

Blackworld

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FINALLY ...

Blackworld's Issue of **OUTRAGE!**

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Recent Violence Marks New Wave Of Racism

On Tuesday, March 7, shortly before midnight, an 18 year old black youth was attacked and severely beaten by three whites near 34th St. and Park Avenue in Manhattan while walking home from work. The whites, ranging in age from 14 to 19, started by verbally harassing the black youth, using racial slurs, and when he ignored them and kept walking, they accosted and beat him using an automobile windshield scraper and a metal wrench. The suspects were arrested at the scene by two Port Authority police officers who observed the attack. (One can only wonder just how long they "observed" before they acted.) This is just the latest in a series of racially motivated attacks that have been brought to our attention by the media. In recent years there has been a growing epidemic of hat-motivated beatings and harassment of non-white citizens by white individuals who seem to have forgotten that these are modern times, and the days of lynch mobs and legally sanctioned white supremacy are supposed to be over. With the trend towards conservatism in this country giving thanks to the Republican administration, open season seems to have been declared on blacks and other non-white groups. Consequently, a lot of whites with animalistic mentalities think it's once again acceptable to go out and injure, maybe even kill (remember Howard Beach?) others whom they have been made to see as "inferior" to them, however ridiculous this notion is. And the way our justice system (which is, by the way, dominated by whites, some of whom have

similar mentalities) operates, is it any wonder they think this way? These animals, if they're caught and taken into custody, nine times out of ten receive nothing more than the proverbial "slap on the wrist" for their offenses. In many of these cases, the judge and jury actually sympathize with the racist feelings of these individuals.

One characteristic of these ignorant cowards is that they always work in groups, and the victim(s) is usually unarmed and outnumbered. In view of this, who do you think is the real animal here?

How long must we of the black community endure this? This is 1989, and a black citizen still can't walk down the street at any hour of the day without the fear that she or he will be assaulted and terrorized by white hoodlums! And where can we go for protection? To the police? Half the time, it's them doing the beating and harassing.

Part of the answer lies in solidarity. Black citizens have to get together and demand respect for ourselves and our communities. Another part lies with law enforcement agencies living up to their responsibility to protect all Americans, not just those of a certain skin color and social class. Most importantly, certain members of the white population must be made to understand that a black person is just that—a person, with rights and privileges equal to theirs, not some object they can use as a target for their own frustrations and feelings of inadequacy. If punishment was swifter and harsher, ignorant white racists, when seeing a black citizen on the street, would think twice about harassing them.

Margaret Sanger: What's in a Name? Racism and Bigotry

by Dwayne Andrews

Our campus is scattered with academic and residential buildings that are named after various people, some famous and some not so famous. Have you ever sat down and thought about the names of the buildings that you and your friends live in? Probably not, right? Well, Arturo Toscanini College in Tabler Quad was named after a famous classical composer and Eleanor Roosevelt Quad was named after one of our most popular president's wives, who was more famous for her humanitarian services. Then there are the more controversial choices like Jimi Hendrix College in Roth Quad. Hendrix was a brilliant rock and roll guitarist but also an outspoken drug addict. The awards for Most Controversial Choice and Worst Choice for naming a building goes to a dormitory in Tabler Quad. Right across from Frederick Douglass College, which was named after the famous Abolitionist, is Margaret Sanger College. Res. Life, Administration or one of those governing bodies will probably tell you that Mrs. Sanger was the founder of Planned Parenthood, and with all the abortion controversy that has been going on lately that makes you wonder about dedicating a building in her name. But this article is not about the pros and cons of abortion this is about racism. For all the good that Mrs. Sanger seemed to be doing she was doing twice as much evil.



