was no exception.

Black Solidarity Day was first instituted during the 60's. Traditionally, it has been held on the first Monday of November - a tactical move designed to show the candidates the power and unity of the Black community, not to mention how precious their vote really is. Black Solidarity Day is also designed as a day of observance and reflection for people of African descent on their rich and often turbulent history. During the progressive decade of the 60's, Blacks were asked to refrain from shopping, working or attending school on this day. Again, this was intended to show the country the economic strength and might of the Black community.



On the threshold of "Super Tuesday" at SUNY Stony Brook, a contingent of students of color dressed in black from-head-to-toe descended on the Student Union at precisely 12 noon. From their apparel and their closed fists thrust highly and proudly into the air, the small platoon looked like 1996 reincarnations of Elaine Brown, Huey Newton, Kathleen Cleaver, Bobby Seal, Fred Hampton and Angela Davis. Under the tactical direction of Black Caucus Chairman, Andre English, the modern-day Black storm troopers defiantly marched around campus

chanting, "Black Solidarity Day" and "Black Power." When asked why he was personally participating, Chairman Dre said, "This is an important day, much like the World Day of Atonement, for us to come together, put aside our differences and just be united." If numbers are any indication, the importance of Black Solidarity Day is growing on campus because this years march far surpassed last years turnout.

But this was more than just one day with Black unity at Stony Brook. The protest/awareness march was only the beginning of activities for

Black Solidarity Week. That night at 9:00 PM in the UCC, brother Eric Muhammad of the Black African Holocaust Council delivered a dynamic message concerning the need for Black college students to seek knowledge for themselves. He warned, "that just because some professor tells you about your past, that doesn't necessarily make it so." During the remainder of the week, the AFS department, Black Caucus, in conjunction with other clubs and organizations, also sponsored a computer workshop in the AFS lab, an impromptu skit and poetry reading called, "Taking it Back to the Essence" and the grand finale of Black Solidarity Week - a discussion on the role and responsibilities of the Black male in today's society during the Caucus meeting on Friday night. It was honest, emotional and definitely worthwhile!

Although the activities of Black Solidarity Week are over, we should all constantly strive toward Black unity. In the end, all we got is us and if we don't "do" for each other, then who will?

# Reflections

By: Andre English (Chair of The Black Caucus)

As I sit here thinking about exactly what the future holds for us as black people in America and the world, I wonder to myself, "Why are we still not free? Why are we still existing under the system of white supremacy?" See it perplexes me because we have had so many great mind, leaders, and movements, all giving us a part of the solution. However, as much as we have learned, we still fall for white supremacy's same old tricks. We take AFS classes to learn about our culture, our heritage, our history, and our struggle, but from the looks of our current condition, and through observing the disunity and high levels of campus apathy, we are not learning at all. Maybe were just hearing and not listening to what the professors are saying, or maybe were just remembering it long enough to pass a test. Has America brainwashed us to the point that were taking Prof. Owens civil rights course because it's easy? We should be taking it to find out how, and what our parents did to perpetuate the struggle and provide us the opportu-

nity to sit our black asses in a class here at Stony Brook. See black people we've reached a turning point again in our history. We can either leave the destruction of, and freedom from the world wide system of white supremacy for our seeds, and as our mark on our long, proud, and distinguished history, or we can repeat the cycle and return ourselves to a state worse than that lived in under Jim Crow, and mentally worse than that of slavery. **It's up to us! It's our decision!** The blueprint for our liberation has been laid by the Blood of our dearly departed ancestors. Those great minds and courageous souls, who gave their lives so that you could be one step closer to freedom. The choice isn't really a choice at all. In actuality it's our responsibility to analyze why Martin, Malcolm, Nat Turner, Frederick Douglas, Marcus Garvey, W.E.B Dubois, Fannie Lou Hamer, Sojourner Truth, Ida B. Wells-Barnett, etc. were successful, and what they did wrong. Because in their successes and failures lies the road to our liberation, and eventually the path back to the creator and our salvation. The funny thing is, almost anyone can

tell you what Martin, or Malcolm did, or what our current problems are as a people, community, and nation. So it brings me back to my original question, "Why are we still existing as a people under the system of white supremacy?" Which still exists, and we know is detrimental to us as people of color. Do we like the way were treated in America? Do we like Police Brutality, or not being able to get quality jobs and loans because we have melanin? Do we like being paid less for doing the same work? Do we like to watch our churches burn? Do we like to hear Shane Daniels and Rodney King stories? Do we like the fact that the criminal justice system is unfair? Do we like having to exist in a perpetual state of poverty? Do we like that feeling of being treated or seen differently because of our color? Do we like all the atrocities that America has committed against our ancestors? Do we like all the atrocities America forces on us on a daily basis? Our generation must like these things, because if we didn't there sure would be a lot more of us fighting to bring about a change.

Black people I'm being so

critical because I love us, and it's time for us to wake up. It's time for us to realize the critical situation were in. It's time for us to realize what's going on around us, and what times were living in. It's time for us to begin making our mark in a positive way on our proud history. It's time to make a stand, and demand and fight for our freedom by any and all means necessary. It's time to finish the struggle, and bring freedom for the generations after us. But in order for us to leave this mark, it's going to take more than just a few spiritual, Intellectual, and physical soldiers. It's going to take all of us standing united as a people who will except nothing less than freedom. Our lives, freedom, and salvation are at stake, and I pray every day that you the students of color will join me, **The Black Caucus, AASO, CSO, HSO, LASO, The Ethiopian American World Federation**, and all the other cultural organizations, in making our united stand right here at Stony Brook, and from here the nation, and then the world. I know you won't let my prayers be in vain.

## A Call For Unity

From a concerned student to members of the Black Caucus:

As a student at the State University of New York at Stony Brook whose activity fee goes towards funding the Black Clubs and Organizations. I'm going to make a request or two. First, I request, rather demand, that all black clubs and organizations get together and hold unity meetings amongst themselves, as well as having campus wide united meetings open to all students of color. In the Unity meetings I want to see the Executive Board members of each organization, who are the elected leaders on campus, sit down together, hammer out their petty differences, and set a unified plan or agenda for the campus. An agenda or plan that there all going to diligently work together to achieve. A plan that will bring a positive change to the campus for the community of people of color.

Next, I want to see a unified meeting each month, open to all students of color, where we can present

ideas to you, and volunteer to help put the unified plan, discussed in the Unity meetings into action, and make it work. Nothing personal, but your clubs and organizations claim that were not involved, and all we do is party, well to be honest there is only one or two organizations on campus who consistently give us something positive besides parties to get involved in. These organizations have programming for us that is serious, that uplifts us, and that is desperately needed, and they still have fun without throwing a party. If you want more involvement you must change your priorities from parties, to service to the community of color on campus. In other words, I request less parties and more positive cultural events. I thought that was a cultural organizations purpose. See I'm a so called African American, but I realize that South Americans, people from the Caribbean, Africans, Latinos, etc. are of my same blood. So I would like to

learn about their culture, which is my culture, and I can't really learn that from parties. I'm proud of the part of my Caribbean, Latino, and African heritage that I know, so why don't you African, Latino, and Caribbean's who are in these organizations show your pride and start promoting your culture through more positive cultural events for all to experience, learn, and enjoy.

Lastly, I'm demanding that the Black Faculty and Staff get involved with the students. You're our living heritage, the link to our struggle, and just coming to class, teaching, and going home isn't enough. We want your involvement. If no student organizations are asking for your help, volunteer. You of all people know where we as the younger generation are headed if things don't change. So come down from the land of the PHD's, and get involved with us again. Rejoin the struggle on the front lines. After all

your the veterans. You've been there before, and you have so much to offer us. You know the times we live in, and if were to stubborn to ask you to share your wisdom, than you better get out there again and impart that wisdom on us through action. I know you put many years on the front lines, in the trenches, just to provide us the opportunities that we have today, but if were going to make it as a people through the turbulent times ahead than were going to need everybody young, old, veteran, and rookie to come together and continue the fight. I'm going to finish with the theme from our last Black History Month, which sums up what I would like to see, and think is needed on campus, and that theme is **UNITY IS POWER, BLACK UNITY, BLACK POWER.**



# AT-ONE-MENT OR A-TONE-MENT

By: Stacy Harris

Oct. 16th, 1996, marked the one year anniversary of the Million Man March. In the spirit of the Million Man March, the organizers declared a World Day of Atonement. To commemorate the day over 200 thousand people gathered in front of the United Nations building on 42nd and 1st. The crowd was representative of most all ethnic and racial groups and both genders. The atmosphere was one of unity and love as people stood listening to speakers like, the Rev. Al Sharpton, Ben Chavis, Minister Louis Farrakhan, various members of the Indian Nation and the Mother of Revolution: Winnie Mandela.

