

# BLACKWORLD

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## Does This Child Have a Future in SUNY?

By Amanda Angell-Whitehead  
and Curtis Morris

The three most threatening words to people of color already within, as well as those hoping to get into the SUNY system, are Pataki, Kenny and Richmond.

When considering Governor Pataki's budget proposal (read: tuition increase), Stony Brook President Kenny's linear progression toward university privatization and Provost, Rollin Richmond's thinly veiled attempt to undermine the dedicated work of recently resigned (read: forced out) Dean of Undergraduate Affairs, Dr. Ernest McNealy (see story pg.4), young Black mothers like USB junior, Joyce Callisto, face the immediate financial struggle to stay in school themselves, while also preparing for the educational future of their children.

"Of course, I'm afraid of the possibility that SUNY will not be there for my daughter," says Ms. Callisto. "The Governor does not consider the future needs of my people." As a result of Governor Pataki's last tuition increase of \$750 in 1994, over 18,000 students have been systematically eliminated from the SUNY system because they could not afford tuition. The majority of the students lost have been students of color. Many have been forced to work more, attend school less and enroll in a CUNY school just to survive and pay the increase in tuition. Although the CUNY system provides an adequate education to the individual, a CUNY school does not have the same access to laboratories, resources or other facilities that a larger, state school would have. A little more



Jillian Callisto and her mother Joyce Ayodele Castillo

than two thirds of the students at SUNY and CUNY are students of color.

SUNY's mission, found in the Education Law reads: "The mission of the state university system shall be to provide to people of New York, education services of the highest quality, with the broadest possible access, fully representative of all segments of the population..." However, from 1989 through 1996, SUNY tuition has risen by 154%. This is nearly three times more than the national level during the same period of time. Since 1990 alone, tuition has more than doubled in New York. Now, Governor Pataki is proposing another \$400, per student, tuition increase, in addition to a simultaneous, overall cut to TAP

of about \$175 million, the elimination of Graduate TAP altogether and a 50% reduction of Pell funding.

The governor also wants to "reform," i.e., rape and pillage, the state welfare system. Under Pataki's proposal, students receiving public assistance (who make up 24% of EOP participants) would either need to complete their degree within 24 months or be forced to work up to 40 hours a week making as low as \$1.50 per hour due to Pataki's minimum wage law exemption for work fare participants.

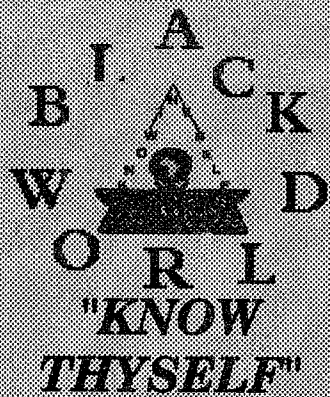
Without question, Stony Brook is the preeminent institution within the SUNY system. Stony Brook sets the pace that the other universities follow. So,

when president Kenny accepts a 25 million dollar "donation" to build anything on this State owned property or solicits commercial businesses to pedal their goods inside our library, the cash register rings throughout the entire SUNY system.

In addition to the commercialization of our campus, the office of the President also appears to be in favor of Differential Tuition. Under this system, which is in direct conflict with the SUNY mission statement, varying institutions within the SUNY system would be allowed to set up different tuition rates based on the type of school and/or program. Not only would this effectively eliminate "equal access to all" within the SUNY system, but it would only broaden the Grand-Canyon-like social and economic gap that already exists within the state. Students that could afford the better programs and Universities would and those that could not, would perish.

The SUNY system is at a critical juncture in time and historical significance. For all intents and purposes, it is failing to live up to its own mission statement. Affordable education within the state of New York will soon be as obsolete as an eight-track cassette tape. By the time four-year-old Jillian Callisto reaches the age for college, the SUNY system and "affordable education" may be a forgotten concept. Perhaps if Jillian had been simultaneously born with five other siblings, her educational future would be firmly secured. But then again, she is a young Black girl.





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## Campaigning Judas

Every student on this campus should be overtly concerned with making sure that the second Polity elections are done correctly. The future of our student government, along with the future needs and concerns of students, depend on us voting for the best candidate(s) and the election board following proper procedure.

Bradley Hausman, Matthew Mahoney, Michael Mahoney, Paul Perone, Jim Szurko and all of the other Judas' involved with the "Common Sense" ticket are not worthy of thirty pieces of silver or our votes.

A second Polity election is unprecedented on our campus. The tremendous amount of time, effort and resources that went into the first election were wasted. Normally at this time of year, before the chaos of finals and graduation, our student government would be slowly transitioning the old officials "out" while training the newly elected candidates. Now, thanks to the collective ineptitude

of the "Common Sense" ticket, the clouds of anarchy and slander have overshadowed the rays of democracy and truth.

As the plaintiffs against the "Students First" ticket during the much publicized and often times inaccurately reported (Statesman), election grievance board hearings, the so-called "Common Sense" ticket repeatedly stooped to slander, lies and secret, back-room meetings with university officials to ensure that the first election results were nullified.

On more than one occasion, Bradley Hausman and his co-conspirators met with Polity Executive Director, Steve Adams and Vice-President of Student Affairs, Fred Preston in an effort to illegally involve them in student government issues. The very concept of a student government goes against involving university bureaucrats in student issues. How can Hausman or any of those who profess "Absolute Leadership" claim to represent the needs of students when they

are illicit bedfellows with the very administrators our student government was designed to combat?

The infamous phone-mail message sent out by *Black Caucus* Chairman, Andre English and the reported "announcement during the Whitman College Legislature meeting" by Polity Vice-President Monique Maylor, proved to be nothing more than slanderous lies instigated by Hausman and the other plaintiffs.

Although Maylor admitted to a lack of knowledge concerning the cumulative value effect of organizations contributing to her campaign, (the result of which placed her over the maximum campaign spending limit), Commuter Student Association Vice-President Hausman recently "claimed" ignorance as his defense in a documented Commuter Association financial situation. In an incident involving a possible misuse and abuse of student activity fees by his

organization, Hausman alleges that as CSA Vice-President, "he did not know" that a Polity funded organization (CSA) had to report their spending to Polity bookkeeping or be pre-approved by Polity before their organization can disburse any funds.

The student government was designed to ensure that the needs of students were addressed. In order for that to happen, competent and effective leadership must be firmly in place. Hausman can't manage his own organization, and Perrone didn't even know how much Pataki wanted to raise tuition during the last campaign debates. Perhaps the additional time their dirty-politics, vicious lies and back-room lobbying to Preston and Adams has enabled Perone and the rest of his constituents to become more informed; but as students, are we willing to follow those who will betray us? "Nonsense!"

Curtis Morris  
Editor-in-Chief

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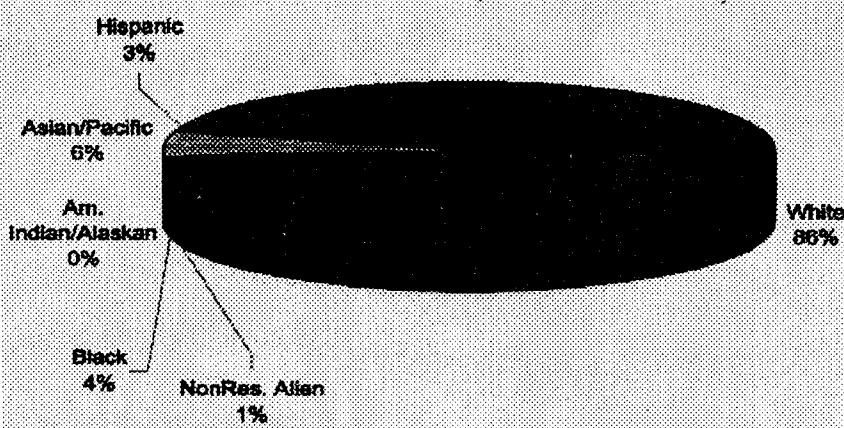
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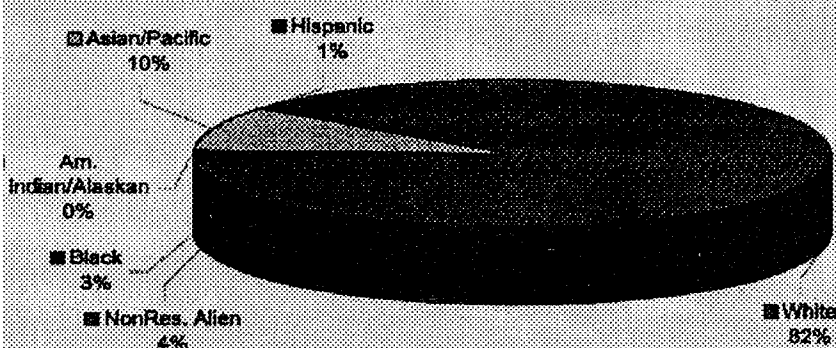
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WOMEN'S TENNIS  
BLACK ATHLETES OF THE PAST:  
TIGER WHO?

# A House Divided:

Full Time Faculty - East



Full Time Faculty - West



## Hiring Practices and Racial Attitudes Limit University Potential

By Curtis Morris

Shortly after Dr. Shirley Strum Kenny ascended to the presidency of SUNY Stony Brook, she issued a Five Year Plan to all of the University faculty and staff that listed her goals for Stony Brook and timetables for accomplishing these goals.

In her own words to the University Senate, Kenny said, "one of the most important areas for improvement at Stony Brook, is in the area of faculty and staff diversification." Under section 8.1 of the Five Year Plan itself, the heading reads: **Increase the Diversity of the Faculty and Staff.** The section goes on to read, "In bringing people to Stony Brook who are excellent in their fields, recruitment strategies will increase the diversity of the faculty and staff." Finally, conspicuously listed under the heading, **Specific Actions**, it says: *Accelerate the diversification of the faculty and staff (1999-2000).* However, if current University statistics and trends are any indication, Kenny's plan for faculty and staff diversification thus far has been a dream deferred.

Stony Brook's record for hiring and retaining Black, Latino and Hispanic faculty/ staff is atrocious. Despite lofty promises, committees and late night prayer meetings, President Kenny is not delivering on her promises of more university diversification. In fact, things are getting worse before they are getting better.

The recent abrupt resignation of Associate Provost and Dean of Undergraduate Affairs, Dr. Ernest

McNealy was a tremendous loss to the University. McNealy's departure also left a Grand Canyon like void in the university minority leadership. McNealy had been Stony Brook's highest ranking Black official. Although Dr. McNealy is leaving USB for a better position (President of Stillman College), there are peculiar circumstances surrounding the abrupt nature of his departure.

For months, Dr. McNealy had been involved in an intense, behind-the-scenes struggle with high ranking university administrators concerning the future of undergraduates and minorities on campus. McNealy was always a champion for both causes. But from the beginning, McNealy was alone, fighting a losing battle.

McNealy encountered strong opposition from Provost, Rollin Richmond and College of Arts and Sciences Dean, Paul Armstrong. If Richmond's recent proposal to reorganize (read: undermine) the office of Undergraduate Academic Affairs is any indication, his opposition to McNealy was indeed intense. According to Richmond's proposal, which was endorsed by Armstrong, vital areas of interest to the community like AIM/EOP, which had currently existed under Dr. McNealy's watch, would be carved-up and scattered throughout the University. Not only is Richmond's proposal unacceptable, it goes against the state guidelines for the EOP program which mandate "that the program must have a full-time Director

and that the director be a ranking officer of the institution."

As a program, EOP has had the fastest growing pool of applicants in New York. Throughout the state, EOP applicants for the 1995-96 school year were up 40% over 1993-94, while regular SUNY applicants increased only 14%. There are currently over 14,000 EOP students currently enrolled in the SUNY system. For the past six years, Stony Brook has annually averaged 603 EOP students.

While Dr. McNealy joins the list of Ernest Dube, Billy Joe Harris, Amiri Baraka, Myrna Adams, Lucia Rustie, June Jordan and Emile Adams, to name a brief few, as valuable people of color in the community who have departed USB, chances are, he will not be the last person "forced out."

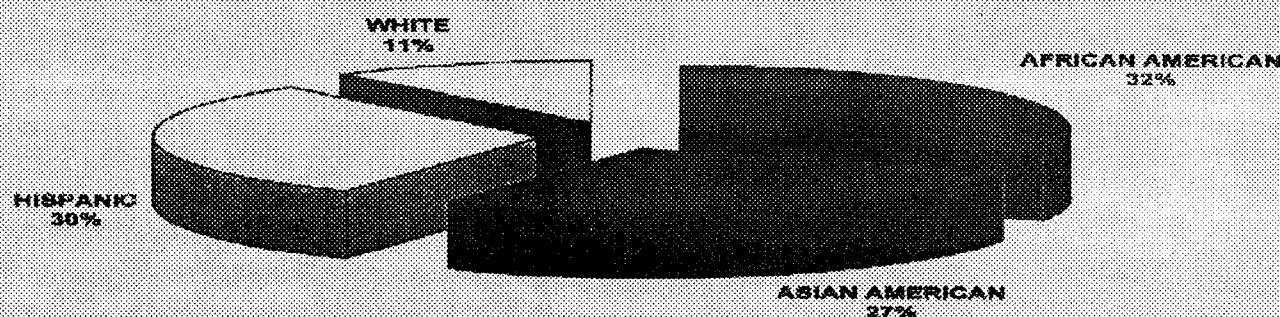
It was only early last month that the New York Board of Regents came to Stony Brook for a scheduled meeting "concerning the current climate within college communities with regard to racial/ethnic diversity, integration, cultural awareness and racial/ethnic conflict." This meeting was designed so that the "Regents could hear firsthand from as many individuals and groups as possible, including administrators and students." But do not despair if this is the first time you are hearing about this meeting. It was up to the Office of the President to publicize this important meeting; however, the Chair of Africana Studies, Dr. William McAdoo, only found out about the meeting an

hour before its start! Students and student leaders were practically nonexistent. But, needless to say, the Administration's usual V.P. of this and Executive of that, smiling and tap-dancing Black faces wearing white masks were there. A question for the President's Office would be, "Why didn't Dr. McAdoo or more students know about this meeting in time?"

Until this President and the University Administration make an honest attempt to attract more Black and Hispanic faculty and staff to USB, this institution of higher learning is only a facade. Without more Blacks, Hispanics or Latinos serving as mentors and role models for this campus community, the racially biased "joke" from an alleged Sigma Gamma Mu fraternity member that circulated around campus, via phone mail, will become a common occurrence.

There are qualified and talented people of color out there, this University just has to: (1) have a President who is more interested in a diverse staff and faculty than convenient campus shopping or mothers who give multiple birth (2) make a genuine commitment to go after under represented groups (3) make a commitment to the individual so that they would want to come here and finally (4) create an atmosphere at Stony Brook that would want to make them STAY, not up and move to Tuscaloosa, Alabama. Please, no Affirmative Action cop-outs by hiring another white woman.