MARGARET SANGER

Mrs. Sanger, along with many other "progressives" of the early twentieth century, believed in the principles of Eugenics. Eugenics is the science that deals with improving the human race through control of the factors influencing heredity, as by careful selection of parents. Or as Mrs. Sanger put it, "More children from the fit, less from the unfit—that is the chief issue of birth control." Who did she mean by the unfit? In the beginning of her crusade she meant the mentally retarded and physically deformed. A majority of the population agreed with these views because by employing the techniques of Eugenics there would be no need for measures that were "fostering the good-for-nothing at the expense of the good." These measures included the New Deal welfare legislation.

In the 1920's Mrs. Sanger's base for judging those who were "unfit" broadened to include the immigrants of southern and eastern Europe. Those "foreigners," she complained, were ignorant of hygiene and the conditions of modern life, and they "filled the slums and made the cities wretched." The Birth Control Review—Mrs. Sanger's magazine published a favorable review of Lothrop Stoddard's book "The Rising Tide of Color

Against White World Supremacy." In 1933 the magazine published "Eugenic Sterilization: An Urgent Need" by Ernst Rudin, who was Hitler's director of genetic sterilization and a founder of the Nazi Society for Racial Hygiene.

Finally Mrs. Sanger decided to target other "dysgenic races" included Blacks, Hispanics, American Indians and Catholics and set up clinics in their respective communities as well. Every non Aryan was noxious in her sight. In 1939 Planned Parenthood designed a "Negro Project" which asserted, "The mass of Negroes, particularly in the South, still breed carelessly and disastrously, with the result that the increase among Negroes even more than among Whites, is from the portion of the population least intelligent and fit." In implementing this project, Mrs. Sanger hired three or four Black ministers to propogandize birth control. She felt, "The most successful educational approach to the Negro is through a religious appeal." These ministers were to be used as figureheads as one of the project directors wrote, "There is great danger that we will fail because the Negroes

think it is a plan for extermination. Hence let's appear to let the colored run it." Sanger spread her clinics throughout the South and her dream of discouraging "the defective and diseased elements of humanity" from their "reckless and irresponsible swarming and spawning" was at last being fulfilled.

To a degree, Margaret Sanger's elitist ideas have been fulfilled. In most Black communities abortion outweigh birth. by as much as three to one, the sterilization rate among blacks is forty-five percent higher than whites.

Mrs. Sanger's White supremacist attitude made her use her influence to eliminate all who didn't fit in. Her ideals are on the level of the Ku Klux Klan or Adolph Hitler. There's no building named after Hitler so why is Mrs. Sanger's name on a building. She used the same ideals as Hitler except her main target wasn't Jews, it was Blacks. Her calculated efforts to make the Aryan race supreme are disgusting and her ideals are warped. People with attitudes such as hers should not be acknowledged in a history book, so is a building named in her honor? After reading this doesn't Martin Luther King Jr. College sound so much better. You've read the facts Stony Brook, what are you going to do about it?

NOTES--Special thanks to James DiMaio Class of '88 for bringing this subject to my attention...References: George Grant, Grand Illusions: The Legacy of Planned Parenthood (pp 87-102) Wolgemuth and Hyatt Publishers Inc. 1988 and David M. Kennedy, Birth Control in America: The Career of Margaret Sanger (pp 113-117) Yale University Press, 1970.

Tones of Sedition A Column By

Dwayne
Andrews



Davis Delivers Thoughts On Status Of Women

by Marie Magdala Therency

The book "WOMEN RACE AND CLASS" written by Angela Y. Davis depicts the role of women in slavery whereby she refers to as "Breeders" in the eyes of the slaveowners. As females, slave women were vulnerable to all forms of sexual coercion. Rape, in fact, was an uncamouflaged expression of the slaveholders economic master, and the overseer's control over Black women as workers; they were regarded as genderless. From her passage "Black women came to be increasingly appraised for their fertility." It is evident that they were indeed classified as "Breeders," degraded to even a lower form than the lowest animal.