Many critiqued the day saying that the numbers in attendance were reflective of the way people felt about the effectiveness of last year's march. But what many failed to understand was that the aim was not to repeat the Million Man March, but rather to join with other Africans throughout the Diaspora in a world day of atonement. Not to call 1, 2, or 3 million people to New York City. The event wasn't even publicized, so it really was an incredible feat that over 200 thousand people attended by word of mouth alone. Another comment I'd like to make regarding the attendance at this year's Day of Atonement, is that the Million Man March cannot be repeated. Even if 3 million people had showed up at the United Nations Plaza, it would not even begin to compare to the day the brothers had on the Mall in Washington. That is a day that has had a

profound effect, because of its singular significance on the psyche of the men that attended and on the Black Community as a whole.

As a New Yorker, I was greatly embarrassed by the hospitality or lack of it, shown to those in attendance at the Day of Atonement. Our movements were severely restricted. We weren't allowed to get refreshments or go to the bathroom. One sister who accompanied me to the march, almost passed out from dehydration, and not until she vomited on a police officer did they open the barricades to allow her to get something to drink. Another brother had to relieve himself in a Poland Springs bottle. I think that day Mayor Giuliani must have had half the New York City Police force out to 'control the niggers'. There were police snipers atop the surrounding buildings. I was on 47th street and we were barricaded in front and behind by the police, and on either side by tall office buildings. Now had something occurred that day it would have been a slaughter. Decency wasn't even shown to the speakers, for as the Hon. Minister Louis Farrakhan stood addressing the crowd, tour buses filled with sightseers drove by. Now couldn't the city at least have stemmed the flow of traffic in that area? If it had been a gathering of whites, or a speaker other than Min. Farrakhan, I strongly believe the city would have been much more cooperative.

Another thing that had the crowd peeved was the silencing of Winnie Mandela, by South Africa and

the United States. Reasons for her silencing are still unclear, however she did prepare a very moving speech, delivered by a representative in which she urged blacks throughout the Diaspora to atone with themselves and one another, so that we can become a globally united Black Nation. She also assured the crowd that we had the support of the Black population in South Africa.

Minister Louis Farrakhan spoke on many topics, his most important being the impact of the C.I.A. drug infiltration into the Black Community and the implications it has on our existence in this country.

Now many people will say that nothing was accomplished by the Million March because no clear cut plan of action was developed in regards to the upward mobility of the Black Community in this country. And many are saying the same about the Day of Atonement. They also will criticize and point out the brothers who came back from the March and not live up to their pledge, totally ignoring the millions of other brothers who have. I think the March has done a lot for our community and has rehabilitated or at least started the process for a lot of Black Men. So in an indirect way the March did lay out a plan of action, it may not have been written in stone, but because of the day, there has been a marked change in The Black Community.

When will our community stop searching for a messiah and realize

that our salvation lies in our hands not in the leadership of one person or in the legislation of the American government. The deliverance comes only when we as a people begin to define ourselves and based on those definitions begin to shape a reality that is in our best interest. The first step to this process is atonement. We as individuals need to examine ourselves and see what and where we have gone wrong and learn from our mistakes, repent for them and move on. Then as a united community we need to atone for all the wrongs we have perpetrated against each other. Only when we admit we are as much victims as we are aggressors of crimes, can we fully realize the directions we need to take. One person cannot unify a community. Martin couldn't do it, Malcolm couldn't do it, and Farrakhan damn sure is not going to be able to do it. The only thing that can, and we haven't looked to that essence yet, is The Creator. Until we focus on our spirituality we are lost.

I felt the March and the Day of Atonement were huge successes. But the ideal picture for me is when, without being told, black families within their homes begin to recognize and celebrate the day. When on Oct 16th not one black face will be found in places of business, schools or any other public place, because they are at home atoning for the wrongs done throughout the year. Then ultimately it won't just be Oct 16th but everyday of the year until we don't need a specific day, it will be second nature to us. This is my dream.

## SUPPORT CAMPUS CLUBS AND ORGANIZATIONS!

## A Fashion Show Comeback

By Alicia Beckford

On Saturday, November 2nd, 1996, the Caribbean Students Organization presented its 10th Annual Fashion Show Extravaganza: "Saving the Best for Last", which was put together by Tamika Stewart, Alicia Leonard, and Sakina Simon, the three cultural officers.

Try outs began on September 18th, and many people were eager to participate. Out of the 98 students which came out and auditioned 27 were picked. People were not only chosen based on previous experience and their ability to walk on beat to the music, but they were also picked based on having the potential to learn. The models were Alisa Payne (Miss C.S.O.), Cordelia Anthony, Ysa Bogle, Debbie Dimanche, Danielle Dorsainvil, Alicia Leonard, Lorraine Lowe, Jenya Meggs, Olabisi Omosanya, Pheona Phillip, Michelle Redman, Podessa Ross, Shebana Seesochaun, Carolyn Taylor, Monique Williams, Ed Antoine, Jacobson Bathelmy, Andrez Carberry, Anthony Casimir, David Chambers, Tony Cooke, Jonnel Doris, Kevin Miller, Jason Munro, Charney Phaire, and Errol Smart.

There were many weeks of extensive labor, but as time progressed, the scenes gradually together. The program was hosted by Stacy Harris and Brenda Adjei, who both helped bring life to the show in their own special ways. The show started off with a "teaser" with the seductive style of Jenya, Carolyn and Monique, with their white shorts and their reversible jackets, just to give us a taste of what the show had in store. It shocked the crowd to see the jackets turn from green, orange, and yellow, to spell out C.S.O. '96. This scene will stay

embedded in everyone's minds that the board of C.S.O. '96 is truly innovative and plans to leave a positive lasting impression.

The production continued with a cultural school girl scene which depicted a day after school at the marketplace. From Alisa Payne shouting, "Get your fly fish, flyooo, with David Chambers and Errol Smart at the vendors, to the girls in their plaid uniforms and the guys in their khaki pants with white shirts and ties, we saw and remembered how adolescent years were back in the Caribbean. Next, there was the all female scene called "Nothing 2 Wear" in which these lovely ladies sported ethnic prints wrapped around their waists and heads. No one could tell them that they did not look fierce. These ladies had it going on.

"Jus da Fellas" was a scene filled with men enticing the audience while posing off in wicked linen suits. The apparel not only accentuated the men, but, they made the outfits. In "Summertime", we were taken back to the white sands and cool misty breeze of the many beaches of the Caribbean. Not only was the sun shining, but the models were as well. Every suit was tastefully worn and not one sign of raunchiness was seen.

The party scene which was entitled "The Q" was well put together. It was set up like a real club, which even included Ed Antoine as a bartender. This scene gave the models an opportunity to release some of their anxiety by dancing away to the latest tunes while modeling their clothes.

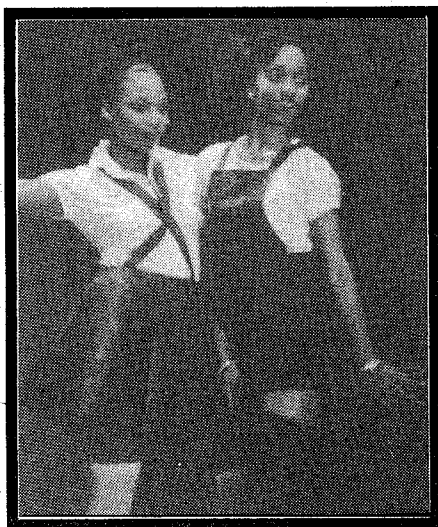
The theme came of the fashion show "Saving the Best for Last" was meant to tie into the last setting of the whole show, "Hitched! !" This scene

featured evening wear at a modern style wedding, while incorporating traditional matrimonial rituals such as jumping over a broomstick at the end of the ceremony. The wedding dress and grooms suit were definitely novel.