1996 FRESHMAN CLASS CHARACTERIZED BY RACE



# This Way for Black Empowerment

## THE END OF MOBUTU

By Dr. Lenora Fulani

Eight years after the end of the Cold War, people in the so-called Third World — where the superpowers fought most of their battles by proxy — are still digging themselves out of the rubble. In most of these “hot spots” the precarious path to peace, rule of law, and democracy has been made bitterly difficult by these countries’ devastated infrastructures, fractured societies, and by the failure of the U. S. government to support democracy with the same enthusiasm (and money) with which it “fought communism.” But lately there have been signs that the ordinary people in these countries have had enough of the transition to democracy. They want democracy now. Last week’s electoral victory in El Salvador by a democratic coalition opposing the fascist-leaning ARENA Party is one hopeful example. The imminent demise of the Mobutu dictatorship in Zaire is another.

With Laurent Desire Kabila’s rebel forces in control of eastern Zaire — and extending their control over new territory each day — the end of President Mobutu Sese Seko’s 31 year reign of terror is no longer in question. The question being discussed in Zaire’s nervous capital city, Kinshasa, these days is this: will the cancer-stricken President-for-Life die first, or live long enough to see himself overthrown by the Alliance of Democratic Forces for the Liberation of Congo-Zaire (ADFL)? Many Kinshasa residents are holding out for the latter scenario, and make no effort to hide

their pro-Kabila sentiment even as Mobutu’s security forces take down their names.

Making a virtue of necessity, many in the U.S. foreign policy establishment are beginning to say that the ADFL’s blitz against Mobutu’s thuggish and sorry excuse for an army is a “welcome” development. Not the whole foreign policy establishment, by any means. Those still ensconced in the State Department must stifle themselves and hang tough with Mobutu, since that agency’s Africa policy runs on automatic, and hasn’t been adjusted since the 1960’s “Congo Crisis.” But many influential organizations and individuals are now releasing eloquent statements about “Mobutuist tyranny.”

This month of April marks seven years since the beginning of Zaire’s “democratic transition,” when Mobutu was scared enough by the collapse of the Berlin Wall to permit some limited political freedoms to his people. Zairians rushed into this narrow opening and enlarged it. Two years after Mobutu’s 1990 announcement that he would “permit” two additional parties to exist in addition to his ruling party, Zairians had forced the convening of a 2800 delegate Sovereign National Conference, the goal of which was none other than the drafting of a new constitution, the formation of a new transitional government, and the election of a new transitional parliament, all with the mandate of guiding the coun-

try to free elections by 1994.

But this astonishing display of national unity and common purpose was systematically undermined by first the Bush, and then the Clinton Administration’s refusal to back the democratic opposition. Instead, the U.S. government made clear its intentions to go on supporting Mobutu, and strong-armed the unarmed and poverty-stricken democrats into “power-sharing negotiations” with the armed and fabulously wealthy Mobutu regime. While their leaders were being dragged to the negotiating table, the rank and file militants were being dragged to prisons and torture chambers by Mobutu’s fearsome civil guard. The “war” in Zaire did not start with Kabila’s uprising last fall; rivers of blood have been shed for years by Zaire’s brave democratic opposition. “We haven’t chosen armed struggle,” said opposition leader Etienne Tshisekedi to Radio France International in 1994, “We’ve chosen non-violence, and we are paying a price for that.”

The ADFL’s victories are changing the terms of the situation, but the cost of democracy is still being denominated in the lives of the Zairian people. With the movements led by Etienne Tshisekedi and Laurent Desire Kabila poised to meet each other in a liberated Kinshasa, we can hope that the Zairian people, weary and bloodied by the interminable transition to democracy, will finally prevail.

## Where Are the Black Professors?

By: Petra Symister

If I had a nickel for every black professor I had as an undergraduate, I would have a whopping five cents. As lamentable as this is, it is partly my fault, and I willingly take the blame. I did have the opportunity to take any class that I wanted, and I was aware that there were a few black professors who were teaching literature and drama classes at the time. But my underrate school allowed its students to drop one of six areas of study, and as my experiences in high school English class had left me with something akin to post-traumatic stress disorder, I eagerly chose to drop the arts and literature area of my curriculum. In my quest to avoid Degas and Proust I nearly missed my chance to take a class taught by a black professor. At first I did not realize how important this issue would become to me, but by my third year it was clear that my education lacked something and I found myself frantically searching for a class that was palatable (read: not arts and literature) and taught by a black instructor. With some effort I found out about Introduction to Jazz, a class that was not only a big hit with all of the students who had

taken it but also taught by a black jazz musician. Now that was the kind of arts and literature class that I liked, cat-daddy, so I quickly registered. Intro to Jazz turned out to be one of the most enriching classes of my undergraduate career. I proffer my experience as an illustration of the need that many black students have to interact with black faculty.

When I graduated and came to Stony Brook I found it appalling that a university with such a diverse student population had failed to reflect that diversity in its departments. If our school is to truly educate our large number of minority students, then it must provide diverse role models for them.

Of course, black undergraduates are not the only ones who benefit from the presence of black faculty members in departments. There are many additional advantages of having black faculty, but one of the best is that they make a department more attractive to minorities applying for faculty positions. Once departments begin to hire minority faculty, it should become easier to increase their numbers.

Another positive result of hav-

ing black faculty members is that they draw minority graduate students. Many graduate students find departments that have faculty of color very attractive because they provide the opportunity for black mentorship and the minority faculty presence shows, at least to some degree, that a department has a commitment to diversity.

I’m not one to point out problems and offer no solutions. One of the first things that the administration and various departments can do is change their approach to the problem. Instead of simply talking about the commitment to increase minority faculty, take a more active role in the search for faculty of color. Departments can do this by broadening their candidate searches. All too often departments narrow their searches and this drastically reduces the probability that blacks will apply and/or be hired. For example, departments are likely to advertise positions that require applicants to have very specific research interests presumably to fill the departments’ very specific needs at that time. Departments cannot afford to be so particular when in many disciplines the pool of blacks who

are seeking employment is already small. To remedy this, departments would do well to search for minority faculty who can fill any position in any research area within their department. This widens the search so that as many black Ph.D.’s as possible can apply, and improves the likelihood of acquiring black faculty.

Additionally, the administration should raise its expectations and start putting pressure on all “colorless” departments. Money should be set aside for hiring faculty of color. Moreover, it should be mandated that a department will not be allowed to hire another faculty member until it is able to bring in at least one faculty member of color. This is the kind of minority hiring incentive that will make departments sit up and take notice.

Once the administration and departments develop a strong and continuing commitment to increasing black faculty presence, they will soon benefit from the inherent value of a diverse faculty and the assurance that all students, especially black undergraduates, are not being short-changed.



# Meeting With the Minds: Reintroducing Ventryce Thomas

By: Tischelle George

Ventryce Thomas' responsibilities as the director of nursing and clinical affairs include running the hospital on a daily basis. She is instrumental in developing a nursing budget of 48-52 million dollars a year. The money is used for conferences, hiring new employees, and buying equipment. Thomas also chairs strategic meetings, writes proposals, creates and reviews policies, and represents the hospital both inside and outside of the Stony Brook community.

Thomas' educational background is quite extensive, beginning with becoming a registered nurse from the University of the West Indies in Jamaica. She then studied pediatrics and obstetrics at The Hospital for Sick Children in London. Thomas continued at Queens College, where she earned her health education degree, while working full-time. And lastly, she earned her masters degree in education at Adelphi University. Thomas is also a certified nurse administrator.

After being at Stony Brook for the past eight years and being a director for the past five, Thomas says she has noticed changes in the campus community and in her field. "There have been dramatic changes [in health care] and they're not all positive," Thomas said. "Health care is in a state of constant change. We have to be ready for the market or we'll be extinct," Thomas said. University Hospital is trying to streamline its organization by cutting back on services and reducing the number of employees. "People are asked to take on more [responsibilities] and do the same with less resources," Thomas said. Another change that Thomas noted in the



health care system is the length of care for patients. "Length of stay in patient care has dropped considerably." A specific change at University Hospital, Thomas said is "we've branched out more to the community. We're more visible. The staff has liaisons with hospitals in the Nassau and Suffolk areas." In the time that she has been at Stony Brook, Thomas said there has been "a new president, and a new dean at the school of nursing. All of the top level people that were here when I came have since left."

Currently the division of nursing and clinical affairs is working on house-keeping services, decentralizing services to provide a more patient focused environment, and measuring patient outcome on a long-term basis. A major project that

the school of nursing is working on is, distributive learning. This will enable people from any part of the country to fulfill requirements at the University at Stony Brook via the internet.

A woman of her capacity has made several accomplishments in her field. She has developed an effective cost minimizing strategy, she has implemented the mother-infant diet, and has started the Manhattan and Staten Island Peri-natal Association. Thomas is proud of all of these advances, but what she is most proud of is her ability to mentor young people. Thomas said she is "happy about seeing young people do well [and knowing that she is] instrumental in them achieving their success."

What do Thomas' future career

plans include? "Retirement!" she said jokingly. Seriously, she wants to do the best that she can while she's here, but when she does retire, she would like to do a little more to fulfill herself. She mentioned always wanting to become a missionary and work in some under developed country.

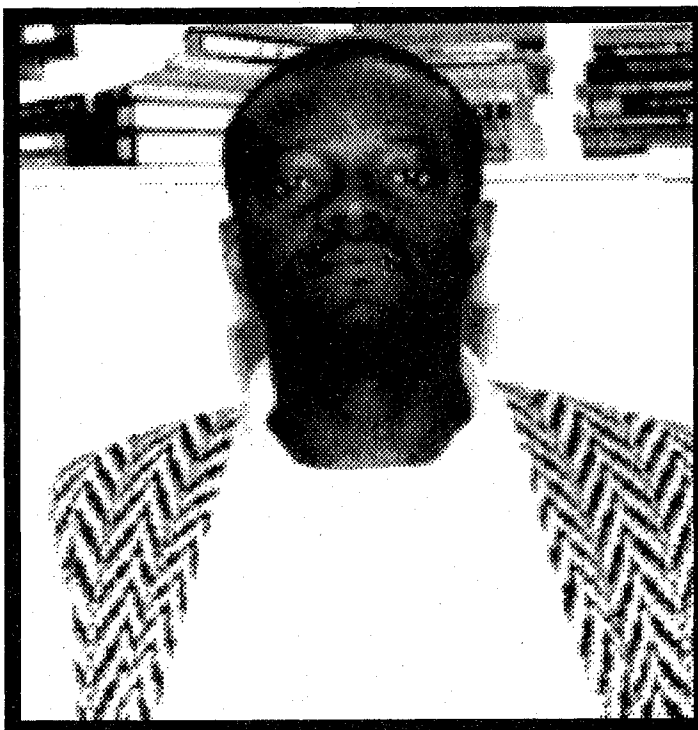
Racism has become painfully evident in American society and in some cases is even considered to be an occupational hazard. "Sometimes it [racism] hurts like hell, and sometimes I pity the people," Thomas said. In regards to how she deals with racism, she said "I don't make it an obstacle, I see it as a challenge. You develop a shield, but I have no qualms about confronting it. Two things that I love about me is my height and my color and I wouldn't exchange them for anything in the world!" Thomas expressed her views about the diversity of faculty on this campus. "You can look around the campus and see that there aren't that many of us [faculty of color]. Many times, I am lonesome at meetings. I'm tired of being the only one of us."

As a mentor, Thomas is constantly sharing her experiences with students. Her message to students of color is "commit yourself, and work hard. You cannot wish for things to happen, you have to work for it. Don't expect hand-outs." "People can never expect to get good grades without commitment," Thomas said. "Black kids feel that the world owes them something and they're going to lay back and wait for it. It's not going to work. It is a disappointment to see what young people have become and I blame their parents. We've got to stop rationalizing our weaknesses."

The staff at BLACKWORLD would like to acknowledge the outstanding accomplishment of Africana Studies professor, Olufemi Vaughn for being selected as a 1997 recipient of the President's Excellence in Teaching Award.

Vaughn, a native of Ibadan, Nigeria is teaching in his seventh year at Stony Brook. His main areas of teaching are 19th and 20th Century African history and contemporary African politics. Dr. Vaughn received his Ph.D. from Oxford University.

While Vaughn is genuinely excited about the recognition the President's Award brings, he says that, "this is a time where you need to be extremely humble because there are so many exemplary people out there who will never be recognized." This award is the first for Africana Studies but it will certainly not be the last.



Dr. Olufemi Vaughn  
Africana Studies Professor

Congratulations are also well deserved for Stony Brook juniors, Szola Miller and Louis Woods. Recently, this dedicated young couple received a third place Humanitarian Award in a state wide competition for mentoring a group of students at Longwood and Brentwood High Schools. The award was offered as a part of the University's CSTEP program. The goal of the Collegiate Science and Technology Entry Program (CSTEP) is to promote academic excellence and to provide support for its participants. The Stony Brook CSTEP program is under the direction of professors David Ferguson and Edith Steinfeld.

Finally, everyone at BLACKWORLD would like to thank the Uniti-Cultural Center for recognizing our organization with the UCC Student Organization Empowerment Award. It means a lot when your people appreciate your efforts!



# The Implications of "ISM's" On the Oppressors

By Louis Woods

All men in this society are sexist. Although it may vary in severity the fact still remains that all of us are sexist to some degree. It is impossible to deny this fact when one ponders the countless ways that this society perpetuates "ISM's" (sexism and racism) on a daily basis. Men who step on American soil can't escape; it's everywhere, around every corner. This society is sexist and it produces sexist men. Like a factory it pumps us out one after another.

The day a male is born, society rejoices. Men are so cherished that most families will not stop producing children until they have a boy. Think about that for a second. A family could have three, four, even five girls in a row, but they won't stop having children until they get a boy. What implications does that have on the societal views of womanhood? Are women valued in America? Are they cherished? Do they matter? No!!! Not in this country. Women are constantly underestimated in society by the men who run it. Women are usually sheltered by their families, male friends and their significant others. Society assumes that women are less intelligent, weaker, and devoid of intellect, making it unlikely for women to produce thoughts worthy for discussion. Women are usually paid less money than men for the same jobs. These

conditions and many others are the result of being born with a uterus in this country. Since this is the reality that all women face in America, it is essential for all men to realize the role that they play in maintaining sexism. Men tangibly benefit from sexism, i.e. women's oppression. We get treated better, we get paid more money for the same amount of work, we enjoy more independence than women, and people in our society listen to men more seriously than they do women. For this and other reasons, every man gets preferential treatment for having a penis. I hate to say this so bluntly about us, but it's true! And since it is true, all men need to be individually held accountable. Regardless of how much men may talk about the injustices of sexism, they are individually a part of the problem, unless they (men) actively denounce their privilege, and fight to uplift the oppressive conditions that women face. This realization, when applied to their lives, should allow women to sift through the rhetoric that most men spew when they are confronted with sexism. Unless each man works on his sexism in his personal life or actively advocates for the support of women's rights, he is a part of the problem and is to be held accountable for his actions or lack thereof. It, therefore, is in their best in-

terest to maintain the status quo, which is sexist, racist and any other "IST" that you can think of.