She also described how the slaveholding class were forced to rely on the national reproduction as the surest method of replenishing and increasing the domestic slave population. This in turn led to infant children being sold away from their mothers thus destroying the Black family. Although the slaveholders would have some women reproduce at least 20 children, they never excused those same women from working in the fields. Pregnant women were not only compelled to do the normal work, they



ANGELA DAVIS

would also be expected to receive the many severe beatings with a rod or whip if they failed to fulfill their days quota. Throughout Ms. Davis' book, she points out how pregnant women were seldom dealt with leniency on a humanitarian level, but were merely appreciated because of the value of a slave child born alive in comparison to a newborn calf.

Another point that was brought out

from this book, was in fact that women were not too "feminine" to work in the coal mines, iron foundries or to be a lumberjack. Black women were considered a great deal more profitable than either free workers or male slaves because "they cost less to capitalize and to maintain than prime males." It should also be mentioned that these Black women did indeed fight for and with their Black men. This was done by using their strength built upon years of oppression. Some women went to great extremes as to kill their own instead of letting them be brought into slavery.

Ms. Davis also goes into the concept and structure of the Black slave family. They were equal to their Black men in both the oppression they suffered and in every day living within the slave community. This was nicely put in her passage "They were both equally necessary...the division of labor between the sexes was vigorous, for the men would sometimes work in the cabin and the women might tend to the gardens and perhaps even join a hunt." This was really an inspiring piece of work and would recommend anybody and everybody to read it. Only by learning and teaching others about our culture can we change what needs to be changed.

KNOWLEDGE
IS POWER!

Arm Yourself
With Positive
Literature

Editor's Choice

Things
Fall
Apart

Chinua
Achebe

The Torch of Success

by Salimah Aminah McCallum

I am writing in response to Jesse Jackson's article, "In Pursuit of Equity, Ethics, and Excellence: The Challenge to Close the Gap." (Education 88/89 F. Shultz--(editor) pg.) In his article Jackson attacked the deterrents that the system creates to limit the progress of blacks and other minorities. Jackson also attacked blacks themselves for setting up their own barriers which prevent them from achieving success. He says, "But I know that if the victimizer is responsible for the victim's being down, the victim must be responsible for getting up. It is in the victim's self interest to get up and go! It is precisely because the slave is in chains that he must run faster." I agree with this statement wholeheartedly. We as blacks must stop blaming our dilemma on the "White Man." We must use our past as a reference for determining our abilities. We must be responsible in shaping our own future.

It is my belief that blacks do not know their past. I say this because if they did, then they would realize the several steps that were taken by our predecessors to facilitate the progress of our race. Through analyzing the past we should be able to successfully plan a brighter future. If we take a trip down memory lane, we will soon realize that our predecessors did not have the resources and education that is available to us in the 1980's. Despite these obstacles, our race has succeeded in paving a smoother path for us to walk upon. One might ask, "What did our predecessors have that we are lacking?" The answer to this question lies in one word, Organization. The advancement of Black people, dating back to their arrival in America had always been based on organization. When Black people were enslaved, many had little or virtually no education at all. However they managed to organize their own churches where information regarding those who would aid them in escaping was passed. Determined slaves such as Frederick Douglas taught himself to read and write out of the desire to gain his freedom and assist other slaves in obtaining their freedom also. In an era when women were not respected, needless to say black women for that matter: Harriet Tubman and Sojourner Truth came forth and risked their lives for the betterment of the entire race.

If we look at the situation of the Black American twenty five years ago, we cannot deny that we have made significant progress. These changes did not occur because the "system" embedded within this ethnocentric capitalistic society, had become compassionate to the needs of blacks. Instead, our progress is a result of an organized effort. Our progress is a result of a strong desire for change. Our progress is a result of utter det-

ermination. The point that I am trying to make is that our achievements and advancements have become possible as a result of the effort of our predecessors.

It has been the goal of each generation to achieve success in order to make a brighter future for the next generation. What has happened? It has appeared that the present generation of blacks had dropped the torch in expectation that the next generation will pick it up and continue the race. As a result, drug and alcohol abuse, teenage pregnancy, high dropout rates in high schools, and incarceration has fallen upon our people. This decline in motivation must not stifle our success. We must pick up the torch and continue the race.