The show also included cultural moments on such islands as Jamaica, Trinidad, Guyana, Grenada, the United States, and Puerto Rico, as well as poems and a Haitian interpretive dance. It was also the first fashion show with a live DJ playing for the scenes. It was innovative and refreshing to listen to live music, which was played by DJ Benji from Inferno, rather than the droning sound of a tape. In addition, Katucia Lamarre's outstanding rendition of the song "Saving the Best for Last" by Vanessa Williams in accordance with the theme of the show, and to introduce the last scene. The C.S.O. Dance Troop, headed by Taiasha Ramos, did a great job, incorporating the oldies with the tunes which are licking now. Some girls from the Step Team and their friends did a refreshingly different dance, combining hip-hop, salsa, reggae, and calypso. Many people enjoyed this dance because of the corporation of music of several cultures that influence the lives of Black people. There was also another reggae/calypso dance done by Mitasha and Jamila Joseph and a skit done by Patrice White.

The C.S.O. board would like to thank their fashion designer Sharon Brown N.Y., for providing all of the clothes for the show. Without her designing and sewing skills the show would not have been a success. It was quoted by many that this years fashion show was the best one seen in years.

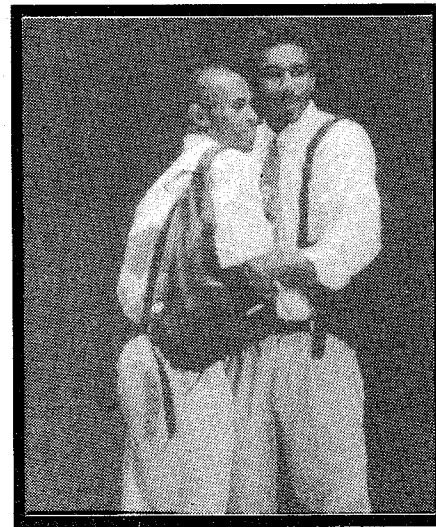
CALL IT A COMEBACK:  
C.S.O. models sparkle on stage



What do you think school is, a fashion show? Students invade the marketplace, adding a touch of spice. These two exotic women exhibit their fashion smarts.



Nothing 2 Wear? This C.S.O. beauty dazzles the audience with ethnic flare.



Ties Guys? Dressed for success, these two gents impress. With schoolboyish charm, this duo proves that neckties are alive and khakis are not tacky.

Photos: Curtis Morris

Captions: Daniel Hartley



## *Ebony Ecstasy*

As I get the chance to collect my thoughts,  
On my beautiful Black Pearl, who to me was brought,  
By my lucky cupid for he did me well,  
For when he sent her to me in love I fell.  
As your beauty shines brighter than that of the sun's,  
It's too much for my eyes to handle sometimes, so away I must turn.  
As I look up and get lost, at the twinkled stars in the nightly skies,  
I compare that to looking into your deep dark eyes.  
The rich, dark mahogany color that you possess,  
Makes me "thirst" to have you all night to caress.  
As I hold you gently in my arms all night long,  
I just cannot let go, cause you make me so strong.  
You're in my every thoughts, my heart and my soul,  
Our relationship may be silver now, but I'm going for the gold.  
The contour and form and the thickness of your shape,  
But only mesmerizes me, as my feelings for you becomes too great.  
Girl, you're my every fantasy,  
So can't you see how much I want you to be,  
*My Ebony Ecstasy!*

--- Donald Monteau

### **Saxophone Player (With an aside to the the great Kenny G)**

**I spread my wings over the Earth  
in the form of a fiery, ancient Bird.  
Piercing the sky with my majestic sight,  
around Midnight, I see a Trane moving  
far beyond the grasp of an unworthy multi-  
tude.**

**Pharaoh will only allow the Ornette  
and meek to ascend. The last poet,  
Sonny, patiently stands on the stairway.  
Deprived souls fall violently at his feet as a  
Cannonball of crescendos blow them away...  
for they are not worthy.**

**His music, His way is through love...  
in which we all are.**

**It is truly a Love Supreme.**

**-Curtis Morris**

## *Haunted*

*I am paranoid and therefore depriving  
myself of the love and happiness that  
I deserve.*

*I have brought a quiet death to myself  
by not living for the love of you.*  
--- Joyal Miasia McNeil

Feelings don't belong to anyone.  
Therefore, it can not be controlled  
or thrown aside to be dealt with "later".

Feelings will come and go,  
like rainy weather accompanied with the wind.  
*Slowly*, after all has been said and done;  
One by one, an element will gently subside and escape.  
The memory of the moment will remain.  
If nothing else.

— Nancy Morbeth

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## THE HIP-HOP DEMOCRACY: GIVE THE PEOPLE WHAT THEY WANT

By: Joyal Miasia McNeil

Who determines the form and content of those rap songs we like, love, or hate? Is it the artist, the record label, the censors, the audience, or a collection of the four? I would like to believe that the creation of the art is simply a collaboration between the listener and the artist. Unfortunately, it isn't that simple. It has become necessary for those of a non-lyrical nature to intervene (for capital purposes of course). As a result of this intervention those who shell out the cash are being short changed. "We the people" should still have some say in the matter.

The phrase "We the people" embodies a collection of people. It contains rap fans, occasional rap fans, non-rap fans, the poor, the middle class, the rich, the conventional, the liberal....the list goes on. Society has a definite effect on the form and content of the songs we love or hate. The problem with this lies in the fact that those most influential in the record releasing process as a whole do not represent a "hip hop nation".

Societal norms and demands greatly influence what we hear (on mass radio that is). In order to hear raw (not boiled, fried, sauteed, or marinated by the censors) rap one would have to resort to underground radio stations.

For example if a societal condition calls for peace by the majority an artist's best choice would be to follow guidelines according to the need which becomes the demand. If the artist chooses to take a next route he or she faces the risk of having no mass air play. Rap as a whole is still seeking acceptance and not conforming to the demands of society would only hamper efforts of progression.

So what are we left with a pass or fail system? Not exactly. Times and people change simultaneously. Because of this so will demands. There is a distinctive mood to accompany form and content and the mood is versatile. A particular song may not fit the demand in July 1984 but it may make a comeback in January 1997. This aspect of the music industry has helped to create a variety of subjects for the content of rap songs. Some examples of these subjects would be political /social /economic awareness (the need for a revolution) and the let's talk about ho's, pimps, gangsters, sex, love, the old school, and Italian designers period.

The hip hop culture is calling for a musical revolution. A culture is defined by its art but it seems as if artists are being sold instead of the art. One extremely marketable tool for

doing this is the music video. Sometimes in order to have a popular music video the original form and content is dismantled and a new commercialized one comes into place. What does all of this mean? Well, it would seem that rap music is straying away from its citizens in a state of regression as opposed to progression. The truth of the matter is that the real hip hop audience will not let it happen. Their voice even though it may only be a part of a greater whole is loud and obnoxious. This audience is there to let them know that the last track was not worth the time it took to listen to it. Usually deep down the artist knows this too. In most cases the form and content of that song was determined by the type of people who like those McDonald's commercials. On a realistic note the presence of hip hop culture whether it be artist, song, or dance in commercials, sitcom themes, and mass media help to build up the industry. But at the same time this helps to break down the culture. A medium needs to be reached where hip hop as a whole flourished while maintaining its true form and content.

Rap itself has gone through a course of transition. Just like most other art forms rap music has had its unveiling, rise, peak, and fall. As an

underground culture rap has been going through the "let's put the blame on the new rave" stage. Censors, the media and influential black leaders have done their share in contributing to the Anti-rap party. Dj's, Vj's, and truly music minded people are a few that represent the pro-rap party.

Rap artists, as expected, also went through a course of transition. KRS-ONE's form has basically remained the same. The raggamuffin style can usually be identified. The content on the other hand has not. The lyrics went from gun toting criminal mindedness to that of philosophies and the need to learn. Mc Lyte went from a hardcore female, rapping about the streets to a lipstick wearing songstress rapping about sex.

The mere change of style is not enough to label an artist by but it adds to the theory that style, people, times, and demand change simultaneously. The form and content of rap music should be elected via a hip hop democracy. Censors and those who contribute to the Anti-rap party initiated the anarchy we face today, not artists like Snoop Doggy Dog and 2PAC. The gangster has been an icon in American society long before Snoop Doggy Dog and 2PAC released their first single.

## Did Tupac Shakur Deserve to Die?

By Michael A. Pinnock

Sophomore year in high school, I remember my high school track team 4x400 track team shaving our heads and screaming "attack of the bald heads," at the Penn Relays in Philadelphia, PA. I remember screaming "throw your guns in the air," until I was hoarse at parties. I was imitating the rap group, Onyx. When Method Man released "METHOD Man," I remember 10 to 15 high school brothers buying weed, Phillies Blunts, and forty ounce beers to "get lifted at a friends house. We thought that we were keeping it real, I admit now that I wasn't even high. One blunt and two 40's can't get ten people high enough to act the way that we did.