All Whites are racist. That's right, every last one of them is a racist, even if it is to a very small degree, it is still present. I hate to say this about them, but it's a fact. No one escapes the conditioning. We can't entirely blame them, since it is fostered by their culture. Every day in this country, Whites are told that they are superior to and better than, somebody else; usually us (Africans; always a non-European). At least once a day they are told that they're smarter, prettier, more civilized, more refined and just plain better than we are. When I think about how many years, Euro-Americans have been conditioned to be racists in this country, I understand why it is so hard for them to resist this type of behavior. Three hundred sixty-five days multiplied by 18 years equals 6,570 days of conditioning before all Whites come to college. Be that as it may, most Africans are reluctant to deal with this reality. We usually have a problem with holding Whites individually accountable for racism. We say "not all of them are bad (racist)," however, all of them tangibly benefit from our oppression. Unless they individually denounce their privilege and advocate for anti-racist practices or indi-

vidually work on their racism, they are and can be held accountable. I know some of you will say, what about classism? Isn't that an issue? You would have a valid point if you were not dealing with a European/Euro-American society. All European/Euro-American cultures with substantial power that I have studied have had a designated scapegoat, regardless of their class. The Greco-Roman had the "barbarians," i.e. (us), the Anglo-Saxons (British) had/have the Irish, the Germans had the Jews and the Gypsies and the Euro-Americans have the Africans. Regardless of class, these designated scapegoats get shit on. That is the nature of European/Euro-American culture. Until we realize that classism is not as significant as racism (scapegoatism), and that Europeans can individually be held accountable, we will continue to have our guards down. When you are not on guard, you can be sucker-punched and our people have been punched one too many times. To prevent this from happening the next time a Euro-American tells you that he/she hates racism and thinks that it is wrong, ask them, "what are you doing to rectify the situation?" If they reply, "nothing," then you know that they are speaking rhetorically

continued on page 14

## Shady Dealings: The USB Administration

By Joy Mahabir

The principles of true education have been forsaken at Stony Brook—its all contractual and about money-making. How do we know this?

Consider the new Student Activities Center. The building is in front of an older building; the old red bricks are still visible on the outer edifice. It is an architectural metaphor, indicating that the members of the Stony Brook administration do not intend to seriously address the problems on campus, but prefer to put attractive band-aids over things, when they should instead be going to the general student body and accepting frank criticism. They have embraced a strategy that is one-dimensional with no imagination. What is surprising about the SAC is that it was originally intended to be the center of student activities, hence its "central" position on campus. But a brief walk through the SAC at lunchtime reveals that the best name for this center is the AAC: the Administration Activities Center. One will always catch snatches of administrative conversation. Its enough to give anyone indigestion—can't people enjoy their food without talking administrative nonsense 24-7? It

would help if, instead of running their mouths, they took a look around and wondered why there are so few undergraduate students in the building. They are probably happy about this, because it gives them the false sense that they, faculty and administration, are at the center of the campus, and not the students. Morbid: it is morbid in that Gramscian sense: "the old is dying and the new cannot be born, out of this interregnum arises a series of morbid symptoms."

I am just shocked that there are no students protesting outside this AAC every day. Forget about going to meetings upon meetings to voice complaints—did these accomplish anything so far?

In addition to this, in the middle of severe cuts to education, I can't believe the administration is even considering opening retail stores on campus. Do students on campus have so much money? Please. They can't even afford their books. So obviously there is a certain student in mind here: wealthy, upper-class, and—given the dismal state of race relations on campus—white. The majority of students, who are faced with the economic repercussions of the Pataki

regime are becoming a lost generation, swept aside by our capitalist administrators.

Speaking about the voice of students, I am appalled at the faculty and administrative responses to BLACKWORLD. We can be sure that the faculty reads the *Statesman* by the letters this newspaper receives. Even the *Stony Brook Press* gets comments from a few reprobates. But BLACKWORLD? The silence is deafening. We ran serious articles on women, Proposition 209, urban violence, the Black family, Black love. Any word from the faculty on campus on these issues? Nothing. Forget about the extremely pressing issue of the terror campaign being run by the INS right now in every town office in Suffolk County and even on Campus. But let the *Statesman* run an article on Mother Theresa and immediately the whole faculty is screaming in the pages of the *Statesman*, writing long and articulate intellectual essays on the color of her clothes and the number of crucifixes she wears around her neck. What's this obsession with white clothes and crosses, anyway?

On a related note, as faculty advisor to BLACKWORLD, I have to say that I am disgusted that no one from the Martin Buskin Awards Committee even acknowledged, by a little letter, the nominations we sent to this committee for the journalism award. I'm sure the *Stony Brook Press* is somewhat disappointed that it received an award from this committee, because this undermines their satirical and alternative bent by proving that the faculty loves the *Press*, never mind that this newspaper took pains to reveal the undercover prostitution ring in the administration, and other true lies.

In BLACKWORLD, we are proud, according to *The Roots*, to "infinitely go against the grain" to deliver relevant and conscientious articles in a hard-hitting style true to our progressive cause.

In conclusion, I would like the administration and faculty to answer this question: Can students be happy on a campus where their interests are not considered and where they can't see a reflection of themselves? You won't even have to answer this question. Sooner or later the students will answer it for you.



# Welfare "Reform" Teach-In

## Revolutionizing the System or Nationalizing Misogyny

By: Tischelle George

Governor Pataki's welfare reform bill will have a grave impact on hundreds of impoverished people in New York, particularly women and children. The Welfare "Reform" Teach-In held on April 14 in the Student Activities Center auditorium, defined the problems with the proposed welfare reform bill and offered some solutions.

Professor of Social Policy, Ruth Brandwein moderated the days events. She explained a teach-in to be an educational forum; an opportunity to hear the side of an issue not being portrayed by the media. President Shirley Strum Kenny was in attendance to offer a welcome speech. Kenny noted that "welfare mothers" who want to attend college, but can't because of stipulations in the welfare system, are who effect the higher education system. Workfare, a program that requires welfare recipients to work at appointed jobs to receive their benefits, does not provide the recipients with the opportunity to work on a college campus or the means to attend a two year or four year university. Dean of the School of Social Welfare, Frances Brisbane encouraged audience members to actively participate in the fight for the rights of the poor.

The opening speaker Ruth Sidel, professor of sociology at CUNY Hunter College and author of "Women and Children Last" and "Keeping Women and Children Last," likened New York and welfare reform to conditions on the "unsinkable" Titanic. Both New York and the Titanic were glistening and gleaming ships with fancy restaurants and great

music bands, but neither had enough life boats for everyone. The Titanic had life boats to hold a little over a thousand passengers, (first class passengers only). Third class women and children were at the greatest disadvantage because their cabins were on the lowest deck of the ship. Guards were posted at the exits to prevent the third class passengers from escaping and occupying spaces that were reserved for those in first class. New York has an ever increasing number of people who are falling below the designated poverty line that is at or below an annual income of \$14,000, everyday and there are not enough jobs to save these people.

In 1995 the poverty rate in the U.S. was 14 percent. Eleven percent of whites, 29.3 percent of blacks and 30 percent of Hispanics are below the poverty line. If parents are poor, their children are poor too. Children are the largest group below the poverty line at 40 percent.

The attacks on poor women are nothing short of misogyny, mentioned Sidel. Poor single mothers have been blamed for truancy, teenage pregnancy, juvenile delinquency, and destroying the concept of the American family and the moral fiber of the country. Sidel clarified some myths associated with single mothers on welfare. The most detrimental myth is that the majority of welfare recipients are black. "This myth has been the glue that holds all of the other stereotypes together," Sidel said. Actually there is approximately an equal percentage of blacks and whites who are on welfare.

Other myths are that women intentionally have many children to receive more benefits, that they use to fund a lavish lifestyle. The average single mother on welfare has about two children, remains on welfare for no longer than two years at a time, and would prefer to be working than being on welfare. Another huge myth, Sidel mentioned cynically, is that there are jobs out there. "Our society is becoming more technological as we speak, and there aren't enough jobs out there for people with little or no skills," Sidel said.

Sidel's proposed solution to the effects of welfare reform is to first define poverty as the issue that should be dealt with in this society. "We need to combat the demonizing and stereotyping of poor women. We need to work at the state level and become extraordinarily, sophisticated advocates who fight for the best benefits. We need to focus on children. In fighting for children we fight for poor families," Sidel said. She has a plan called the Universal Family Policy. The plan involves universalizing the needs of the poor. "The poor need decent, accessible, first rate health care. They need housing subsidies, good education, paid parental leave, and jobs for those who want to work and who are able. The family policy will bring many above the poverty line, but it will not fix everything," Sidel said.

A welfare "reform" impact panel thoroughly discussed the new welfare regulations and the effects it will have on individuals. The New York State constitution requires the government to

provide for the needy. New regulations in welfare require single mothers with children over the age of five to begin working within two years of receiving benefits. Welfare recipients have a life time limit of five years to be on public assistance. Governor Pataki's bill allows people to continue to collect benefits after the five years, but in the form of vouchers, not cash. Noncitizens will be ineligible for Food Stamps and Supplemental Security Income. The federal government will issue block grants to the states. A block grant is a lump sum of money given to each state to use for health and social services. The block grant makes it easier for states to discriminate against the poor in their care. Besides New York, no other state is required by their constitution to provide for the needy.

Throughout the day post cards were passed around for participants to fill out and send to the governor and assemblymen. The underlying message for the day was to get involved and do something to revise the welfare reforms in a more realistic manner. The aim of welfare reform is to wean people off the system gradually and get them to earn their own incomes. The speakers and panelists at the teach-in tried to drive home the point, however, that it is impossible for a single mother to become totally independent of welfare when she has little education or skills, a child who needs care and attention while she is working, and a system that is unrealistic and unsympathetic to her needs.

## Cultural Conference

*Although this event happened a few months ago, we at BLACKWORLD think that all cultures should be recognized, all year round.*

By: Lorena Zditowski

The theme of the first annual cultural conference, held on February 28, 1997, was to create a stronger bond between all cultures, but an emphasis was made on the connection between Latino and Black cultures.

Organizations in attendance were Delta Sigma Theta, Gamma Ce Upsilon, Malik Sigma Psi, Sigma Lambda Gamma, Sigma Gamma Rho, The Black Caucus, AASO, CSO, and LASO. Each organization spoke about issues that effect both Latinos and Blacks.

The conference began with an informative speech from Mangwiro and Lenon Grant of Malik Sigma Psi, about the historical bond between Blacks and Latinos. Slavery is considered to be a demoralization of African people that dates back to the 11th century. Arabs,

Europeans and the Portuguese raided the coastal countries of Africa for strong slaves, to labor on their plantations and produce large profits. The intermingling of the Spanish conquerors and the enslaved Africans resulted in the dark, light, and brown shades of Latinos.

The connection between Spain and Africa began when the African Moors conquered Spain for 500 years. Spain was actually an Ethiopian colony. The inhabitants of Spain were considered barbaric in nature because the men physically abused their wives; this changed with the Moors influence. The Moors shared their culture, education, discipline, religion, and personal hygiene with the Spanish. The pyramids located in Africa and South America are made of the same type of granite and have similar characteristics.

Following this discussion, Andre English, chairman of The Black Caucus spoke about political prisoners

in America. He gave examples of people of African descent who were incarcerated continuously throughout the turn of the century. Nat Turner orchestrated a rebellion against slave owners. Two hundred enslaved Africans were decapitated. Their heads were mounted on wooden posts in a public place to frighten any other Africans who were considering rebelling against their masters. The civil rights leader, Rev. Dr. Martin Luther King Jr. was murdered on April 4, 1968 in Memphis, Tennessee, and with him went his legacy of giving hope to Black people. English urged all of the participants to volunteer their time for one hour a week to save the 103 political prisoners in the U.S.; 21 in the tri-state area and 13 in N.Y.

Amanda Angell-Whitehead represented AASO. She spoke about "Tuition Hikes" and how they will effect students. Governor Pataki's new budget plan, will increase tuition to all SUNY's; this will result in overcrowded classes.

TAP will gradually be reduced for graduate students until it is eliminated completely. Work study students and welfare recipients will also be negatively effected by the decrease in state financial aid. The new minimum wage for work study students will be \$1.50 per hour. In total, one would earn a maximum of up to \$60.00 per week. Pataki's actions have caused thousands of students to transfer to CUNY schools. "I am the first Black woman in my family to attend college; now I don't even know if my brothers will make it," Angell-Whitehead said.

Monique Maylor, Polity vice president and Lorena Zditowski of Gamma Ce Upsilon discussed women's issues. Maylor said women should stop living in men's shadows, and that Black women are exploited more than their Black counterparts. Zditowski spoke

see page 12 for continuation



# CONNECT THE DOTS

By Roberto Augustus Gayle

Since COINTELPRO was used mainly against the progressive movements of the 1960's, its impact can be grasped only in the context of the momentous social upheaval that shook the country during those years.

All across the United States, Black communities came alive with renewed political struggle. Most major cities experienced sustained disciplined Black protest and massive ghetto uprisings. Black activists galvanized multi-racial rebellion among GI's, welfare mothers, students, and prisoners.

College campuses and high schools erupted in militant protest against the Vietnam War. A predominantly White New Left, inspired by the Black movement, fought for an end to U.S. intervention abroad and a more humane and co-operative way of life at home. By the late 1960's, deep-rooted resistance occurred amongst Chicanos, Puerto Ricans, Asian Americans, and Native Americans. A second wave of broad-based struggle for women's liberation also emerged, along with significant efforts by lesbians, gay men, and disabled people.

Millions of people in the United States began to reject the dominant ideology and culture. Thousands challenged basic U.S. political and economic institutions. For a brief moment, "the crucial mixture of people's confidence in the government and lack of confidence in themselves that allows the government to govern, the ruling class to rule...threatened to break down."

By the mid-1970's, this up-

heaval subsided largely. Important progressive activity persisted, mainly on a local level, and much continued to be learned and won, but the massive, militant Black and New Left movements were gone. The sense of infinite possibility and our collective power to shape the future had been lost. Progressive momentum dissipated. Radicals found themselves on the defensive as right-wing extremists gained major government positions and defined the contours of accepted political debate.

Many factors besides COINTELPRO contributed to this change. Important progress was made toward achieving movement goals such as Black civil rights, an end to the Vietnam War, and university reform. The mass media, owned by big business and co-owned by government and right-wing attack, helped to bury radical activism by ceasing to cover it. Television, popular magazines, and daily papers stereotyped Blacks as hardened criminals and welfare chiselers or as the supposedly affluent beneficiaries of reverse "discrimination." White youth were portrayed first as hedonistic hippies and mindless terrorists, later as an apolitical, self-indulgent "me generation." Both were scapegoated as threats to "decent, hard-working middle America."

During the severe economic recession of the early- to mid- 1970's, former student activists began entering the job market, some taking on responsibility for children. Many were scared by brutal government and right-wing attacks

culminating in the murder of rank-and-file activists as well as prominent leaders. Some were strung out on the hard drugs that had become increasingly available in Black and Latino communities and among White youth. Others were disillusioned by mistreatment in movements ravaged by the very social sicknesses they sought to eradicate, including racism, sexism, homophobia, class bias and competition.

Limited by their upbringing, social position, and isolation from older radical traditions, 1960's activists were unable to make the connections and changes required to build movements strong enough to survive and eventually win structural change in the United States. Middle-class students did not sufficiently ally with working and poor people. Too few White activists accepted third world leadership of multi-racial alliances. Too many men refused to practice genuine gender equality.