In his article, Jesse Jackson says that, "Too many young people in this generation have lost their appreciation for the historic shoulders upon which they stand." However Mr. Jackson fails to realize that many black youths today do not know their history, therefore it is absurd for him to expect them to appreciate it.

Unfortunately many of our young people do not know about their history or their heroes. The fault lies in two places, the school system and our own community. The role of the educational system is to educate our young. However the school system tends to neglect this responsibility when it comes to black students. The educational system in America is one that contains a vast variety of subjects in an attempt to provide a well-rounded curriculum. However it appears that the system purposely neglects to include African history, Afro-American history, and Black-American Literature as a part of the curriculum. By neglecting to include these subjects in the curriculum, the school system is delivering the message that the history and culture of black America is not important. The result of this rejection by the school system is that black students have low self-esteem and even more crucial, black students tend to set low goals for themselves.

Parents, guardians, community leaders, and clergymen must also be held accountable. Black people have been complaining for years that black youngsters aren't embracing that which belongs to them. Why do we sit by and wait for the schools to provide this service? We must take it upon ourselves to educate our young. We must make them aware that our people have made major contributions to this society. They must be made to understand that everything that they do will either benefit or hinder those that come after them. Furthermore they must be told that they are somebody. W.E.B. Dubois, Dr. Martin Luther King Jr., and Marcus Garvey, must no longer be merely names to our young, instead they must provoke energy and promise. As Jackson says in his article, "... we must no longer sit by and wait, we must do."

It is my belief that positive role models aid in the advancement of the young. If youngsters are knowledgeable about the positive aspects of their race, then they will become confident and strive to achieve success. White students are virtually guaranteed success in their future, therefore they strive to excel in school in order to obtain what they know is waiting for them. Whereas Black youngsters tend to give up easily because they don't think that they will ever obtain success. However if Black youngsters knew the achievements of the Black race, they might become motivated and self-confident.

The molding of black children must not be left up to the schools. Parents must devote time to educating their children about their history. Parents must insist that their children complete all homework assignments; they also must be concerned with whether or not their children are understanding the subject matter. Parents must instill themes of success and achievement within their children so that they will strive to excel in school. Also parents must get involved with their children's overall educational process. It must be their duty to get involved with local school board decisions regarding their children. If parents would take a serious stand on the welfare of their children then black students will learn to develop a positive attitude about themselves and their community.

It is time that we wake up and begin organizing ourselves. The key to our success lies in education. We can not achieve and excel without a good education. Parents must begin to take an active role in the lives of their children. They must encourage their children to seek higher education and higher goals.

Brothers and sisters of my generation, I reach out to you. We are the future of our race. We must reject this selfish attitude of, "I've got mine, now you get yours." We have a responsibility to our community, we must contribute our achievements for the betterment of the whole. We must realize that we would not be allowed to attend universities today, had it not been for the efforts of our predecessors. We must use our education to build centers for our youths, to take them off the streets. We must become good teachers in order to insure the success of our young. We must make contributions to our black colleges and universities, in order to provide scholarships for those who need it. We must go into our communities and encourage our youth to stay off of drugs and stay in school. As soon as we are parents, we must aim to be reliable and responsible guardians. We must work towards the day when there will no longer be "The first black..." of anything. Brothers and Sisters, we are the future! Let's pick up the torch and continue the race.

African-American or Black?

by Jeff Cazeau

By now most people have already heard of Jesse Jackson's latest crusade to get African-Americans classified officially as such. When I first heard the news I thought it was a pathetic attempt by Jackson to get back in the limelight after the disrespectful treatment he got at this summer's Democratic Convention.

It all seemed so pointless to me. What was the big deal? Black, African-American, they both meant the same thing, right? Wrong.