In Plato's Republic, he outlines the importance of music in the development of individuals. I proved this notion sophomore year in high

school. Hip-Hop plays an important role in the lives of African-American youths. Because of this artists have a responsibility to them as growing kings and queens. Tupac Shakur is a brother whose death shows our community something very important. Thug life kills!

I understand that Tupac did make some positive songs such as "Keep Your Head Up," however, he was more of a detriment to our community because music is such a strong medium. Youths do copy what our artists say. Music that sends negative implications to immature young black children who cannot decipher symbolism and metaphors from the actual state of the world. It causes the problem that we now face in all our communities.

My next statement will offend

many, but I ask you to let me fully develop this thought. Tupac Shakur received the death that he deserved (keep in mind that he predicted his death). He finally spoke the truth of "Thug Life:" it leads to death. Unfortunately he was removed from this world in doing so. This is not to say that the brother that committed this cruel act was in the right. He will have to come to terms with his creator in times to come. It seems however, that he served as an instrument to bring Tupac to terms with his maker, and also to wake us up as a community.

Why is it that we showed so much power and unity in coming together to confront The Stony Brook Press? Their actions were tasteless and insensitive; however, we should have come together this way to confront Tupac, when he was with us, for

treason against our young kings and queens. He was leading them in the wrong direction.

Don't let it happen again! Confront Junior Mafia for promoting crime and violence. Confront Akinle for disrespecting our queens. Confront Mobb Deep for telling our youths to stay in the projects when they moved to Long Island. They should be teaching youths to get out and to help others out.

Tupac's death hurts me because I realize that I, as an educated and successful black man, am an endangered species. Tupac, however, was more of a detriment to the black community than a positive role model. His death served the good purpose of waking me up as a positive black man, and it should have done the same for everyone.



# A Call To Arms: From The Professor's Mouths Into The Students Minds

## The English Department's Racially Biased 'Special Treatment' of Professor Cornelius Eady

by Ivan Lee

As soon as I heard he was going to be reading his poetry at Southampton College I was on the next bus out there. The person whom I went to such dramatic lengths to see was one of the most brilliant and expressive American poets of today.

His name is Cornelius Eady and, unbeknownst to many members of the Stony Brook community, he is a professor and director of the Poetry Center located in the Humanities Building here on campus. Cornelius Eady is the author of five different books of poetry. His book *Victims of the Latest Dance Craze* was the winner of the Lamont Prize from the Academy of American Poets in 1985, *The Gathering of My Name* was nominated for the Pulitzer Prize in Poetry in 1992, and his latest book is entitled *You Don't Miss Your Water*. It is inspiring to think

that an author of such caliber is teaching here at Stony Brook University.

Unfortunately, if you were to head over to the Poetry Center right now you would not find him there. Professor Eady is on leave doing research at George Washington University. As I sat on the bus heading toward Southampton College I posed some questions to myself. Why did Cornelius Eady decide to take a leave of absence from Stony Brook? I was also pondering the validity of the rumors I had heard about professor Eady threatening to sue the school. What is the connection, if any, between these two events?

Later that night I found myself mesmerized by Eady's dynamic and moving presentation of his poetry. As I watched him, reciting his poetry in front of a large elaborately carved fireplace, I

began to feel increasingly more upset over the fact that this awe inspiring artist was absent from the University which I attend. In hopes of finding out why he was on leave from Stony Brook, I went up to him after his performance and asked to interview him. It is commonly thought that artists of his caliber think themselves above reproach, he, however, was happy to grant my request and we both sat down and started to talk.

The first question I asked him dealt with how he supposedly threatened to sue the school and whether if had to do with his getting tenure or not. He said that it had nothing to do with tenure because he already was a tenured professor. Instead, he said the incident had to do with his salary. When he was granted tenure he was considered an associate professor but was only paid a graduate

professor's salary, which is substantially lower. The administration finally relented, but they still insulted him by paying him as little as they could get away with. As professor Eady stated: "I am at the lower end of the associate professor's [salary] scale and have better credentials than many people in the English Department." Once again a Black professional is getting paid less than white professional for doing the same or more amount of work as them.

Cornelius Eady went on to talk about the Poetry Center and how the administration seemed to conspire to snuff it out of existence. The Poetry Center was started by a Black woman by the name of June Jordan. Jordan is a famous writer and activist who has a multitude of books

CONTINUED ON NEXT PAGE

# Insanity

By : Louis Woods

Black people in America are insane. How does one become insane? Are we born this way and, if not, what causes this mental breakdown? Blacks are not born insane, rather they are driven insane. Let me first define insanity. To me insanity means first losing a sense of ones self (values), followed by assuming the values of another. These are foreign values, so they naturally cause an internal conflict. This internal conflict causes the afflicted to second guess themselves and question their self worth. This inner battle becomes a process of second-guessing ourselves and questioning our own self-worth. When we judge our selves based on false European values, we aspire to be like something we are not, perceiving our differences as defects. This infectious internalization begins with self-contempt and results in devaluing our own heritage and culture. We begin to dress differently, to even think differently. Mentally ill people will go so far as to value beauty in a different way. Utilizing a foreign measure, they no longer consider themselves to be beautiful. Those afflicted feel, that the only way to be truly beautiful is to alter their naturally ugly appearance. That's sick! In fact, if a white man or woman felt that they had to grow dread-locks or dye their skin another color in order to be beautiful, you would laugh at them. Yet we do it all the time. So, brothers and sisters, what do you think they're doing to you behind your backs?

As I stated earlier, it is not the fault of blacks that they are insane. We are all insane to a degree. Racism is

crazy, it makes no sense. But even the most liberal black is crazy to an extent. This is because we are all products of a racist society. To deny this, would not be realistic. Every day, when you pick up a paper, watch TV, go to the movies, listen to the radio, interact with other Americans, you are being bombarded by racist propaganda. Most of us don't even realize that it's all around us because we have become numb to it. An example of racist propaganda would be the images of black men that are shown on the news. Nine out of ten times that we see a brother on the news, he is either in handcuffs or in a mug-shot. You don't have to be a rocket scientist to see the negative effects that these programs have on the psyche of all Americans. Although, I would be inclined to believe that the negative effect on blacks is worse than that of other Americans. Simply because we are being trained to hate ourselves.

Men are by no means the only blacks who are targets. Black women are always under attack. They attack the beauty of our women. In every magazine you look at you can see it. It's in all the commercials, and advertisements. When you do see a sister in advertisements she almost always has light skin and long hair. These pictures alienate about 98% of our beautiful women. Another stereotype which I think should be addressed is the infamous "welfare mother". This bit of racist propaganda projects the image that welfare is a black thing. It specifically attacks our women. As a result of these negative images whenever someone hears the word welfare, they immediately associate the term with an

image. That image is of a heavy set, dark skinned, black women with no less than five children running around, and all of them are out of control. It is these images which on a day to day basis destroy the sanity of our people.

Now that the problem has been addressed, and we know where it comes from, what can we do about? We must first understand that the illness that afflicts our people can be dealt with the same way a doctor deals with a virus. A doctor can't always stop the transmission of a virus, but she/he can treat those who have become ill as a result of it's transmission. A virus is parasitic, it will completely overwhelm it's host without treatment. Racism is the virus which causes our people to become mentally ill. Books are the medicine required to make us healthy again. We must read people! When I say read I don't mean Shakespeare, or the autobiography of Colon Powell. I mean read books which pertain to African history, and black contributions to civilizations. Good examples of such books are *Introduction to African Civilization* by John G. Jackson, *Stolen Legacy* by George G.M. James, *Before the Mayflower* by Lerrone Bennett, *Isis Paper* by Francis Cress Welsing, *Nile Valley Civilizations* by Anthony Browder, to name a few. Such books help to cure the people by rehabilitating their minds. Without treatment an undetected virus will destroy the host from the inside out. Before the host can even realize that it is sick, the virus will have infected the mind. When this happens it's too late for treatment, and the patient mentally dies. Before this

illness reaches it's late stages the infected one has symptoms. The symptoms of this virus can only be detected by the expertise of a physician. I am not a doctor, nor do I claim to have the expertise of such an individual. However I do recognize there is a problem, which effects the majority of my people.