Originally motivated by goals of quick reforms, 1960s activists were ill-prepared for the long-term struggles in which they found themselves. Overly dependent on media-oriented superstars and one-shot dramatic actions, they failed to develop stable organizations, accountable leadership, and strategic perspective. Creatures of the culture they so despised, they often lacked the patience to sustain tedious grassroots work and painstaking analysis of actual social conditions. They found it hard to accept the slow, uneven pace of personal and political change.

This combination of circum-

stances, however, did not by itself guarantee political collapse. The achievements of the 1960's movements could have inspired optimism and provided a sense of the power to win other important struggles. The rightward shift of the major media could have enabled alternative newspapers, magazines, theater, film, and video to attract a broader audience and stable funding. The economic downturn of the early 1970's could have united Black militants, New Leftists, and workers in common struggle. Police brutality and government collusion in drug trafficking could have been exposed in ways that undermined support for the authorities and broadened the movements' backing.

By the close of the decade, many of the movements' internal weaknesses were starting to be addressed. Black-led multi-racial alliances, such as Martin Luther King, Jr.'s Poor People's Campaign and the Black Panthers' Rainbow Coalition, were forming. The movements' class base was broadening through Black "revolutionary unions" in auto and other industries, King's increasing focus on economic issues, the New Left's spread to community colleges, and the return of working-class GIs radicalized by their experience in Vietnam. At the same time, the women's movement was confronting the deep sexism that permeated 1960's activism, along with its corollaries: homophobia, sexual violence, militarism, competitive-

## Strength In Unity

By Karen Wright

Are you familiar with the saying, "You never know a good thing until it's gone"? Well it really makes sense. No matter what the situation is, those words always apply when you lose something. How about the saying, "what you don't know won't hurt you"? I wrote the article "Moving Outward" in the Women's History Month issue of BLACKWORLD. I didn't think that the LGBTA meetings on campus adequately represented black gays and lesbians. In my article I referred to the meetings as "one of those meetings, the only one on campus." My feelings about this organization were based on meetings that I had attended last year.

After writing the article, a part of me opened up and it moved me to explore. That's when I met Alana Samuels the current LGBTA co-chair. Alana invited me to participate in the Third Annual Lesbian, Gay, Bisexual, Transgendered Northeast College Campus Conference. I put my money down, picked up a schedule and prepared myself for my first lesbian outing/event. My

thoughts still remained about the lack of blacks and other minorities at such events on campus, but I went anyway and decided to give it a chance.

On Friday, April 6th I arrived at the conference at 6 p.m. and by 9:30 p.m. I was gone. No one noticed me, I thought, and my frustrations built. This time there were black faces, but they were in cliques that did not include me. I hoped that the next day would be better, and it was. There were workshops on all topics that effect the gay, lesbian, bisexual and transgender community from domestic violence to queer sex. The People of Color Caucus met and there was a dinner party to top off the evening. I met people like me, I bonded, I danced and I laughed. I found happiness right here on campus, and I even got the digits!

I feel like I belong to a family, a huge network. All individuals, gays, heterosexuals, athletes, etc. belong to a family. It is very important for you to know and be a part of your family. Come to your reunion and feel the strength in unity.

## Cultural Conference (from page 7)

about the struggles Black and Latina women face because of a lack of education, and respect from men that regard women as their personal servants.

Emmanuel Cineus of Ethiopian American World Federation spoke about love. He described love as the attraction that creates a powerful bond. Love is about respecting one another; seeking God in order to live in tranquility, and staying away from all forms of oppression whether it may be through material objects or forms of negativity. "No man can do it for you, but you. It's up to you to make up your destiny," Cineus said.

Stephanie Dorga of Sigma Gamma Rho and Jenya Meggs of Delta Sigma Theta discussed sororities and fraternities contributions to the community. Delta Sigma Theta partakes in an HIV summit to promote education. Dorga's organization raises funds for breast cancer patients and they make donations that help African Americans in need. Malik Sigma Psi encourages underprivileged high school teens to attend college. Gamma Ce Upsilon participates in Toys for Tots, and the AIDS Quilt and, Sigma

Iota Alpha is involved with AIDS Walk.

Andre English represented LASO. He expressed his longing for all people to come together and put aside their differences. He said there are many things that can be done to make a group's presence known. For instance, signing petitions and sending them to Governor Pataki's headquarters. English also mentioned sending letters and post cards to governors, asking them to release the many political prisoners around the nation.

Edwin Quianes closed the conference with a brief discussion about stereotypes. The audience participated when he asked them for some common stereotypes about Latinos, Haitians, and African Americans. Some of the typical stereotypes mentioned were, Dominicans don't wear socks, Puerto Ricans steal cars and are on welfare, Jamaicans have fourteen jobs, Haitians smell and practice voodoo, and African Americans are lazy and only eat fried chicken. Quianes message asked for everyone to look beyond the stereotypes and learn how to look at individuals for who they are.



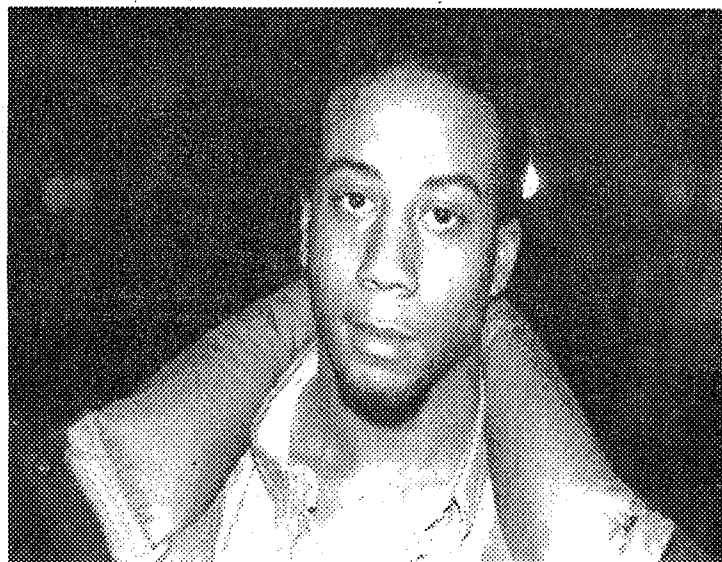
**The BLACKWORLD Opinion Question:**  
**Do you think the allegations brought against**  
**the "Students First" ticket during the first elections were fair?**



**Kimberly Callender-Young:** Junior, Business Management and Economics major - I really don't think they were fair because when you look at the Students First ticket, it's all minorities, so what does that tell you?



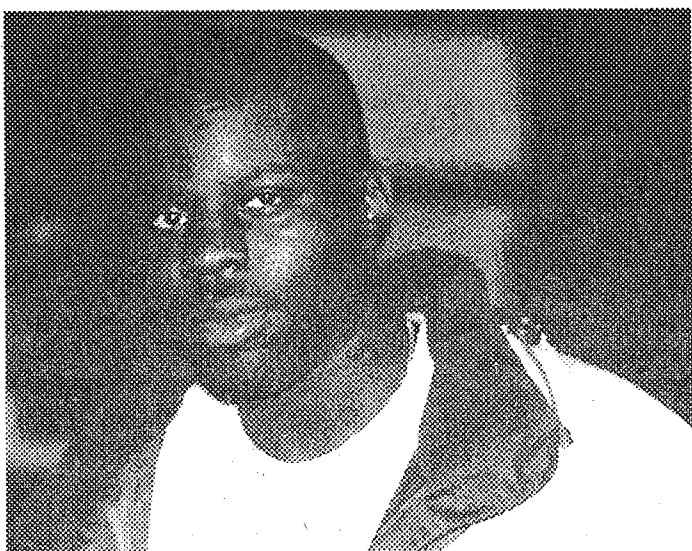
**Lia O'Neal:** Senior, Africana Studies major - I don't think that it was fair because most of the complaints sounded like they were "made-up" and that they were for personal reasons.



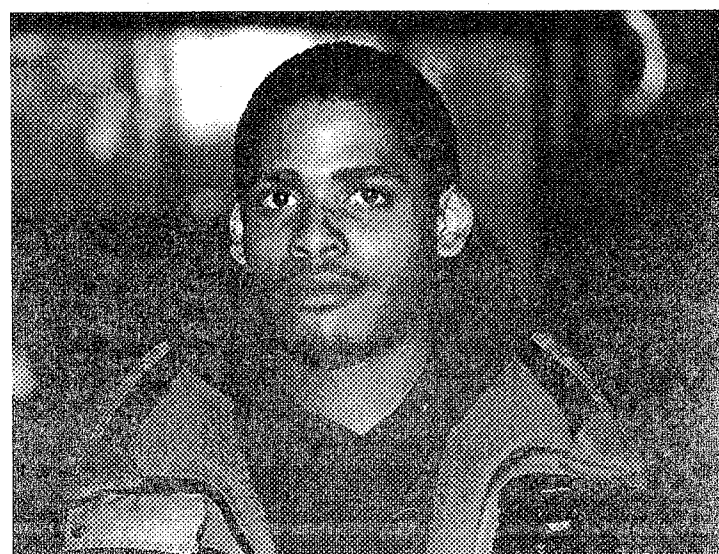
**Kareem Avery:** Freshman, Computer Science major - I think that what went on was really unfair because the "write-in" status for certain candidates was biased to begin with. To me, the initial election campaigns were fair and everyone had an equal chance.



**Ella Turenne:** Senior, Psychology major - I think the whole thing was a sham and that the plaintiffs were just trying to cover-up stuff because they knew that they were not right. If they were really thinking about students first, they would let the students decide the outcome instead of trying to run to other people and cover-up stuff and not let everyone really know what's going on.



**Chukwudi:** Junior, Business major - I don't think it was fair. From my understanding, the elections were held fairly and all the alleged complaints were more personal than actual campaign violations.



**Kenneth Stiell:** Freshman, Biology major - As far as Polity withholding the results and everything that went on with Students First, I think that it was wrong. They should have just come out with the initial results and then went on from there.



# Advancement on Individual Merit:

## The 1997 Educational Opportunity Program Awards Ceremony

By d l hartley

Alongside recently appointed director Dr. Dorothy L. Hurley, the AIM/EOP program presented their annual awards ceremony to recognize student leadership and academic excellence in the Student Activities Center April 10, 1997. A multitude of Stony Brook dignitaries, such as President Kenny, Dr. Rollin Richmond and Dr. Fred Preston were on hand to witness the event. The ceremony included the newest additions to the AIM/EOP program: counselors Barrie Ramsey and Dr. Terry L. Yin.

Faculty, Staff and students gathered to share their AIM/EOP experience. President Kenny, who suffered from laryngitis that night, applauded students for their "remarkable achievements." Former president of the SEEK program at Queens College, Kenny noted that AIM/EOP is "most important in terms of building potential. . . for leadership."

Student speaker Daniel Omel stressed the importance of opportunity in education. Omel, a student from Buffalo, described himself as a "mediocre student" in high school. As the first person in his family to complete college, Omel will graduate Phi Beta Kappa this May.

Comparatively, graduating senior Michelle Kuei said she came from a family college graduates. Kuei's introduction included her membership to the Pre-Med Society, Alpha Iota Mu Society, and Golden Key Honor Society. Despite difficulties with the English language when she first arrived in this country, Kuei overcame obstacles and will receive a degree in pharmacology this May. Kuei attributed her success to the dedicated staff of the AIM/EOP program.

Graduating senior Henry Acosta told the audience of his struggle and progress. Acosta's unstable household led to a "marred" high school career. He graduated with a sub 70 average, but his 1230 SAT score indicated "unfulfilled potential." This potential was realized at SUNY Morrisville, where he made Phi Beta Kappa. Along with his induction into AIM/EOP's Alpha Iota Mu Society, established by Dr. Howard J. Miller in 1995, Acosta also received outstanding Student Achievement Award with Omel and Kuei. Assistant Director Cheryl Hamilton said the awards were given to AIM/EOP students whose scholastic achievements "exceed those of the

general student population."

Daniel Hartley read a poem to memorialize "[his] experiences with the AIM/EOP program." Hartley clarified the acronym AIM when he said "action through independent motivation, academic instructional management, advancement on individual merit."

Dr. Hurley credited her success to a former counselor. She would not have gotten as far as she did "had there not been a counselor in [her] life." Lashawn Robinson recipient of the prestigious James Nobles Memorial Award, said "personal counseling has helped a lot." Robinson was counseled by AIM/EOP's Dr. John McCann, who "made the time" and "even helped during his lunch hour."

The James Nobles Memorial Award, the only monetary award presented that evening, was solely funded by faculty and staff contributions. It honors the late James Nobles, the former Associate, Assistant, and Acting Director of the AIM/EOP program, who made an indelible mark on those he came in contact with.

Dr. Hurley introduced Dr. Ernest McNealy, who made "invaluable contributions" since he came to Stony

Brook in 1991. McNealy, departing Dean for Undergraduate Academic Affairs and President-elect of Stillman College in Alabama, spoke briefly about the program "designed to help students." McNealy quoted an old adage and said "every great accomplishment grows out of an opportunity." He said "EOP is a great idea. Great ideas are difficult to kill."

Nathaniel Quathorn, a minister and Senior Associate for Special Programs in Albany was the special guest for the evening. Quathorn, who has been in the SUNY system for the past 40 years, explained the significance of AIM/EOP. Quathorn, the most senior African-American in the SUNY system, was also the first. Yet regardless of successes, Quathorn urged students "[not to] forget there are students still behind you."

Provost Rollin Richmond made closing remarks, "I love education. . . education is the answer to many of the problems this society faces." Richmond also said "very few people succeed alone." This comment echoed Acosta, who emphatically stated that "EOP means support. How can there be a debate!!?"

Yes, Yes!