I didn't learn the real difference until this past Black History Month. It was interesting to hear Amiri Baraka, Charles Barron, Dr. Bernice Johnson and Randall Robinson, all of whom have different backgrounds agree on the question of officially renaming (or naming) Black Americans. For the most part they all agreed that it was a positive step. However in saying so I got the impression that most of them didn't see it as an issue which deserved so much attention. To

paraphrase Prof. Baraka, "Back in the sixties we pushed to get ourselves called Black so that we were on the same plane of reference as White. Now that we've got the color thing straightened out it's time to get the culture think." According to Charles Barron, "Black is a color, it doesn't signify a point of origin or a culture and it doesn't even have to be capitalized."

So here I was, young, impressionable and inquisitive. The questions that were burdining my mind were finally lifted and then replaced by new ones. But it was too late. Black History Month was over and I wouldn't be exposed to such knowledgeable people for at least another year. So I'm left to ask you, Dear Reader the answers to these new questions which are causing me such turmoil.

"What are these questions?" you ask? They're very simple you see, if a person is a descendant of those Africans who were brought from the Motherland to America over four hundred years ago he or she is then called an African-American.

But how does one distinguish this group of African-Americans from the Africans who have been immigrating from Africa in the relatively recent past and who have accepted America as their home? And furthermore what happens to those people of African descent who are in America after having immigrated from the Caribbean? Are they to be classified as African-Caribbean-Americans? Or do we just call them Caribbean Americans and leave out the African? And that's just assuming that Haitians, Jamaicans, Trinidadians etc. would all want to be lumped under the same name in the first place.

So do you see the point? Understand first that we are all African Peoples. All of us whether our ancestors suffered the degradation of slavery in the "New World" or colonialism on the mainland have Africa as our roots. Although we have distinct backgrounds we must remember that we are more alike than different.

In naming themselves African-American are African-Americans creating divi-

sions that we as a community do not need? On our own campus do you see the existence of an African American Students Organization, an African Students Alliance, a Caribbean Students Organization and a Haitian Students Organization as a unifying factor or a sign of disunity?

When we used to say "the Black community" we understood that it meant everyone who considered themselves culturally Black. Now when we say the African-American Community who are we talking about? Are we excluding some segment of the Black Community? Next year will we have an African-American History Month?

I think that we as a people have more pertinent issues to face and I think this business of renaming Blacks to African American is a case of fixing something that wasn't broken in order to divert our attentions from more important issues.

LASHIMA TUSHINDE MBILASHAKA
(WE SHALL CONQUER WITHOUT A DOUBT)

Send Viewpoints to **Blackworld**

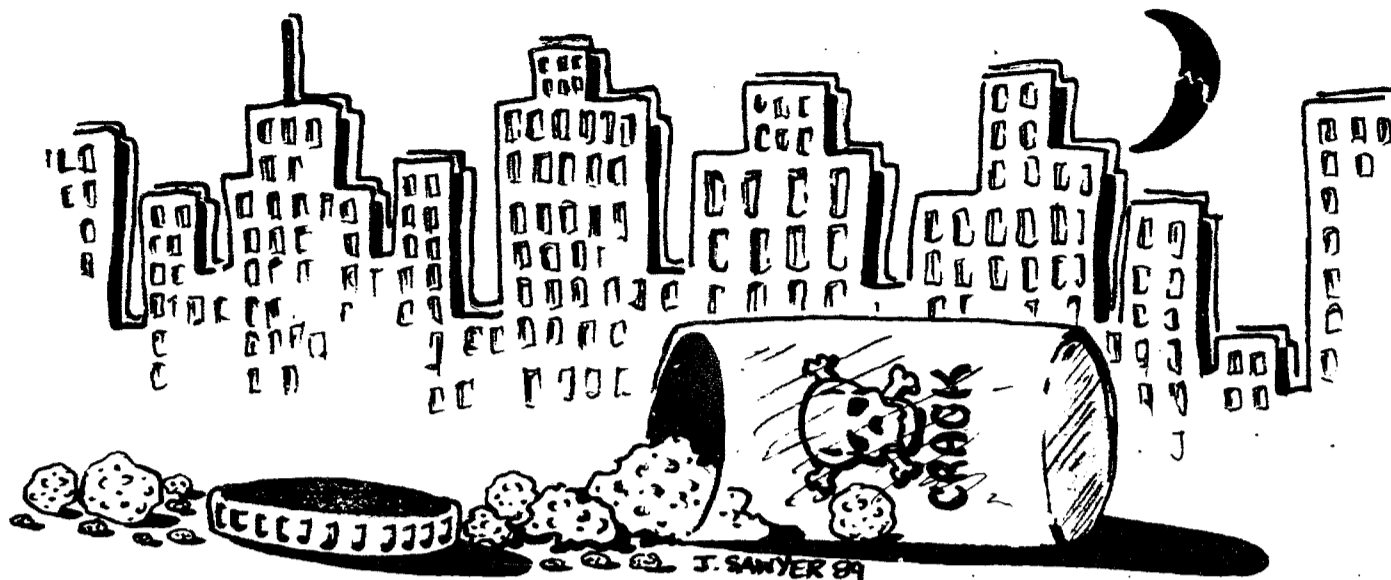
Drugs: It all comes down to Supply and Demand