The only way to assure the mental survival of all black people is to vaccinate their minds. Until we do this, countless brothers and sisters will become "brain dead". The beauty of this process is, one can receive the vaccine without having Medicare any health insurance for that matter. I think the ratio of insane blacks in this country would be much lower if we collected books, the vaccine necessary to cure the minds of our people, instead of Tommy Hilfiger outfits. The knowledge within these books supplies our people with the medicine necessary to overcome our sickness. Without this medicine the minds of our people will be no match for this deadly virus (racism). So to be assured that we do not become as sick as those people who spread this virus, we make sure that all of our people have enough medicine to last a lifetime.

P.S. I don't want anyone to get the wrong idea. I (the Author) am as sick as anyone, but I am trying to overdose on medicine, if that's at all possible.

# A Call To Arms

CONTINUED FROM PREVIOUS PAGE

published. She used to be a teacher here at Stony Brook until she left to teach at Berkeley. Eady took over the poetry center a short time before her departure. It was at this point that the administration started their attack on the Poetry Center. The English Department did not cut the poetry center out of the school altogether but, according to Cornelius Eady, "what they did instead was these half-measures that slowly suffocated the center and stymied any real attempt to try to keep it running."

I asked him straight forwardly whether he felt this attack upon the poetry center had anything to do with the fact the he, the director of the center, was Black. The response I got was an affirmative detailed description of the administration's attack on both him and the Poetry Center and one of the major reasons why June Jordan left Stony Brook.

Cornelius Eady began his personal testimony by stating for the record that: "We have a really lousy record of hiring and retaining minority faculty in Stony Brook in general, and the English department in particular." Prof. Eady elaborated on this statement by narrating the incidents that led to June Jordan's departure: "Every one swears they loved her [June Jordan] to death, but I really got this feeling that there was this moment when people started to think *Hmmm... She is a Black woman and she's got all this national attention, this wonderful program [The Poetry Center], and she's getting all this money and funding.* And it was at the time when the Poetry Center was about to branch off into the Community. They were setting up a summer program for writers and teachers so they could learn [how to better teach creative writing] and then take it back to the community. June had the budget, but suddenly something went wrong and the money [for the project] was gone. First, there was support, money and every one is really excited about the project and almost like the next beat [he snaps his fingers] it was wasn't there any more... the program is totally gone. I was reading memos from June that basically said [to the administration] *I thought you promised me money* and the next thing you know she is gone."

It seems as if the University had its own ideas about how valuable it is for professors to support the growth of the marginalized community. It seems they would rather spend their money on something else. As Prof. Eady stated: "The death of the Poetry Center is basically linked to the birth of the Humanities Institute. The Humanities Institute was set up in such a way in its charter that there was going to be gradual withdrawal of University support. So, at some point, maybe two or three years down the line they would be totally self sufficient. It never happened and they were never called on that. The money that started the

Humanities institute came from the Poetry Center. The Humanities Institute starts up about the same time the Poetry Center gets all these big cuts, and the deterioration starts, and it is also the time that June goes."

Why didn't June Jordan stay and fight for the Poetry Center? Cornelius Eady explains: "The impression I got was that June went to Stony Brook and said *look Berkeley's offering me this* and she did not get a counter offer or she got a counter offer that was so small she was forced to leave." Eady continues his explanation by saying: "The fact that they [Stony Brook University] did not fight to keep her was telling. Telling not only about how African Americans are treated in

Jordan was perceived as amassing to much personal power."

After June Jordan left, Eady tried to keep the Poetry Center alive despite the antagonism received by both administration and faculty. By cutting the budget of the Poetry Center and not assigning any staff to the center they, the administration and the English Department, virtually succeeded in killing the Center. This attack not only originated from the administration's opposition to community outreach programs, but it also stemmed from their disapproval of the kinds of poets who Eady was bringing in to speak. Professor Eady said: "I had to figure that out by myself. No one sat me down and said *This is how it is. You're fighting a losing battle, and you haven't*

then it becomes a matter of not being able to get the budget to bring in the [poets]. Because, as everyone knows you can't simply say *come over and give me a reading.* You have to make sure that person is housed, is going to be fed, and you have to pay for the transportation both ways."

Eady went on to say that the school wanted big name poets to perform at the center, however, they never were not willing to give the Poetry Center the budget they needed in order to make that happen. He said: "If your dealing with somebody at the level they're [Stony Brook administrators] speaking of, you have to seriously say *we're going to expend the big bucks.* I did not have a budget I could depend on. I had to fight for it every year. I wasted five to six weeks every Fall trying to find out if I had a budget... Fight, fight, fight, fight for five years, every Fall, I had to do that.

"The year that I finally had enough, and I finally drew the line, was the Fall the I came back from the Guggenheim. I did literally everything for some of these readings. I brought refreshments, set up the room, locked the door, and picked up [the poet] from the airport. I was doing all of [the work] and on top of that they wanted me to be a full time teacher. One person cannot do this themselves and it is cruel and unusual to try to put me in a position where I have responsibility for [the Poetry Center], but will never get the resources to run it the way it needs to be run.

"Everybody else who was in that kind of administrative position was given release time to deal with their administrative work. I was given time only in the Spring and not in the Fall, which makes no sense whatsoever, because the Fall was when I really needed it."

Early in the interview Cornelius Eady defined his "rock bottom definition of racism" as when "the ordinary becomes extraordinary." What did he mean by that? Professor Eady went on to explain: "For example, *let's go to a restaurant*, and suddenly it becomes a big deal; or *Taxi*, and suddenly it becomes a big deal. It is when you try to do something absolutely *normal life* and it turns into a big deal."

The way that the administration of the English department treated Cornelius Eady fit right in with his definition of how to spot racism. For Eady stated that "every thing they did was designed not to work, it was designed to fail. No money, no budget, no staff, but 'you take care of it, and we want you to be a full time teacher as well so you better get your classes together.'" Prof. Eady went on to state that whenever he asks for assistance: "They act like I'm some demanding nut. They make me feel like I'm being outrageous... This is the idea of the ordinary becoming extraordinary. You have to stop dodging the bullet, it does feel like special treatment."

"We have a real lousy record of hiring and retaining minority faculty in Stony Brook and the English Department in particular."

- Professor Cornelius Eady

the English department, but also telling about how the poetry center was perceived from then on."

After June Jordan had left, and Cornelius Eady took over the Poetry Center, the major attacks on the center began. First off, the administration gave the Poetry Center a budget that was ridiculously small and they also did not supply any staff to help run the center. Looking upset over the incident professor Eady stated: "We have a board that meets occasionally; these are people who ran different departments on campus. When we met and they found out how much we get for a budget a year, they laughed. They could not believe that we are starting off with less than \$3,000 a year." This problem stems from the English Departments narrow minded policy in their money making decisions. This can be seen in, as Eady states: "The choices that the department makes and that the administration makes in terms of who gets allotted the funds." Elaborating, Cornelius Eady went on to say: "Every time they come to me and wring their hands saying *choices have to be made, choices have to be made* I find it harder and harder to believe there is no money. Money has been allotted to other things [for example a \$12,000 reading series not even here, but rather at Brookhaven], and that kind of makes me feel that there is some baggage left over... definitely because June

got a friend [June Jordan] in the administration any more."

"Everything that I had done, in terms of trying to do community outreach or trying to bring in writers who are from another point of view, has not been met with a lot of success. I was told I was *real good at getting poets of lesser status.* I wanted to change the mix. I wanted to make sure that we get these writers with different experiences, that is what I'm interested in. The issue is if there is going to be a Poetry Center, who are you representing? The Poetry Center has to represent all points of view, all ideas of what American Poetry is. I think that's what got me into trouble because people started realizing I was bringing in gay writers, Vietnam vets, Black people, and brown people." Then, Cornelius Eady intently declared "I don't want to be yet another exclusive writing series in America. You need to stop thinking of this as hyphenated poetry [for example dividing poetry into gay-poetry, Black-poetry, latino-poetry, or asian-poetry]. This is all our poetic voices."

The attack on the Poetry Center by the administration relied on doing every thing that they could possibly do to destroy the Poetry Center without directly amputating it from the English department. Professor Eady stated that "first it becomes a matter of losing student staff,



## Student Sound-Off The BLACKWORLD OPINION QUESTION

*Do you feel that SUNY Stony Brook has enough diversity?*

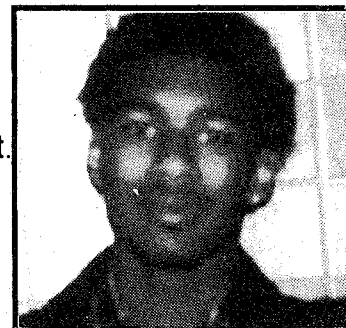
Mark Tidus-Senior, Political Science/Sociology

Sure, there are plenty of ethnic backgrounds here; people of different races and religions. You have Latinos, Asians, Indians, Blacks - there's enough diversity here because everyone is plenty much represented here.