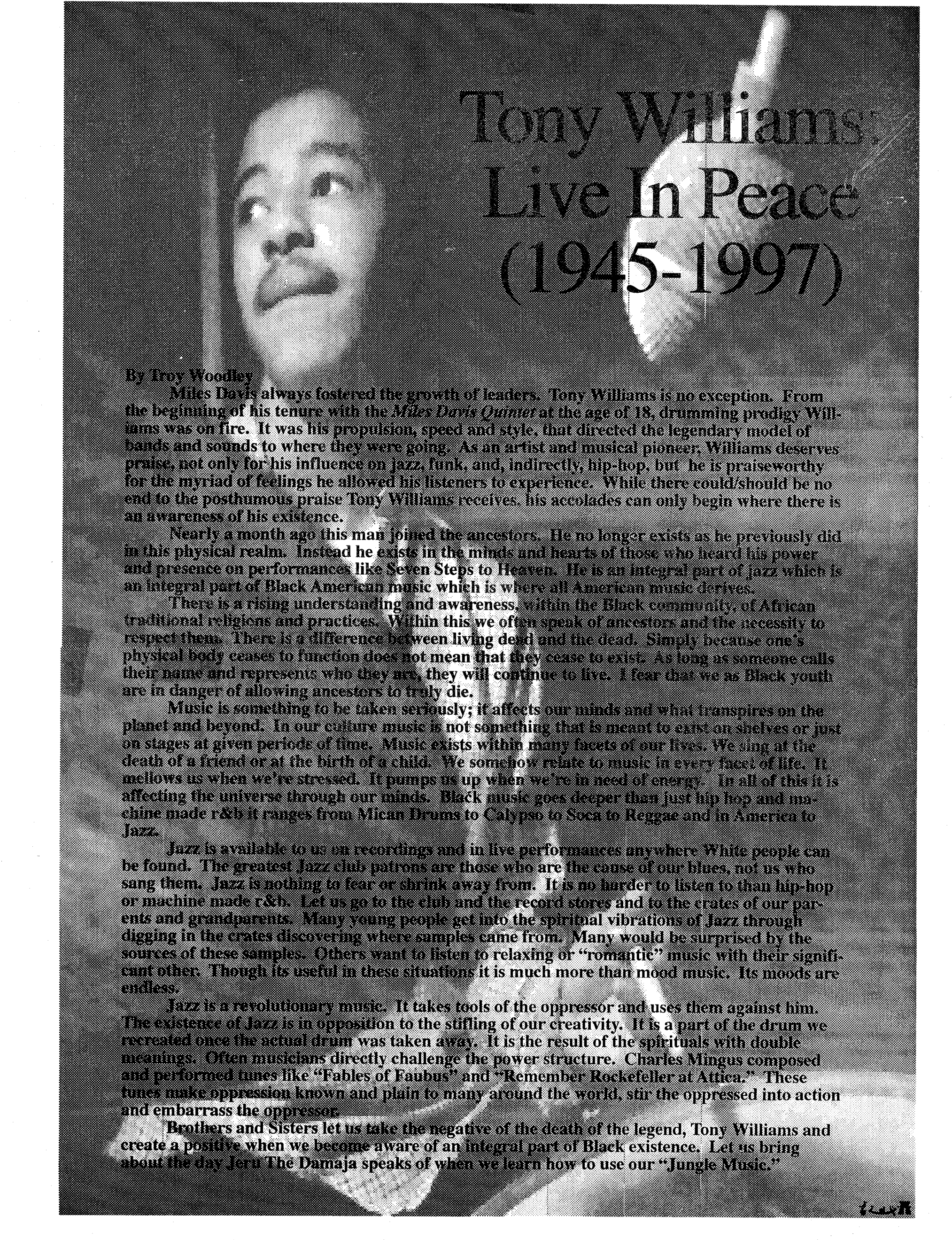
Congratulations to the Black  
Womyn's Weekend Executive  
Board and Committee. Your hard  
work, dedication, and commitment  
made the weekend a success!





BLACKWORLD WOULD  
LIKE TO TAKE THIS  
OPPORTUNITY TO  
WISH EVERYONE  
GOOD LUCK ON  
THEIR FINAL EXAMS.  
PEACE AND BLESSINGS  
TO ALL GRADUATING  
SENIORS.  
BEST WISHES FOR A  
SUCCESSFUL FUTURE!





# Tony Williams Live In Peace (1945-1997)

By Troy Woodley

Miles Davis always fostered the growth of leaders. Tony Williams is no exception. From the beginning of his tenure with the *Miles Davis Quintet* at the age of 18, drumming prodigy Williams was on fire. It was his propulsion, speed and style, that directed the legendary model of bands and sounds to where they were going. As an artist and musical pioneer, Williams deserves praise, not only for his influence on jazz, funk, and, indirectly, hip-hop, but he is praiseworthy for the myriad of feelings he allowed his listeners to experience. While there could/should be no end to the posthumous praise Tony Williams receives, his accolades can only begin where there is an awareness of his existence.

Nearly a month ago this man joined the ancestors. He no longer exists as he previously did in this physical realm. Instead he exists in the minds and hearts of those who heard his power and presence on performances like *Seven Steps to Heaven*. He is an integral part of jazz which is an integral part of Black American music which is where all American music derives.

There is a rising understanding and awareness, within the Black community, of African traditional religions and practices. Within this we often speak of ancestors and the necessity to respect them. There is a difference between living dead and the dead. Simply because one's physical body ceases to function does not mean that they cease to exist. As long as someone calls their name and represents who they are, they will continue to live. I fear that we as Black youth are in danger of allowing ancestors to truly die.

Music is something to be taken seriously; it affects our minds and what transpires on the planet and beyond. In our culture music is not something that is meant to exist on shelves or just on stages at given periods of time. Music exists within many facets of our lives. We sing at the death of a friend or at the birth of a child. We somehow relate to music in every facet of life. It mellows us when we're stressed. It pumps us up when we're in need of energy. In all of this it is affecting the universe through our minds. Black music goes deeper than just hip hop and machine made r&b it ranges from Mican Drums to Calypso to Soca to Reggae and in America to Jazz.

Jazz is available to us on recordings and in live performances anywhere White people can be found. The greatest Jazz club patrons are those who are the cause of our blues, not us who sang them. Jazz is nothing to fear or shrink away from. It is no harder to listen to than hip-hop or machine made r&b. Let us go to the club and the record stores and to the crates of our parents and grandparents. Many young people get into the spiritual vibrations of Jazz through digging in the crates discovering where samples came from. Many would be surprised by the sources of these samples. Others want to listen to relaxing or "romantic" music with their significant other. Though its useful in these situations it is much more than mood music. Its moods are endless.

Jazz is a revolutionary music. It takes tools of the oppressor and uses them against him. The existence of Jazz is in opposition to the stifling of our creativity. It is a part of the drum we recreated once the actual drum was taken away. It is the result of the spirituals with double meanings. Often musicians directly challenge the power structure. Charles Mingus composed and performed tunes like "Fables of Faubus" and "Remember Rockefeller at Attica." These tunes make oppression known and plain to many around the world, stir the oppressed into action and embarrass the oppressor.

Brothers and Sisters let us take the negative of the death of the legend, Tony Williams and create a positive when we become aware of an integral part of Black existence. Let us bring about the day Jeru The Damaja speaks of when we learn how to use our "Jungle Music."



# Doesy

(Talkin' all that ~~shit~~ jazz)

no matter how much  
venom you spit  
no matter how many  
curses you reserve  
behind stares  
weak metaphors  
and foiled premeditated attacks  
your children will still echo  
me  
and vengeance will drip  
like sweet liqueur from their lips

On Reading *Colita* for EGE 226

--- d l hartley

i finished off *Colita*  
on the toilet  
taking a shit which  
i think was appropriate  
it was good shit and  
it was a good shit

actually, i'm lying to you  
my ass left the hole before Quilty took a bow  
but, in my defense  
this is really no lie just  
artificial unlike  
the ice cream i'm eating  
or precisely like those bleached devils  
who Farad introduced me to  
(i must admit i did not have as appropriate a  
pseudonym before)  
Which i must thank him for

for i do not think, but tend to believe  
on those miserably bleak days  
prejudice is the perfect cure for the downtrod-  
den  
even if it is artificial and true  
just like Nabokov thought it should be

--- Ivan Lee

Introduction To Jazz While Sittin'  
on The Stoop in '73

Notes cascade from The rooftop -  
sharp and luscious, causing my afro  
To pirouette in pleasure  
while my phalanges snap  
To crescendos and my Converse Tap  
against The pavement because I am  
infatuated with  
a Love Supreme

--- Curtis Morris

## TONY STICKS IT TO YOU

He exists within  
the rubble and the hellish nightmare of  
The sickest and consequently the most powerful Europeans.  
He breathes in death just like you  
He is fed decay just like me  
He is given stagnation murk and all of the Most powerful elements  
Of america  
Just  
Like  
Us.

He possesses no lightning rod  
he holds no mighty Spears  
there is no raw energy crackling around him  
He doesn't even hold any Nuclear warheads in his fingertips  
He is the shaper of worlds  
No words either just  
"Tot tot ta-Koom digidigidigidi dit"  
Seven steps from heaven is where he dwells and he'll  
Give you wings to climb those steps that are Damned  
by single armed double tongued imbalanced kings of  
the appearance.

Even with his ting tingka ting riding through your life  
you get felatioed into the nightmare and start  
spasmodically mumbling gibberish about  
Making Money and getting yours.  
Your dreams of pimping and slinging  
oppose his of hitting and swinging so he  
socks it to you in the name of the Truth:  
"kak a da da Ka Dooch  
he says launching you up at least five of seven stairs  
You're lying flat on your back and heaven's only two steps away.  
As you take those steps you realize what was happening.  
Those were only sticks in his hand, in his hand  
just sticks.

--- Troy Woodley

## Weakness

The voice of doubt and low self thoughts  
twist ideas and actions of a mind  
into disbelief and insecurity of itself  
to believing in someone else...  
something else...  
agreeing with someone else...  
something else...  
being with...  
becoming...someone else.

--- Candace Loregnard

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ness, and top-down decision-making.

While the problems of the 1960's movements were enormous, their strengths might have enabled them to overcome their weaknesses had the upsurge not been stifled before activists could learn from their mistakes. Much of the movements' inability to transcend their initial limitations and overcome adversity can be traced to COINTELPRO. It was through COINTELPRO that the public image of Blacks and New Leftists was distorted to legitimize their arrest and imprisonment and scapegoat them as the cause of working people's problems. The FBI and police instigated violence and fabricated movement horrors. Dissidents were deliberately "criminalized" through false charges, framings, and offensive bogus leaflets and other materials published in their name.

COINTELPRO enabled the FBI and police to exacerbate the movements' internal stresses until beleaguered activists turned on one another. Whites were pitted against Blacks, Blacks against Chicanos and Puerto Ricans, students against workers, workers against people on welfare, men against women, religious activists against atheists, Christians against Jews, Jews against Muslims. "Anonymous" accusations of infidelity ripped couples apart. Backers of women's and gay liberation were attacked as "dykes" or "faggots." Money was repeatedly stolen and precious equip-

ment sabotaged to intensify pressure and sow suspicion and mistrust. Otherwise manageable disagreements were inflamed by COINTELPRO until they erupted into hostile splits that shattered alliances, tore groups apart, and drove dedicated activists out of the movement. Government documents implicate the FBI and police in the bitter break-up of such pivotal groups as the Black Panther Party, SDS, and the Liberation News Service, and in the collapse of repeated efforts to form long-term coalitions across racial, class, and regional lines. While genuine political issues were often involved in these disputes, the outcome could have been different if government agencies had not covertly intervened to subvert compromise and fuel hostility and competition.

Finally, it was COINTELPRO that enabled the FBI and police to eliminate the leaders of mass movements without undermining the image of the United States as a democracy, complete with free speech and the rule of law. Charismatic orators and dynamic organizers were covertly attacked and "neutralized" before their skills could be transferred to others and stable structures established to carry on their work. Malcolm X was killed in a "factional dispute" that the FBI took credit for having "developed" in the Nation of Islam. Martin Luther King, Jr. was the target of an elaborate FBI plot to drive him to suicide and replace him "in his role of the leadership of the Negro

people" with conservative Black lawyer Samuel Pierce (later named to Reagan's cabinet). Many have come to view King's eventual assassination (and Malcolm's as well) as itself a domestic covert operation.

Other prominent radicals faced similar attack when they began to develop broad followings and expressed anti-capitalist ideas. Some were portrayed as crooks, thugs, philanderers, or government agents, while others were physically threatened or assaulted until they abandoned their work. Still others were murdered under phony pretexts, such as "shoot outs" where the only shots fired were by the police.

To help bring down a major target, the FBI often combined these approaches in strategic sequence. Take the case of the "underground press," a network of some 400 radical weeklies and several national news services, that once boasted a combined readership of close to 30 million. In the late 1960's, government agents raided the offices of alternative newspapers across the country in purported pursuit of drugs and fugitives. In the process, they destroyed typewriters, cameras, printing presses, layout equipment, business records, and research files, and assaulted and jailed staffers on bogus charges. Meanwhile, the FBI was persuading record companies to withdraw lucrative advertising and arranging for printers, suppliers, and distributors to drop underground press ac-

counts. With their already shaky operations in disarray, the papers and news services were easy targets for a final phase of COINTELPRO disruption. Forged correspondence, anonymous accusations, and infiltrators' manipulation provoked a flurry of wild charges and counter-charges that played a major role in bringing many of these promising endeavors to a premature end.

A similar pattern can be discerned from the history of the Black Panther Party. Brutal government attacks initially elicited broad support for this new, militant, highly visible national organization and its popular ten-point socialist program for Black self-determination. But the FBI's repressive onslaught severely weakened the Party, making it vulnerable to sophisticated FBI psychological warfare that so discredited and shattered it that few people today have any notion of the power and potential that the Panthers once represented.

What proved most devastating in all of this was the effective manipulation of the victims of COINTELPRO into blaming themselves. Since the FBI and police operated covertly, the horrors they engineered appeared to emanate from within the movements. Activists' trust in one another and in their collective power was subverted, and the hopes of a generation died, leaving a legacy of cynicism and despair that continues to haunt us today.

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and you can disregard what they are saying as rhetoric. Any White person who loves America realizes that they also love what this country does to it's scapegoated citizens. Patriotism can often bring some clarity to the situation.

Even though men and Whites benefit from the oppression of women and Blacks, an analysis of how these oppressed groups contribute to their own oppression is long overdue. I will briefly divulge into this topic. Women, like men, have been conditioned in many ways. The conditioning, manifests itself differently based on gender. Women are taught that it is "lady like" to be submissive to men; they are taught to be the consummate mothering figure (in other words, they are taught to take care of everyone but themselves), they are taught to judge their self-worth based on their appearance. As detrimental as the above symptoms (of the illness that we call sexism) are, there is one symptom that I believe is more harmful than all of them combined: women are taught to measure their womanhood on their ability to get a man. In other words, without a man a woman is "incomplete;" without a family and a husband, a woman is "defective." There is something "very wrong" with this kind of woman. Isn't that what women are told? When women internalize this sexist garbage they become dependent on men in general, but their MAN in par-

ticular. Judging from the unequal nature of most male-female interactions, coupled with the believed dependency on men that many women have, it would alarm me if I was a female. To liberate ourselves, I believe women should take a long look at themselves to see how and when and in what situations, do they allow themselves to be oppressed by men. It is important to remember that no one can do to you what you don't permit them to do. How do you (women) allow us (men) to oppress you? This should be a question that all women, especially sisters, ask themselves if they are seriously opposed to this oppression. Once this question has been answered, sisters can then systematically omit these contributing factors from their respective lives and truly begin to liberate themselves.

I would give the same advice to all Africans (blacks). We too, have been conditioned to allow our oppressors to exploit us. We too need to take the time out to examine how we contribute to our oppression. Africans have been taught that we are ugly, that we are less intelligent, that we are less likely to succeed. We have actually been taught that we "need" Whites to be successful. When we internalize this propaganda or psychological warfare (Malcolm's term), we become dependent on Whites. Using history as our guide, we see that there has never been an interaction between Afri-

cans and Europeans that has benefited us as much as it has them. Damn!!! Think about that. It's scary if you're an African (black person). Today most black people would consider themselves more successful as a CEO of a major corporation than as a private business owner. So that tells me that we value their businesses more than we value our own. That is a result of our conditioning. Since this conditioning has a detrimental effect on our collective possibilities we need to eradicate it, and all of it's manifestations as quickly as possible on an individual basis to collectively liberate ourselves. The sooner we liberate our minds and spirits from this Euro-American cultural nonsense, the sooner we will reach our true potential as a people. An essential part in this process of self liberation is to research our history. When we do that, we see what it is that we have done as a people and only then can we reclaim our true capabilities. I would encourage all people of African descent to study our history. When we do, we will see that our ancestors mastered the arts, sciences, (Astronomy and Chemistry, to name a few), psychology and philosophy before there was a European on the planet. Please look it up if you think I'm telling you wrong, and when you do I wonder if you will continue to question what our people are capable of doing. Black women, study our ancient civilizations.