Ed Antoine-Sophomore, Psychology

Diversity here is alright. I think we need more Black people here on campus though.



Shanna Henry-Sophomore, AMS Major

In terms of religion and peoples, we do have diversity here but I don't think people here really admonish it to the point where they're learning from each group's differentness. There's definitely not enough diversity in terms of faculty - facts will prove that there isn't.



LeShawn Freeman-Sophomore, Business Management

There's enough diversity on campus in terms of people but for the professors, the only Black professors that I see are the ones from my AFS classes.



# WHY THE CHURCHES BURN

Dr. Manning Marable  
"Along the Color Line"  
July, 1996

Every year, it seems like there's a national event involving black people which allows virtually all white Americans to "prove" they aren't racist. During the Clarence Thomas confirmation hearings, white reactionaries in Congress took great joy in the public defense of a black man, condemning liberals for committing a "high-tech lynching." In the last presidential election, white Republicans and Democrats alike deplored the racial uprising in Los Angeles, rarely examining the deeper reasons for the Black community's rage. Last year, when O.J. Simpson was acquitted by a predominantly black jury, or when a million African-American men marched on Washington, DC, nearly the entire white establishment accused black folks with "reverse racism."

Now in the election year, we have an issue which once again allows prominent and powerful whites to be sanctimonious on race: the epidemic of racist fire bombings against African-American churches.

In the last six years, there have been 216 fires and desecrations in churches throughout the US. Half of these burnings have taken place since January, 1995, and nearly three-fourths of those have been African-American churches in the South. For months, few outside the black community listened or cared about this escalating crisis of

vigilantism. Finally, as the pace of burnings increased, officials used the opportunity to take a public stand

Republican presidential candidate Robert Dole attempted to win a few black votes by calling upon the Justice Department and police agencies to identify "the cowards responsible for these vicious acts of hate." Republican Senator Launch Faircloth of North Carolina cosponsored a bill with liberal Democrat Ted Kennedy, which would permit the Department of Housing and Urban Development to guarantee private loans to repair and rebuild African American churches.

President Clinton also finally denounced the burnings, and established a joint task force of the Departments of Treasury and Justice, which involved more than 200 investigators. Clinton rejected the argument that the church burnings were part of a "conspiracy," but also declared that the burnings "tear at the very heart of what it means to be an American . . . I think this is a place where nearly 100 percent of Americans are in accord." Similar expressions of outrage were made by conservative Republican Governor George Allen of Virginia. "Thirty and 40 years ago, people were making excuses for this behavior," Allen declared. "Now everyone, 100 percent of people who are speaking out, are condemning this."

But the most astute political gesture was made by Ralph Reed, director of the Christian Coalition.

Meeting with African-American ministers in Atlanta, Reed pledged to raise \$1 million to help rebuild the "racial reconciliation." As Reed admitted: "I would not deny that there was a time in our nation's history when the white evangelical church was not only on the sidelines, but on the wrong side of the most central struggle for social justice in this century. I think that was wrong; I think we paid a price for that."

Please excuse me, but I think it's time for a reality check. Perhaps these politicians and leaders of the Christian Coalition mean what they say. Maybe there's finally a faint connection between rhetoric and reality on race.

But would someone please answer these two questions for me? First, if 100 percent of all Americans oppose this racist terrorism, then who is burning the churches? As columnist Bob Herbert astutely observed, this is certainly not a case of "spontaneous combustion. The fuel for these fires can be traced to a carefully crafted environment of bigotry and hatred that was developed over the past quarter-century."

Second, if racial oppression is the context for these burnings and desecrations, then who or what is responsible for creating this climate of prejudice, the fear and loathing of African-Americans and other people of color? Where is Bob Dole on the issue of affirmative action? Where is the Republican Congress, on the impor-

tance of job programs and social services for the urban poor? Where is the Christian Coalition on the issue of and the defense of the Voting Rights Act? Ralph Reed apologizes for the past, but remains silent about the present. Racism is a real and powerful force in American politics and society, both yesterday and today.

The "conspiracy" Clinton refuses to recognize is the convergence of high unemployment, budget cuts, the assault on affirmative action, minority economic set-asides and majority black legislative districts, and the demonization of both welfare mothers and young black men. If a political, social and economic environment of hatred is constructed by deliberate policy decisions, we should not be surprised that this hatred manifests itself in the burning of our houses of worship. We cannot end the burnings of our churches unless we uproot the cause of the violence: the burden of inequality and oppression of black America. What's needed are not more pious and pompous polemics denouncing bigotry, but more decisive action to create a just and more democratic society.

*Dr. Manning Marable is Professor of History and Director of the Institute for Research in African-American Studies, Columbia University, New York City.*

*"Along the Color Line" appears in over 275 newspapers across the US and internationally.*

# JOIN BLACKWORLD

THIS IS A CALL TO STUDENTS OF COLOR  
AND ALL OTHERS INTERESTED

(let's try this again)

*BLACKWORLD NEWSPAPER* IS  
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COPY EDITING ASSISTANTS,  
WRITERS, TYPISTS, PRODUC-  
TION ASSISTANTS, WRITERS,  
DISTRIBUTION ASSISTANTS,  
PHOTOGRAPHERS

*AND JUST IN CASE YOU ACCIDENTALLY GLANCED OVER THE WORD*

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Quotable:

We shall have our  
manhood. We shall  
have it or the earth  
will be leveled by our  
attempts to gain it.

-Eldridge Cleaver

from Soul on Ice

# Leaps and Bounds

Welcome to the return of the BLACKWORLD sports page! It's been long overdue. The staff at BLACKWORLD feels that the campus sports community deserves our coverage and support. Collegiate athletics require an intensity and dedication which many of us do not fully understand. Daily practices, the pressures of competition and "winning," keeping up with class assignments, and having some semblance of a social life are but a brief few of the athletes daily perils. The mental and physical demands are extremely high. Often, the sacrifices of an athlete go unnoticed and unappreciated. This is especially true for that walking enigma, the Black Athlete.

Since Jackie Robinson's

historic "breaking of the color-line" in professional baseball in 1947 with the Brooklyn Dodgers, sports have been heralded as a "model" for society in dealing with issues of race. But, are collegiate and professional sports really the model of racial tolerance, or are Black athletes slaves by another name? Black athletes comprise only seven percent of all NCAA Division I college students, while Black athletes make up 56% of the college basketball teams and 37% of the football teams. A 1992 NCAA survey of graduation rates is not very encouraging either: Of athletes who entered college in the 1987-88 academic year, a mere 26.6% of Blacks graduated compared with 56.2% of whites. As these numbers sadly indicate, not all student-athletes are

students. (As an NCAA Division II program, USB is not required to track graduation rates by race - and surprisingly enough, they don't!)

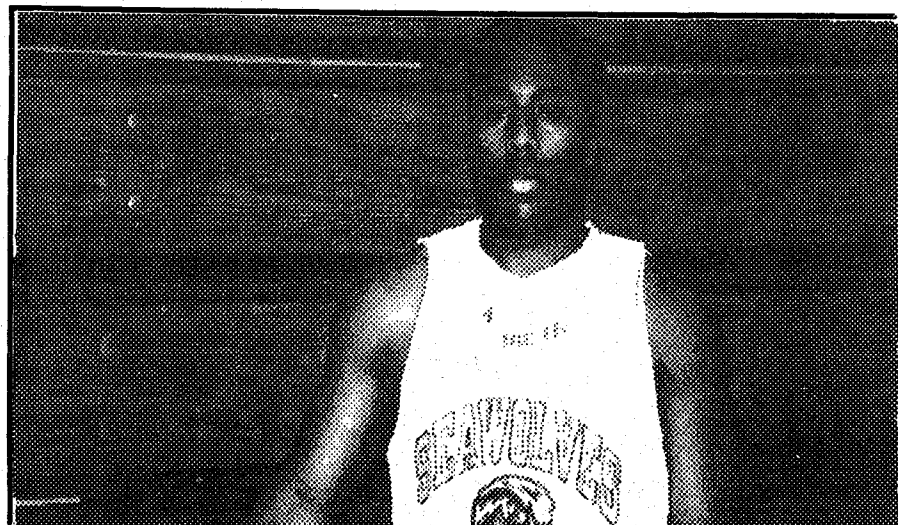
In 1955, the year the Dodgers and Jackie Robinson were celebrating their World Series victory over the Yankees, a 14 year old boy named Emmitt Till was brutally lynched by whites in Mississippi for talking to a white girl. Sports in America have been and will always be, at best, only a temporary escape from reality. We live in a racist society - athletic competition is no exception. For every new endorsement or "Space Jam" that Michael Jordan gets, there are a thousand former college athletes who have exhausted their college athletic ability without receiving a degree who

are working for the minimum wage.

So, aside from facts and stats, BLACKWORLD will also focus on the Black Athlete. Regular features to the sports page will include the Senior Profile, Black Athletes of the past, and stories will which go beyond the realm of sports. If no one else will say "thank you" and appreciate the sacrifice of our brothers and sisters, then BLACKWORLD will embrace them, report on them and most importantly, never take them for granted. All interested in covering sports or sports related stories for BLACKWORLD, please call our office at 2-6494 or stop by our office in room 072 of the Student Union.

By Curtis Morris

## Senior Profile



Lionel Saunders is a 6 foot 180 pound Mitch Richmond diesel guard who hails from the Boogie Down. Lionel is a tough defender and a player who can make things happen in the clutch when the Seawolves need it. He is excited about this years team and motivated to improve upon last years somewhat disappointing 9 and 17 season. Although Saunders is coming off a serious thigh injury that he suffered over the summer during the Empire State games, which left a permanent "knot" in his thigh, he is still ready for the November 22nd tip off at Hofstra.

As one of only two returning seniors, (Although the high rising Devon "Hollywood" Gibbs is technically a se-

nior due to his transfer from Borough of Manhattan Community College), Coach Tomlin will look for Lionel to provide some leadership and direction for some of the younger players this season.

Lionel is a Psychology major and on course to graduate from USB this May. His goals are to become a child psychologist and a social worker. But his dreams are to play ball on the next level - whether it's overseas someplace, or out in the Great Western Forum throwing alley-oops to Shaq-diesel for his favorite pro team, the L.A. Lakers. *Leaps and Bounds* would like to give Lionel a big shout-out for his positive contributions both on and off the court. May your every endeavor be successful brother!

## 1996-97 Stony Brook Basketball Schedule

### Womens Home Games

Location: Sports Complex

Day	Date	Opponent	Time
Tuesday	December 3	Queens	6:00 p.m.
Thursday	December 5	Adelphi	6:00 p.m.
Sunday	December 8	Franklin Pierce*	2:00 p.m.
Monday	December 30	Dowling	6:00 p.m.
Friday	January 3	West Chester	7:00 p.m.
Monday	January 6	New Haven*	5:30 p.m.
Saturday	January 11	New Hampshire College*	2:00 p.m.
Thursday	January 16	Sacred Heart*	5:30 p.m.
Saturday	January 25	Keene State*	2:00 p.m.
Tuesday	February 4	Bridgeport*	5:30 p.m.
Wednesday	February 12	Southern Connecticut*	5:30 p.m.
Saturday	February 15	UMass-Lowell*	2:00 p.m.
Tuesday	February 18	Albany*	5:30 p.m.

\*- indicates NECC Conference Games

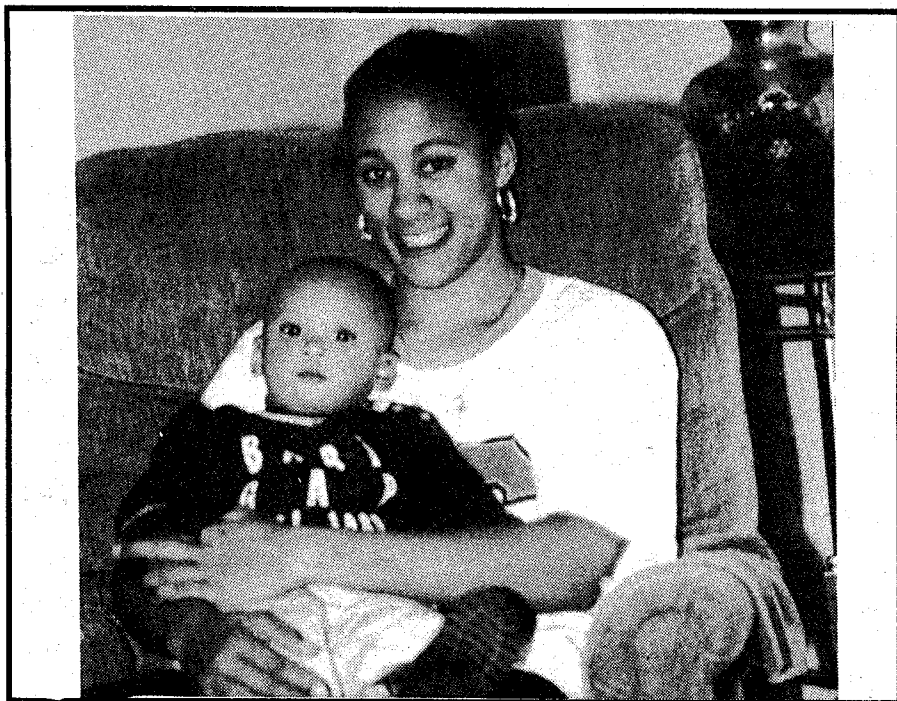
### Mens Home Games

Location: Sports Complex

Tuesday	November 26	Adelphi	7:30 p.m.
Sunday	December 8	Franklin Pierce	4:00 p.m.
Saturday	December 28	Seawolves/Holiday Inn Express-Invitational	
		Teikyo Post	4:00 p.m.
Sunday	December 29	Seawolves/Holiday Inn Express Invitational	
		Consolation	2:00 p.m.
		Championship	4:00 p.m.
Monday	January 6	New Haven	7:30 p.m.
Saturday	January 11	New Hampshire College	4:00 p.m.
Thursday	January 16	Sacred Heart	7:30 p.m.
Saturday	January 25	Keene State	4:00 p.m.
Tuesday	February 4	Bridgeport	7:30 p.m.
Wednesday	February 12	Southern Connecticut	7:30 p.m.
Saturday	February 15	UMass-Lowell	4:00 p.m.
Tuesday	February 18	Albany	7:30 p.m.



# STUDENT-ATHLETE, TURNED MOM, RETURNS TO GAME AFTER BIRTH OF SON



BY TISCHELLE GEORGE

Athlete, student, and employee, USB Women's Basketball center/forward, Kathleen Hoskins does it all. Her most important responsibility, however, is her life long job of being a mother to her one year old son Malachi. This season Hoskins is returning to the game that she loves after taking a year off to nurture her newborn son. Hoskins will be completing her sophomore year at the end of the fall semester. She is presently a psychology major, but is trying to get into physical therapy. She only has one season of collegiate basketball under her belt. Kathleen said, "Learning how to play college ball was a big transition from playing ball in high school." She attended Jamaica High School in

Queens, where oddly enough she could often be found on the volleyball courts and not the b-ball courts. Hoskins played volleyball for three years in high school. Her original college plans were to play volleyball for Hofstra University, a Division I team. The Hofstra volleyball coach, however, suggested that Kathleen enhance her skills by playing for Coach Tiso, USB's volleyball coach, for two years before returning to Hofstra. Kathleen followed this plan, but an injury prevented her from continuing to play volleyball with the Seawolves. Women's Basketball coach Beckie Francis discovered Hoskins playing ball in the gym. Coach Francis was impressed with Kathleen's tall stature and her obvious

raw talent. Kathleen gave the basketball team a try with the help of the coaches, trainers, and her teammates, who she says were all very helpful and patient with her.

Everything was going fine for this student-athlete until she began feeling sick during the season. When she went to the student infirmary she found out the news that no ill prepared young woman wants to know — she was pregnant! Kathleen said she felt surprised, scared, and confused. Any decision that she made about her pregnancy would impact the rest of her life. Kathleen sought spiritual guidance to help her with this difficult issue. She is a devout member of the Long Island Church of Christ, a non-denominational Christian church. Kathleen says the role that her faith plays in her life helped her make the decision to keep her son, thus naming him after a book in the Bible, Malachi, which means the messenger in Hebrew. Unfortunately Malachi's father chose not to step up and take on the responsibilities of a true man. He will, however, by law be required to pay child support to Kathleen and Malachi.