You will see that black women at various times in our history have led our ancient empires. Sisters, black women (like you) have led armies of soldiers into battle (against the British for example) in a valiant attempt to defend their countries. Can European women make that statement regarding their history? We also worshipped (black) women as Gods (Isis is an example). But if we black men and women do not study our history, we will not have adequate information to dispel the racist and sexist misinformation that is brain washing our people. As the late Amos Wilson reminds us, "If you don't know your history, you don't know who you are and you consequently become whoever anyone says you are." Brothers, unity starts in the home, and if you cannot respect your women and recognize how you help to oppress them, you have no right to complain about the oppression of African people any more. African men and women, it's bad enough that we are oppressed, we can't afford to aid in our own oppression. If you are not actively involved in the liberation of African people, you are unfortunately part of the problem. As a contributor to our oppression you have as much right to complain as the brother on the corner who complains about who got elected, yet did not even vote. Let's get pro-actively involved in the liberation of our people; our lives depend on it.



QUOTABLE:

BE NOT DISCOURAGED.

THERE IS A FUTURE FOR YOU...

THE RESISTANCE ENCOUNTERED

NOW PREDICATES HOPE...

ONLY AS WE RISE... DO WE

ENCOUNTER OPPOSITION..

--- FREDRICK DOUGLASS, 1892

# LEAPS AND BOUNDS BLACKWORLD SPORTS

## Senior Profile



By Tischelle George

"You can be an athlete and still be a woman." This is what Grace Courbis, captain of the Stony Brook Women's Tennis team likes most about playing sports in the U.S. Courbis is a native of Chile in South America. "Women down there [in Chile], are stereotyped to be feminine and are not encouraged enough to play sports," Courbis said, "but here, women have better access to sports and equipment than in Chile. The student body here is geared towards fitness."

Courbis is a political science major and a senior. Presently, she's not getting caught up in the hustle of pre-graduation, because she's going to stay an extra semester to get her coaching certificate. When she does complete her undergraduate studies, she wants to go to graduate school to learn international relations. Once she has her coaching certificate she wants to coach part-time; "If I really like it I'll make it a full-time career," Courbis said. She's thinking about getting into law. She's considering going to Washington for graduate school, but if Hofstra Univer-

sity accepts her she will stay on Long Island.

Courbis has been playing tennis for Stony Brook for the past three years. She is the third position on the team. Reflecting on the impact sports has on her life, Courbis said, "tennis has helped me to integrate more. Sports helped me to fit in and to be a part of the student population."

Courbis takes pride in being the team captain. "Being a captain makes you realize you're a role model. You have to set a good example and a good pace." She feels excited about this year's team. "We used to have a bunch of individual players, but now we have a team. Everyone feels comfortable being here," Courbis said.

The Women's Tennis team season has begun. They played their first match on April 10th against Adelphi. They won 8-1. Courbis pulled a back muscle prior to the first match and may not play until next semester. BLACKWORLD wishes her a speedy recovery and success in her future endeavors.

## Athletic Department Boycotts The Statesman

By Tischelle George

Was it just a joke or was it a personal attack? *The Statesman's* 1997 April Fools edition titled "The Sexman," made an attempt to bring humor into their sports section by writing about supposedly fictitious accounts involving two student-athletes. Dean of Physical Education and Athletics, Dr. Richard Laskowski believes that the *Statesman* has failed in their attempt. Laskowski, also upset about the March 6th issue of the *Statesman* that included an end-of-season basketball report card, has instructed his staff and coaches not to cooperate with the paper. This boycott will last until the end of the school year and/or until Laskowski and the two student-athletes receives an apology from Sami Ahmed, assistant sports editor and Dave Chow, senior staff writer of the *Statesman*.

On April 10th Laskowski sent a memo to *Statesman* Editor-in-Chief Alexandra Cruz and Dave Chow explain-

ing his feelings about the April Fools edition and his reasons for the boycott, "student-athletes are amateurs... you do have a 'right' to criticize, grade or demean them as you have, but you have overstepped the boundaries of decency with your articles." In an interview Laskowski said, "I think this is bad for the university. The April Fools edition goes over the edge and is out of line." Laskowski is concerned that articles such as the ones printed in the *Statesman* will ruin the reputation the university has attained with the advancements in breast cancer research and Lyme disease.

Aside from BLACKWORLD, the *Statesman* is the only other campus publication that covers sports. Coaches did not express much concern about their teams losing coverage as a result of the boycott. Coach Francis of the Women's Basketball team, who had a negative experience in the past with the *Statesman*, when articles were written about whether

she should have been hired in place of the previous coach, opted not to discuss her feelings about what was written regarding one of her players. She did say, "I support the stand of our boss, the dean. Hopefully a positive reconciliation will be made with the *Statesman*."

With reference to the April Fools edition Men's Basketball Coach Bernard Tomlin said, "it was done in jest, I assume." He realizes that any team is open to criticism, but he doesn't think that the criticism by the *Statesman* is fair, considering their staff members have only attended two or three games all season. "I would like to see more consistency in the number of staff and coverage. The amount of time the press has to evaluate teams is limited," Tomlin said. Eight to ten of the men's games are played during the intersession and there is no coverage for these games. Tomlin supports his team and understands campus journalism. "We play in the best

fashion, but that doesn't always mean that we win. I just hope this whole thing can be resolved in a timely fashion."

The *Statesman* printed Laskowski's memo in their op-ed section. The editors decided not to comment in the paper about the boycott. Sami Ahmed, however, did comment on the boycott in a memo stating, "We feel this is a very unfair position that they [the athletics department] have taken. Our editorial staff stands fully behind the article and believes that athletes are public figures representing the University and can be subject to scrutiny... We cannot allow them to win at this foolish game of, 'If you don't write only good things about us, we will mess you up!'"

Since the boycott, the *Statesman* has continued to cover sports, but without direct quotes from coaches or players and without the assistance of Athletic Media Relations.

The BLACKWORLD Staff would like to congratulate all of our student athletes. Good luck next season.



## STONY BROOK TENNIS DOMINATES NECC CHAMPIONSHIPS

### Seawolves also dominate NECC year-end awards

*Courtesy of Athletic Media Relations*

**Stony Brook, NY** - The University at Stony Brook men's tennis team captured first place in the New England Collegiate Conference Championships that were completed Sunday morning at Stony Brook.

The Seawolves crowned five singles champions on Sunday and three doubles champions on Saturday. Tae Byon captured the number-two championship with a 6-1 victory over Matt Greiner (Franklin Pierce) and teammate Dae Kim won at number-three singles 6-0, 6-1 over Matt Johnson (UMass-Lowell). Jo Seidinger claimed top honors at number-four singles with a 6-0, 6-4 win against Seymour Ceike (UMass-Lowell) and Charles Greenhut captured number-five singles with a 6-2, 6-4 win over Damon Halback (Franklin Pierce). Arman Halajian beat Chet Porowski 6-0, 6-1 to capture the number-six singles title.

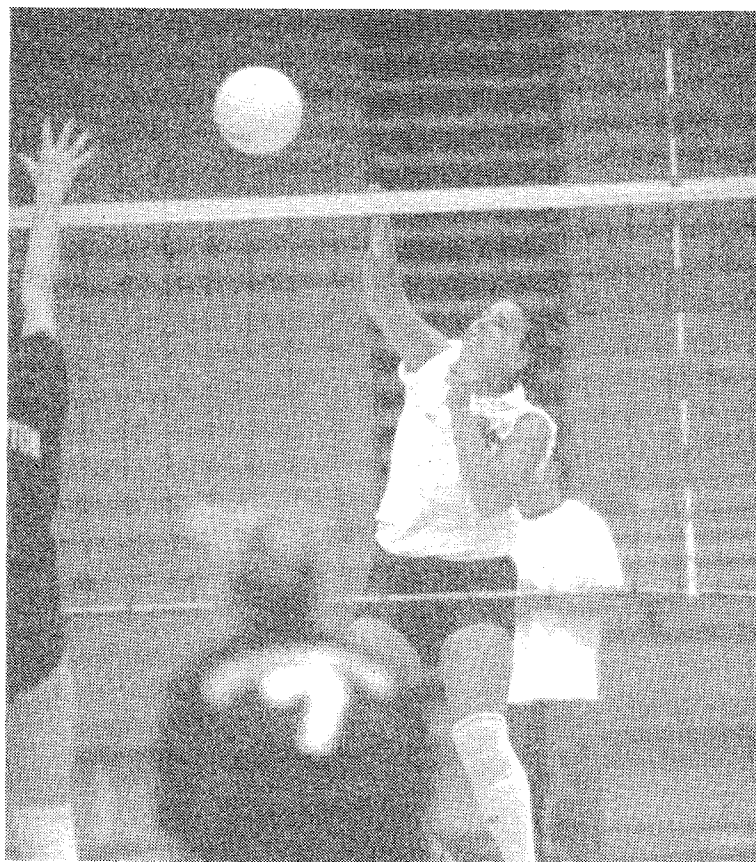
Tim Whitehead (Franklin Pierce) captured the number-one singles

title when Daniel Antonius of Stony Brook was forced to retire due to flu-like symptoms.

The NECC also announced its year-ending award winners Sunday afternoon. Antonius was named the NECC's Outstanding Singles Player. Antonius and Byon were named the NECC's Outstanding Doubles Team. Byon and David Colby (UMass-Lowell) were selected as NECC co-Rookies of the Year and Bob Verдум (Franklin Pierce) was named NECC Coach of the Year.

On Saturday, Antonius and Byon captured the number-one doubles title with a 10-6 victory over Whitehead and Greiner of Franklin Pierce. Kim and Seidinger recorded a 10-4 victory over Jason Havelka and Chris Duwart of Sacred Heart at number-two doubles and Greenhut and Halajian claimed first-place at number-three doubles with a 10-1 win over Halback and Porowski of Franklin Pierce.

BLACKWORLD recognizes Elka Samuels and Frank Colon for being recipients of the 1997 Educational Opportunity Program's Athletic Excellence Awards.  
**CONGRATULATIONS!**



## FRANK COLON NECC BASEBALL PLAYER OF THE WEEK

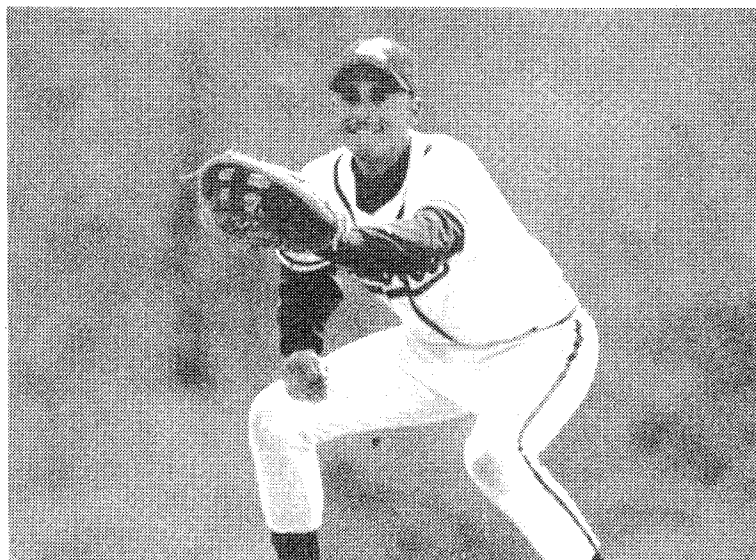
*By Athletic Media Relations*

**Stony Brook, NY** - University at Stony Brook catcher Frank Colon was named New England Collegiate Conference Player of the Week Monday.

Frank batted .800 (12-15) with 12 RBI and four doubles in five games including a 4-4 effort against Concordia. He went 5-8, had eight RBI

and scored four runs in a doubleheader sweep of Southern Connecticut last Wednesday and posted a 3-7 performance in the Sunday doubleheader versus New Haven.

Entering yesterday's action, Frank was batting .403 (31-77) with seven doubles and 26 runs batted in.



# Black Athletes of the Past

On April 12th, Tiger Woods made history by becoming the first Black and the youngest man ever to win the prestigious Masters golf tournament in Augusta, Georgia. Woods also established a new record for margin of victory in a PGA major for winning the event by 12 strokes.

Woods' performance at Augusta has made him the hottest commodities in the sports world. He's been on the covers of *GQ*, *Sports Illustrated* and has appeared on Lenno, Letterman and Oprah. In addition to his skyrocketing celebrity status, Woods also has an estimated 40 million dollar endorsement deal with Nike. Apparently, the future for this 21-year-old is very bright and unlimited.

However, Woods is not the first person of color to excel in the sport of golf. The first black man to ever win a major professional golf tournament was Charlie Sifford. Sifford won the Long Beach Open on November 10, 1957. Charlie Sifford made history again in 1961 in Greensboro, North Carolina by becoming the first Black to play in a major PGA tournament in the south.

In 1967, Renee Powell was the first Black woman to play on the Ladies Professional Golf Association tour. Powell was also the first Black woman to win the USGA title when she did so in 1964.

Without question, the pioneering father for Black golfers, is Lee Elder. Elder debuted as a golf professional in 1952 in the old United Golf Association, a Black organization. Elder played in the United Golf Association for 15 years before finally being accepted by the lilly white PGA in November of 1967. During his time on the PGA, Elder endured constant abuse and competed in virtual isolation from the other golfers. In spite of the racial difficulties, Elder excelled at his craft. He became the first Black man to earn a million dollars on the PGA tour; in 1971 he became the first Black man to compete against whites in South Africa; in 1975 he became the first Black man to compete at the Masters and in 1979, Lee Elder became America's first, Black, Ryder Cup team member.

*BLACKWORLD NOSTALGIA*

The following  
pages are a  
brief glance at  
some of the  
best articles  
from Spring  
1997



# Meeting with the Minds:

## Reintroducing Dr. Frances L. Brisbane

### and

## Dr. Ernest McNealey

Dr. Frances L. Brisbane is the living personification of Maya Angelo's poem, "Phenomenal Woman." Mother, Program Director, Friend and Confidant, Sorority Sister, Dean - Dr. Brisbane is a woman who wears many hats.

For the past six years Dr. Brisbane has been Dean of the school of Social Welfare here at Stony Brook. The school helps prepare undergraduates (Juniors & Seniors) and graduate students to work in the field of social work. Many of Dean Brisbane's students are placed in over 200 agencies throughout Nassau and Suffolk counties, New York City and as far away as New Jersey. The prestigious School of Social Welfare also places some of its students in the State Legislature in Albany. While in Albany, they help elected officials develop policies that will better meet the needs of their constituents. Aside from their work with agencies and political candidates, Dr. Brisbane's school does counseling, therapy and advocacy on behalf of those who are in need of various kinds of services. In addition to all of their other functioning capacities, one of the main services at the school is uniting foster children with parents who are willing to adopt. Typical of her tremendous spirit and

giving nature, Dean Brisbane has an adopted daughter of her own.

Since taking over as Dean to the School of Social Welfare, Dr. Brisbane has made a steady endeavor to connect with the global community. For her, "people of color share the same basic problems world-wide, with the key to solving these problems being communication of our shared knowledge and experiences." Nothing is more indicative of her global outreach effort than her hard work and dedication with the "Counseling & Treating People of Color" annual conference. The annual event promotes itself as "a holistic learning experience with culture as a mediator." Last December, the conference celebrated its tenth year by returning to Honolulu, Hawaii for five days of what Dean Brisbane describes as "time spent appreciating each others differences and similarities." The topics of discussion were: health, mental health, substance abuse, AIDS, and violence.

While many of her concerns are global in scope and nature, Dr. Brisbane is also concerned with many problems right here in the U.S. When asked about what single issue is affecting today's 1990's Black family the most, without hesitation, Dr. Brisbane states that "racism is very,



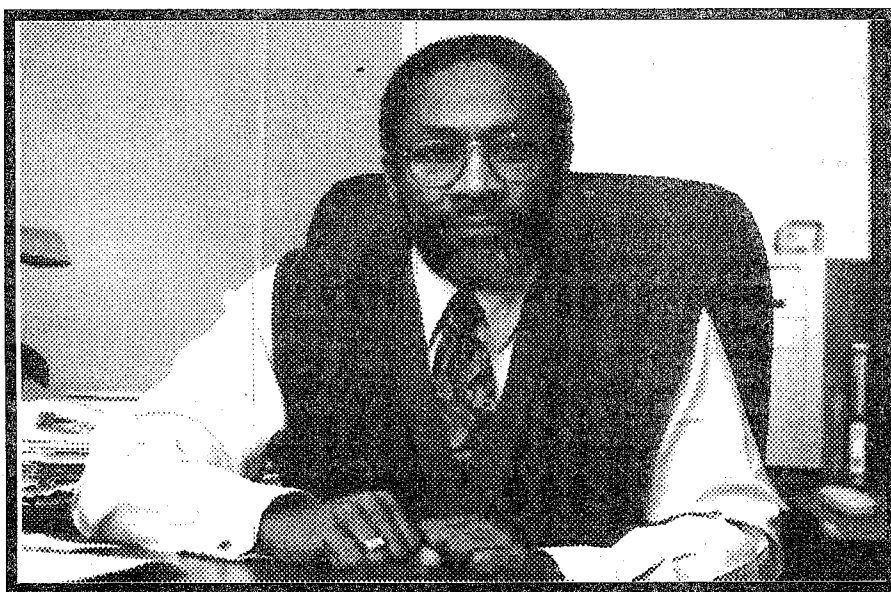
very paramount." She goes on to say "that a lot of what took place in the 60's has certainly been dissipated [now] because so many people thought that we had 'achieved' back then and stopped 'pushing.'"

Dr. Brisbane obtained her undergraduate degree from New York University and her Masters in Social Work from Columbia University. She also has another Masters Degree in Education from Teachers College,

while her Doctorate in Organizational Development is from Union Graduate School. Dr. Brisbane is a member of Delta Sigma Theta Sorority Inc. In all things, Dean Brisbane "is a Christian first and everything else second." The manner in which she conducts her life at home is the same manner that she tries to operate by here at school - a Christian who happens to be a professional.

Dr. Ernest McNealey views his undergraduate life at Alabama State University as the defining experience of his life. "I went off to college from a 'Colored Waiting Room' in a Greyhound bus station and by the time I graduated, we had the Fair Housing Act, Voter Rights Legislation, and an overall change in the entire country." Since Alabama State is located in Montgomery, Alabama, the heart & soul of the Civil Rights Movement during the 60's, it is no wonder that Dr. McNealey says, "some of my college experiences were quite an adventure." Marches, rallies, protests, demonstrations - Dean McNealey was involved in them all. Aside from his Bachelors Degree in Art, Alabama State provided Dean McNealey with an education that can not be taught in any class. "I never had any confusion about 'who I am' and where racism does and does not manifest itself in our society. There was never any 'self-loathing' in any fashion and I saw the need early on to be prepared and willing to work within the System, or outside of the System to point out inequities where they exist."

As an undergraduate, Dr.



McNealey pledged Kappa Alpha Psi. He feels that joining a fraternity was also a "defining moment" in his early life. "These organizations are not as well understood as they might be in our community today, but they are still extremely important. They help young people understand how to work with other young people in producing common goals." He also states that there are many facets of the fraternity

or sorority which go "unseen" by the public eye and that it is "the adult population that drives the organization."

After completing his studies at Alabama State, Dean McNealey went to Indiana University where he obtained his Masters Degree. His Doctorate is from Ohio State University.

Dr. McNealey has been here at

S.U.N.Y. Stony Brook for the past six years. He is the Associate Provost here at the university and the Dean for Undergraduate Academic Affairs. As part of his dual responsibilities, Dean McNealey's duties directly impact programs and curriculum activities that may have a more immediate impact on students.

Working directly with the chief academic officer at the university, it is no surprise that Dean McNealey firmly believes in higher education. He says that "it is very important for students to think about and plan their lives because people will tend to 'do' what they plan." He stresses this point when it comes to African American students. "If African American students really care about African Americans, then they should realize that they have an obligation to do well, so that they may actually help other people. Anyone can 'wax poetic' about this and that, but actually doing something is the key. Pursue excellence in your own right and then make it possible for other people to do the same."

# Euro-centric Regurgitation

By Louis Woods

The westernized educational system effects everyone differently. It is specifically designed to cater to the needs of certain individuals and most importantly, to how those select few learn (think). The accepted educational curriculum is based upon an intense study of how European/Euro-American children learn. This curriculum has very rigid guidelines which produces negative affects on the methods that teachers (professors) often use to educate their students. The administrators help to develop the curriculum, which puts limitations on the teachers. So, if a teacher over steps their boundaries, it's likely that they will be fired. This pressure of losing their job can force teachers to use improper teaching techniques. A perfect example of incorrect teaching techniques can be witnessed at any level in westernized education. Teachers make no attempt to adjust themselves or their teaching methods to accommodate for the needs of individual students (as a result of fearing unemployment or failing to be granted tenure). If a student can not adjust to their particular "teaching methods," then that student will be in serious trouble. Western academia does nothing but conform all students to its own standards. One can not excel in any European institute without thinking like a European. It is impossible to learn in their educational arenas without thinking as they do. The alternative is to either do poorly or fail. European institutions force teachers to use one narrow method of teaching which only fits the needs of European children. They study how their children learn and force black children to alter their learning styles to fit theirs. The soul purpose of Western academia is to conform the thinking of all it's members (those who participate in it). This is done to benefit the European establishment. They propagate a myth: that their schools prepare majority people for the "real world," when in actuality, all it does is indoctrinate unaware black people into thinking like a European. Conversely, this process is also designed to better assimilate us into their society. The "real world" that they are referring to is better translated as a European world, i.e., one that requires the majority of people to rearrange their thinking for the soul purpose of being accepted by Europeans.

Well you can forget that! I refuse to change my African perspective (thinking) to accommodate them. I will not be transformed into a linear thinking individual. Why should I limit myself? By changing our thought patterns from circular to linear they are attempting to limit our possibilities. They convince us that there is only one method that we can use to solve a problem. Think about math classes: Don't most teachers have

a problem with you using a different method to solve a desired problem? Same thing!

These institutions make us feel as if we have no worth unless we are working for and living near Europeans. By rearranging our thoughts (from African to European) they make us want to be European. We want to look like them, talk like them, act like them, do what they do, acquire "all that they have;" and pathologically change ourselves to be like them (did someone say O.J.?).

This phenomena that plagues African people has been created (synthesized by Europeans) as a result of their access to our children's minds. Our history has and still is being discredited. Europeans have successfully separated our minds from our homeland (Africa). By doing this, they make us more proud of American history than African history. We become patriotic in European schools. Those same schools make African children anti-African and therefore non-productive to themselves. We are striped of our communal nature and turned into individual capitalists. All of this is done while we attend any European/Euro-American school - from prekindergarten to the University level. We are trained to fall inferior and ashamed of our African history, while simultaneously given a "solution" to our problem. They fool our people into believing that if we want to be "civilized" or "cultured" that we must embrace European culture and denounce our own. When we do this, we become part of the imperialistic European collective that exploits all people of color but especially those of African descent throughout the world.

With the exception of Europe and parts of Australia, the united States of America exploits the continents of the world and the people of color who inhabit those continents. If you work for an American based corporation, chances are that you are participating in the exploitation of African people all over the world. The new age economics is global, so you play in our peoples oppression. We should think about this the next time that we want to blame whites for everything. Stop blaming the white man for all your problems, blame him for some; but not all. We should hold ourselves accountable for our own actions and examine what role we play in our oppression. Once we individually hold ourselves accountable for our actions we can cut down on the contradictions. Remember, words without actions equals rhetoric. The great Marcus Garvey once said, "You can't tell black folks, you have to show them." So, let's start showing ourselves and our people what we are capable of doing.

By Julie Leslie

Women are constantly having to define themselves, their beauty and their positions in general. We, as women continue to question whether we love ourselves and have other people question our self-love. We suffer enough grief as black women. Do we really need another sister or brother telling us that we have slave mentalities, because we perm our hair?

With the many problems facing black people, it is unnecessary to create more internal conflict. If one believes that permed hair is so-called better than natural hair, then one should reanalyze their beliefs. Because ones hair is permed does not signify insecurity or self-hatred.

It is perfectly alright to wear your hair natural, but this decision alone does not make you more Afro-centric than one who perms their hair. Remember, hair does not make the mind; neither wearing your hair natural, nor perming it will grant you self love, if you did not already have it.

By DA DONA

I cannot emphasize enough how it burns my heart to hear of the angry comments in retaliation to the article, "Becoming Revolutionary Women" that appeared in the last issue of BLACKWORLD. Sisters were and still are defending their perms with anger in their hearts. It would seem almost clear that when sisters feel as though they must "get defensive," towards an article that mentions getting rid of a perm, insecurity is involved. The article was not designed to attack anyone. But rather, it was specifically aimed at the industries that are economically exploiting Black women for the lack of love so many of us have for our natural, coiled hair. Sisters, please do not hate me and take my words the wrong way.

I had a perm and I know what it is like to feel as though someone is laying an insult or preaching about your perm. I was always the first one to stand up and testify that my beautiful Egyptian ancestors used to **iron their hair**. I used to say, "they did it, so how could it be wrong if I did it?" Yet, to our Egyptian ancestors, it was only a style and that style did not have the symbolic implications that it does in America. Back then, I was merely using my ancestors to outwardly justify chemically straightening my hair. Someone had hit my soft spot and I had to defend myself. So sisters, I can relate to the animosity that you may have had and still have regarding the article "Revolutionary Women," but after your anger has gone away, ask yourself WHY? Could it be true, that you have an insecurity about yourself and your hair? Are **You** secretly or subconsciously afraid that you want straight hair because it is epitomized as beauty because white women have it? Why is it that if the word "perm" is mentioned in a negative sense you immediately attack the person saying it?

Often times, we feel that when we justify ourselves in someone else's eyes we can justify ourselves within our

Some of us are still enslaved, and the way we wear our hair has nothing to do with it. We are enslaved by fashion. This is the reason why we still wear clothing made by designers, who publicly say that they do not want us wearing their creations. This is why we want to attain the perfect shapes and dimensions of models in magazines. This is why we are in debt to Citibank, American Express, and other credit cards.

Black women, we are all beautiful but we must realize that no one can tell us how to live our lives. Perming ones hair does not mean that they want to be white, but that they have chosen to wear that style. Beauty is both skin deep and within the eye of the beholder. We should not be so wrapped up in beauty images that we forget more important things. Remember Black women, in our quest to love one another, we must first love ourselves.

own eyes. I, too, once thought that lashing out against someone and defending my perm was necessary. But then, I found that evaluating my own motives for chemically straightening my hair was the real answer.

I used to believe that the perm was a necessity. It was a sure thing. After about three months (or sooner if the roots had started to come in) it was time for another chemical treatment. It was implanted in my brain, just as it is in so many other sisters that the perm was an important part of Black culture. LIES. LIES. LIES. Sisters, straight hair is not a permanent and unremovable part of our existence and there is nothing to be ashamed of in having a natural. Chemically processing our hair is in no way a part of Black culture. As stated before, we, Black women, define beauty. Our beauty has been often imitated but none of THEM can duplicate what we have - regardless of the money THEY spend in plastic surgery or sun-tan lotion!

Sisters need to revolutionize their minds and what better place to start that, than with their hair. If we could let go of the perm and discontinue the brainwashing of permed hair, we would be winning a battle within ourselves. Letting go of the perm is a revolution within itself. In essence, we would be telling racist America that we no longer wish to assimilate into their oppressive culture. We would be showing racist America the love which we have for our own, instead of the concepts and images that they would have us love. We would be proving to ourselves that we truly love ourselves in all aspects of the word.

To all of my beautiful Black sisters with perms, I only ask that you seriously think about the questions brought up in this article. Ask yourself, "Why do you keep holding onto the perm?" Then, question why you feel the need to defend it.

Peace and Love Sisters



# Biggie

## Requiem for Our Blindness

By Kwasi Bediako

The March 9th death of New York mega-successful recording artist, "Notorious B.I.G." (also known as "Biggie Smalls," but formally named Christopher Wallace), bespeaks not only of the tragedy of violence and death, but also of other serious ills that are prevalent in the African American community. These are ills that we, as African Americans, have let multiply into the chronic pathology of hatred, animosity, and fragmentation that we now see manifested before our very eyes, and ironically, pathologies that we have begun to accept as normal "blackness."

Christopher Wallace was indisputably a talented artist. Almost single-handedly, he multiplied the financial coffers for Bad Boy Records to heights unparalleled in the music industry. However, in spite of his talent, in spite of his creativity, and in spite of the millions of records he sold and the money he earned, Christopher Wallace is now DEAD at the age of 25. It is shameful indeed that Mr. Wallace had to create the persona of "Biggie Smalls" in order to find success (and maybe even meaning) in life. It is a shame that he found fame in performing lyrics

that degraded the daughters of Africa, lyrics that espoused the virtues of Eurocentric materialism and sexism, and lyrics that did not contribute in any significant way to the upliftment and building of African people. It is a shame that he had to become "Big Papa" in order to become somebody (by the dominant society's standard). Biggie Smalls was nothing more than a spokesman and promoter of European cultural values: money, sex, and power. It is a sad commentary on the nature of our world that the character of "Biggie" contributed to the shooting of Christopher Wallace.

This should be a sign to all hip-hop artists who are coining the images that white record company executives want to promote. The motto that is proliferated among the youth is to "keep it real," yet the images of the gangsta, the playa, and the ruffneck are not based on any concrete experiential reality of Black people. However, we have been suckered into believing that these images reflect who we are as a people. We weren't brought to these shores as gangstas, playas or ruffnecks, so the intelligent person must first ask the question, "What were the conditions that created these images of

Black men?" and secondly, "How did these images become embedded in our minds?" Paying special attention to the fact, that we accept them unequivocally and call them part of our "culture." People accept personas when they do not know who they are.