Kathleen has officially been a Mommy since October 18, 1995, the birth date of her little boy. After his birth Kathleen considered not coming back to school for the spring '95 semester and not continuing her position on the basketball team. But the basketball coach and her teammates were very encouraging and supportive of her. "My teammates know what I'm going through and they're understanding. They're always willing to babysit."

Like most new mother's, Kathleen wonders if she's doing a good job with her son. On some occasions she feels guilty for not spending enough time with him. She tries to make up for it by allotting special play-times in her schedule reserved for Malachi. Kathleen believes she is blessed, because of how easily Malachi adapts to different situations. She says, "He is sociable, friendly, and adaptable." He takes to new babysitters without much fuss. He likes the teachers and the other toddlers at the on campus day care program he's in. Essentials for busy Mommy's like Kathleen, are a pager and a cellular phone. She says, "I don't want to regret not being there if he's sick."

When asked what advice would she give to young women faced with the dilemma of having a child and still trying to obtain an education, Kathleen said, "It's always do-able as long as you're willing to work at it. Society makes single parents think that life is over once you have a child, but you have to be aware of what's available to you." Having a child has definitely changed Kathleen's perspectives on life. Guys with a phat ride used to interest her, but now she's more concerned with whether a man has a stable job with benefits.

Kathleen Hoskins is a remarkable young woman. She embodies the strength, love, and patience that is the essence of the Black woman. The BLACKWORLD staff would like to welcome her back to women's basketball and wish her the best for this season.

## Black Athletes of the Past

Isaac Murphy was born in Fayette County, Kentucky on New Years day in 1870. Murphy was the son of a Union Army soldier who had died in a Confederate prison camp during the Civil War. At the age of 15, Murphy raced in the first Kentucky Derby in 1875. He did not win that day, but his career began to flourish at a time when Black jockeys had few peers.

Thirteen of the fourteen jockeys during the inaugural "run for the roses" were Black. Black participation in horse racing was a natural progression from slavery and the plantation. African-American jockeys won 11 of the first 20 Kentucky Derbies.

However, Whites soon began to resent the Black jockey. During the pinnacle of his career, Murphy made 10,000 a year — almost ten times the salary of the average person. Eventually, the Jockey Club was formed and Blacks were denied licenses to ride. As each year passed, Black jockeys slowly faded from America's tracks. Before the racially motivated barring of Blacks, Isaac Murphy went on to win the Kentucky Derby three times. His winning record of 44% has yet to be equaled.

# LEAPS AND BOUNDS

## BLACKWORLD SPORTS

### SEAWOLVES WEEK IN REVIEW (NOV. 11)

#### MEN'S CROSS COUNTRY

(D-II, New England Collegiate Conference)

**Last week:** at ECAC/NCAA Regional, Slippery Rock University (11/9)

**This week:** No meets scheduled

\*Pete Clusener (So., Port Washington, NY) qualified for the NCAA Division II Cross

Country Championships with a third-place finish. Clusener covered the 6.2 mile

course in 35:39.

**Next week:** Sat., Nov. 23rd NCAA Championships in Arcata, CA, 12:00 p. m.

#### WOMEN'S CROSS COUNTRY

(D-II, New England Collegiate Conference)

**Last week:** at ECAC/NCAA Regional, Slippery Rock University (11/9)

**This week:** No meets scheduled

\*Lauren Huber (So., Centereach, NY) placed 53rd in the NCACC/ECAC Regional.

Covered the 5,000-meter course in 22:38.

**Next week:** Sat., Nov. 23rd NCAA Championships in Arcata, CA, 12:00 p. m.

#### FOOTBALL

(D-II non-scholarship, Independent)

**Record:** 4-4

**Last week:** lost 20-27 vs. Wagner (11/9)

**This week:** Sat., Nov. 16th at Southern Connecticut State, 1:00 p. m.

\*Scott Meyer (So., Berlin, CT) was named ECAC-IFC co-Offensive Player of the

week. Completed 21 of 39 passes for 210 yards and a touchdown in his debut as

the Seawolves starting quarterback.

\*Glenn Saenz (Sr., Floral Park, NY) caught eight passes for 93 yards and a touchdown.

\*Ben Carey (Sr., Newburyport, MA) recorded seven tackles.

**Next week:** No meets scheduled.

#### WOMEN'S VOLLEYBALL

(D-II, New England Collegiate Conference)

**Record:** 18-15

**Last week:** won 3-0 (forfeit) at New York Tech (11/5); won 3-1 vs. Quinnipiac (11/9)

**This week:** Fri. & Sat., Nov. 15-16 at NECC Championships; Fri., vs. New Hampshire College at Southern Connecticut State, 4:00 p. m.; vs. UMass-Lowell at Southern Connecticut State, 5:30 p. m.; vs. Keene State College at Southern Connecticut State, 7:00 p. m.; NECC Semifinals, 2:00 p.m. at New Haven; NECC Final, 3:30 p.m. at New Haven.

\*Elka Samuels (So., New York, NY) had 16 kills and nine digs versus Quinnipiac (11/9).

\*Jessica Serrano (Fr., Ridge, NY) recorded 16 kills against Quinnipiac (11/9).

\*Sarah Boeckel (So., Williamsville, NY) recorded 38 assists versus Quinnipiac.

#### MEN'S SWIMMING & DIVING

(D-II, Metropolitan Conference)

**Record:** 1-0

**Last week:** No meets scheduled

**This week:** Thur., Nov. 14th at SUNY Maritime, 5:00 p. m.; Sun. Nov. 17th at Bentley, 11:00 a. m.

**Next week:** Thur., Nov. 21st Queens College, 6:00 p. m.; Sat., Nov. 23rd at Lehman, with Southern Connecticut State, 1:00 p.m.

#### WOMEN'S SWIMMING & DIVING

(D-II, Metropolitan Conference)

**Record:** 2-0

**Last week:** won 158-134 vs. Queens College (11/6)

**This week:** Sun., Nov. 17th vs. Bentley, 11:00 a. m.

\*Kris Coleman (Fr., Vestal, NY) won three events— 100, 200 and 500 freestyle.

\*Nikki Barnes (Jr., St. Albans, NY) won the 100 backstroke and was a member of the victorious 200 medley relay team.

\*Jennifer Roberts (Fr., Setauket, NY) won the 100 and 200 butterfly.

**Next week:** No meets scheduled

## SEAWOLVES SPOTLIGHT

#### JESSICA SERRANO—NECC Rookie of the Year

University at Stony Brook freshman volleyball standout, Jessica Serrano was named New England Collegiate Conference Rookie of the Year after an incredible first season. Serrano, who was also named to the NECC second team, led Stony Brook with 357 kills in 32 matches (11.2 avg.) this season. She is the first USB athlete or coach in any sport to win a NECC post-season honor since the Seawolves joined conference play in 1995-96. "She was our best offensive player this year," says Head Coach Teri Tiso. Serrano was named NECC co-Player of the Week on Oct. 29 and NECC Rookie of the Week on Nov. 11, Oct. 14 and Sept. 23. Joining Serrano on the second team were teammates Sarah Boeckel and Elka Samuels. "Placing three players on the second team is a great honor," says Coach Tiso. "We ask a lot of our players and they have performed week in and week out."

The Seawolves, who finished the regular season 18-15, are the defending ECAC Division II champions. Bids for this year's tournament are expected to be announced on Nov. 12.

#### SCOTT MEYER—ECAC-IFC co-Offensive Player of the Week

University at Stony Brook sophomore quarterback Scott Meyer was selected as the Eastern College Athletic Conference (ECAC) Intercollegiate Football Conference (IFC) co-Offensive Player of the Week for his performance in the Seawolves 27-20 loss to Division I-AA Wagner College on Nov. 9th. Meyer, making his first start of the season for Stony Brook, completed 21 of 39 passes for 210 yards and one touchdown. USB trailed 13-0, but rallied to tie the game at 20 before the Seahawks scored late in the final quarter to earn the victory.

#### SEAWOLVES—Will Host 1997 NCAA Cross Country Regional

The University at Stony Brook was named host of the 1997 NCAA Division II Cross Country Championships East Regional to be held on Nov. 8. The ECAC Division II Cross Country Championship is annually run within the same meet. Stony Brook hosted the 1985 NCAA Division II New York State Regionals and the 1979 IC4As at Sunken Meadow.