African American artists in every sphere of cultural production - music, visual arts, dance, theater, etc., must cease to allow our aesthetic creation from being bastardized and co-opted by people who do not have our best interests at heart. They should use their talents for positive and affirmative endeavors. People would still groove to a song that talked about treating sisters right, for example, if it still had a dope beat. If Christopher Wallace had used his talents in an uplifting way for the African American community, he might not have sold as many albums, but he probably would still be alive today.

It is apparent from this incident that the African American community is in need of some serious healing. If not you, then who? If not now, then when? May the spirit of Christopher Wallace find eternal peace. Peace & Blessings.

## Don't Jump To

### CONNECT THE DOTS

By Roberto Augustus Gayle

Without evidence, we can't jump to conclusions about who murdered Biggie. However, the link from his death to Tupac's is too close in time frame and style to ignore. For all we know it can be some crazed fan, living out his own thug dreams...who knows.

Tupac's death was not as much of a shock to the public on the East Coast as Biggie's. Even with Biggie's life (as of late) following a troubling road filled with court cases, car crashes, down playing the rivalry with the West and his own personal life, no one had the presage of the big man's life coming to an end. Through out the whole Tupac ordeal, Biggie and the entire Bad Boy organization tried to distance themselves from any involvement to avoid any beef. Not to say it was a West coast retaliation to the murder of 'PAC, but what other

situation could cause such violence against this so called "gangster rapper?" Even if the people from Tupac's set didn't order this murder, Tupac steaming from his first shooting, created a heated climate where tensions could be placed in anyone's direction.

From it's inception, rivalry in hip hop has been the fuel that brought out the best quality in an artists' music. You have the KRS-One vs. MC Shan battle (that continues today as a novelty), MC Ehit vs. DJ Quick, and the very public feud between LL Cool J and Kool Moe Dee. Never did you think that those heated confrontations would ever end in death.

That line was never crossed. The beefs stayed on records. Heads think that this rap game is some urban soap opera. Consumers think these rappers can take the gun shots that they claim to bust on records. Reality, they

can't. Nobody is yelling, "cut!, wiping up the fake blood" and then moving on to the next scene. Real life is being depicted by what an artist says but, we should all understand *why* they are saying it. Some artists to the point of tears and having fucked up feelings. In front of the video camera or microphone, its all about "getting paid."

Why did he have to die because he rhymed about ghetto violence? For now, this question remains unanswered. But regardless of whatever violent scenes B.I.G. depicted, none of them was too far from the truth. If you have the skill to construct such lyrics, then the streets are ill enough to fulfil many of the hellish scenarios that Biggie rapped about. In the end, the streets were all he knew.

Rest in peace my brother. You will be missed.

# The Joy of Lesbian Relationships

## A Discussion

by: Candace Loregnard

The key to understanding anything or anyone that you are unfamiliar with, is through communication. That was the premise behind the discussion, *The Joy of Lesbian Relationships* that was held in Langmuir College on March 11th.

Contrary to what ideas one might conjure up from the title of the discussion, the sexual aspects of lesbian relationships weren't addressed. The program focused on the emotional and social aspects of these relationships; support groups, and problems that the gay community encounters.

The evening began with a definition of straight and lesbian relationships and the differences

between them. Some problems that occur as a result of lesbian and gay relationships include, dealing with daily societal harassment and discrimination that heterosexuals do not encounter. Another problem that is exclusive to homosexual relationships is that they have more difficulty with leaving relationships because many times, their lover is also their best friend. The extent of the friendship makes them feel obligated to remain in the relationship.

Joys of lesbian relationships include a higher degree of intimacy because being of the same sex makes it easier to understand and please one another; women are in tuned to each others needs and can better empathize with each others feelings.

In the second part of the

program, members of LIGALY, (Long Island Gay and Lesbian Youth), a volunteer based organization serving approximately 50 to 80 young people per week, discussed their purpose. They aim to provide gay and lesbian youth with a safe haven—refuge from the harshness of society, support groups to talk about it all, and activities to release stress, have fun and interact with others. LIGALY formed in 1993 as a result of there being no social services centers that dealt with sexual identity crisis. Services that LIGALY provides include social support discussion groups for teenagers and young adults, support groups for HIV positive youth and disabled gay and lesbians. LIGALY also offers campus leadership networking, gay and lesbian activities, counseling and special

projects.

Members of LIGALY shared their coming out stories that emitted a mixture of support and denial from their family and friends. They also stressed the importance of having organizations such as LIGALY to support gay and lesbian kids and young adults.

The discussion was one of the International Women's History Month events that are happening both on and off campus. This particular event was open to the public, but it was also a part of the Langmuir College Human Sexual and Gender Development Living Learning Centers program.

## Moving Outward

by: Karen Wright

Nothing is ever easy the first time around. I remember when I first got up the nerve to tell a friend that I am gay. The conversation had to last over an hour and the process caused my hands to drip with sweat. I knew exactly what I was going to say before I began to reveal the truth about myself, but when the time came I could not formulate the words. I played a guessing game with her, giving her clues to help her solve the mystery. After a while, she asked "Are you gay?" From that point on, I was out and I ended my game.

I thought about telling her for weeks before I actually did it. She was the closest friend I had on campus. In my first semester of college I didn't meet a lot of people and I was very much into my girlfriend. Now thinking back, I realize I didn't tell her that I was gay; I said that I had a girlfriend. The slight difference protected me from a possible negative reaction. I felt comfortable liking one girl as opposed to being capable of liking other girls. She was very open-minded and didn't stop being my friend.

After I made it over the first hurdle, I went on to the next challenge, which was to tell my mother about my

secret identity. I had to test the one who loved me unconditionally, to see if her love would stay true. I knew this would be difficult, because my mother did not even like my girlfriend as my best friend. For two years I lied to her about my relationship with my girlfriend and I did not want to lie anymore. Once again my hands dripped with sweat, but this time my eyes followed with tears. I cried, sniffled, and stuttered as I told my mother. Her response was that she would not accept what I was saying as the truth. Then my nightmare materialized before my eyes when she said "This is just a phase." Why would I go through so much for 'just a phase'? The word phase stayed in my mind until I didn't know what it meant. I checked my behavior in order to find out if I was going through some phase or not.

The next step was even harder, because that was when I came to terms with being a black lesbian. I preferred looking at tender shapes of women over muscular shapes of men. I grew excited while flipping through channels with the remote to my favorite shows not knowing why they were my favorites. The women characters lured me to my T.V. screen. I liked Jo on "The Facts of Life," Gina on "Martin," etc. Life was good, scary, and exciting.

My significant other was not going through the same things that I

was, so I often felt alone. The only person I could talk to was the only open-minded friend that had. To my surprise, she noticed my trouble and she looked around campus to find outlets for me to release my pain. I was grateful for her support, so I considered her advice. We went to one of "those" meetings, the only one on campus to see if that could help. I wasn't courageous enough to go by myself, because I feared that someone would recognize me and think that I was a member. When we sat down, I thought that I was in another dimension. I didn't fit in. Some of the members sported numerous piercings, tattoos, short and dyed hair. Most importantly, my friend and I were the only blacks there. I knew no one and I left knowing no one.

I remember feeling confused and wanting to quit. Suppressing my feelings kept me sane for a while. Everything seemed hopeless until my mother called. Apparently she had opened her mind and accepted me for the person I was. She told me "I am happy if you are happy." She still didn't like my girlfriend, but at least she didn't hate me. It might have taken her some time to come around, but I am glad she did when she did. My mother and a close friend became my little support network. To make a stronger foundation, however, I

needed to be around people who were like me.

Just when things were getting good, I started to get the lonely lesbian vibes. The vibes lasted over the summer, especially after my girlfriend and I broke up. I had no where to turn and I longed for a female to come into my life. I got my wish and found an attractive, older woman. I comforted her and we conversed for the remainder of the summer. The big rebound was there and then it was gone. Afterwards I matured and learned not to mess with anymore straight women.

At the present, I feel comfortable with myself; comfortable enough to consider writing about it and maybe starting up my own organization. My organization will be made up of black gays and lesbians who can relate to some of the events that happened in my life. My goal is to grab those who are afraid to come out, but want to do something about that. I don't think there are a lot of black lesbians on this campus and that makes my task much harder. If more sisters were comfortable with their sexuality and coming out, myself and probably many others wouldn't be single right now. If you are reading this piece and are like me, know that you are not alone, and do not give up.



## Notes on the lecture “The Exploitation of the African Existence” presented by Mr. Ira Jarrette

By Lisa Tokunboh Sarumi

Webster's Dictionary defines the word exploitation as follows: *“to take advantage of; to take to account; to make unethical use of for one's own advantage and profit.”* Unfortunately, this concept of exploitation has defined the plight of people of color throughout the world. As the victims of this abuse, we (primarily those of African ancestry) have been robbed of our land, resources and many aspects of our cultural heritage. On February 8, 1997, Ira Jarrette, a USB alumni, gave us his interpretation on this aspect of our struggle in a presentation entitled: “The Exploitation of the African Existence”

Ira opened the program by giving thanks for divine intervention and by acknowledging and giving reverence to all the “sages, messiahs and prophets” who have inspired our people since the dawn of time. This aura of spirituality set the tone for what would prove to be a very enlightening discussion.

The inherent sense of connection to the spiritual, coupled with a sense of “soul” (which other cultures have tried to imitate) and a culturally centered mind state is what Ira defined as “The African Existence”. He presented four main vehicles through which people of African descent have been manipulated: Education, Politics, Religion, and Economics.

The education given to us in our society was never intended to encourage and nurture self-awareness amongst people of color. Ira asserted that the original aim of “state controlled, mandated education” was merely to encourage patriotism, and assimilate us into a system that has been exploiting us for centuries. As a result, we have been taught to deny our past. Ira went on to remind us of the phenomenal achievements of ancient people of color such as the Egyptians; whose knowledge of mathematics and the sciences baffles us to this very day.

“If we truly understood the levels of intellect possessed by our people,” Ira stated, then “we would be extremely dangerous to the system. Not only have we been manipulated through lies written in textbooks and echoed through the hallowed halls of so called academia, but also through something that is present in almost all of our homes.” Ira named television (called “the idiot box” by many) as the primary medium through which we are miseducated. He discussed how ignorant themes are constantly presented in the “mind candy” we have been force fed by the media. The single most effective way to combat this mental oppression, Ira told the crowd, is to READ. Reading is a powerful gift which was once denied by laws forbidding our people to enjoy it. He encouraged us to gain knowledge whenever and wherever we can and to broaden our horizons beyond the confines of labs and lecture halls. “You are what you know... If you know the streets, you're a street person; if you increase your understanding of worldly issues, you'll be a worldly person. You control what you are based on what you learn.”

The second mode of exploitation that Ira presented was in terms of politics. “In America, the powers that be are determining our destiny literally as we speak.” He reminded us that the names, nationalities and political affiliations imposed upon people of color are what make unity so difficult to achieve. In America alone, he stated, people of color could literally “sway elections” if they would only unite. “If we all put forth a mass effort to gain control politically, it would prove devastating to the system.” He also reminded us of the sad reality that, throughout history, the few strong individuals who have tried to question the government (not only in America but globally) were “exiled, killed, or discredited.” (Mention of this dim

reality brought certain names to my mind: Malcolm, Martin, Lumumba, Pratt, Abu-Jammal, Garvey, Mandela.. to name a few.) Ira also reminded us not to assume that the few people of color who have attained some political clout in this country will automatically have our best interests in mind. Electing a small number of African, Hispanic and Asian Americans to office is far from a solution to our problems. “The first step to combating political exploitation is to educate ourselves and to liberate ourselves. If we combine our efforts and become self-sovereign, we can and will begin to gain control of our political future.”

The next type of exploitation that Ira presented to the audience was religion. He named religion as possibly the single most powerful and widely used tool of oppression and exploitation that people of color have faced. When the belief system of a people is manipulated, they become most vulnerable to mind control and domination. Ira mentioned some disturbing facts that everyone in attendance knew all too well: The misinterpretation and inappropriate use of the Bible as a means to mentally oppress thousands of African Americans during slavery. He described how the oppressors utilized one of the most sacred aspects of our being, our spirituality, for their own gain. Also mentioned, was the loss of emphasis on spirituality that we have experienced as a result of such manipulation. People of color come from a culture in which the emphasis was on elevation to a higher level, achieving “oneness” with nature and a higher power that focused on the spiritual, rather than the physical. He went on to mention that particularly in American society, people of color have been conditioned to think analytically, rather than instinctively relying on our “life force” for guidance. To undo the damage, Ira advised us to read and study scriptures other than the ones that

our individual denominations may dictate. This will lead to a better understanding of our own belief system. Jarrette also reiterated the importance of simplifying our lives and turning away from material possessions.

The last, and probably the most disturbing aspect of the exploitation that Ira brought forth was in terms of economics. “In the past, we have been manipulated and used as a mere commodity in the only economic system in the world that has ever enjoyed 400 years of free labor at the expense of thousands of African lives. America comprises only 6% of the world's population; yet, it utilizes over 40% of the global resources. “This nation, is literally living on the wealth of other nations. The American economic system has exploited people of color throughout the world for their labor and has controlled the systems in these nations for its own selfish gain.” In terms of our own economy, Ira reminded us of the sad truth called capitalism. “We have assimilated into a culture of spending. We have lost our sense of cooperation and collective use of resources (which was once central to our culture) and have learned to embrace the selfishness of materialism.” Ira encouraged us to look at ourselves and at our own spending habits that are driven by an obsession with clothing, money and “so called success.”

In closing, Ira Jarrette challenged us to reclaim our sense of community and dedication to the “good of the village.” He also reminded us that we must be willing to struggle and sacrifice for our success and not expect it to come easily. Through this deep, enlightening, and informative discussion, Ira reminded us of the problems that have historically plagued people of color. He presented thought provoking ideas that enabled us all to come away from the UCC with a better understanding of our plight and a willingness to change it.

### Call for Submissions

The creative arts section features poetry, short stories, book reviews, music reviews, on and off campus event reviews and movie reviews. all submissions can be delivered to the **BLACKWORLD** office, room 072 in the union basement. submissions can also be delivered to the polity suite, room 258 in the student union.

# We're reaching out...

('cause maybe that fist was a bit intimidating...)

**BLACKWORLD Newspaper** would like to extend thanks to all those who lent a hand this year. We sincerely thank you for your support and cooperation. But keep in touch - for **BLACKWORLD** will continue to provide our campus community with pertinent information. Look out for more exciting endeavors in the upcoming year, as **BLACKWORLD** challenges itself to succeed as the champion of our people, the voice of many, the power of one. **HOTEP** brothers and sisters. The struggle continues. So look out for flyers. Or listen to forwarded phonemail messages, or check your e-mail, or hear a **BLACKWORLD** Editorial board member scream at the top of their lungs in the middle of the Union during Campus Lifetime...

**MAKE A CHOICE!**  
**CHOOSE BLACKWORLD!**