by Troy Callahan

Whenever I go back to my old neighborhood in Queens, I think about all the fun I used to have hanging out with my friends. My biggest concern back then would be getting put down with the next game of ball. Now I go out to Flushing and run into an old friend and he says, "Yo Troy, you better watch your back out here. Things are really out of control." He runs down the scoop on all of the kids that I grew up with who are in jail now, or were in jail for selling drugs, or even killed someone over drugs. The list leaves me in shock.

The neighborhood used to be predominantly white until the overflow of drugs seemed to dominate the neighborhood. It was then that many of the white people started to move out. They would all talk about how bad the neighborhood had become because of these drug pushers "giving drugs to our children" and would say how these horrible people were "ruining their children's lives." I would think about the things that they would say and ask myself how many drug dealers actually give away drugs? I don't know of any. You have to buy them to get them and this is the main reason why drugs have become such a big problem in America today. We must remember, while there is a demand, there will always be a supply.

It's a simple concept. It is taught all across America. If there is a demand for an item, you can make money from supplying it. Many white people like to believe the problem all lies on the street with that black kid selling the drugs, but this isn't true. That kid is out there trying to make some money off this profitable business. It's quick, it's easy, the profits are incredible, and it's tax free to boot. He's not thinking about going to jail, they are always too smart for that. The only thing he's thinking about is that BMW or Mercedes he wants. Just like the one the white man has on television. That's what he is thinking about.



This is another reason why drugs are such a big problem in America. While society is blaming these kids for it's drug problem, it is also teaching them that you can't gain any status in this country without material possessions. They see the commercials with white people driving the nice new cars, wearing the latest in fashion, and sporting the finest jewelry. They want a piece of the action as well.

You hear some people say "Why don't they go out and get a job. If you work hard enough, you can have anything you want." Just what type of jobs are open to these kids? The educational system is failing to even keep these kids in school, let alone teach them enough to get a good job or make it into college. This only leaves flipping burgers at McDonald's, and you can't buy a Mercedes on that type of salary.

We also have a society that paints the image that it's all right to do whatever

you have to do to succeed in this country. It all comes down to whether you make the money. You have big businesses that show small concern for the individual in society. They are only out to make the money. You see politicians and even church leaders constantly being caught in some type of scandal that has to do with either sex or money. Even on television you watch the soaps and they show how far you can go by being ruthless. When this is what a kid sees while growing up, why should he give a damn about anybody but himself?

But finally, we must look to place some blame on a government that is constantly claiming to be fighting the war against drugs, but isn't even really making a dent in the staggering amount of drugs coming in the country. We are supposed to be one of the most technically advanced countries in the world. We have defense systems that can shoot down planes miles before we can see them, but

yet we cannot stop the steady flow of drugs coming into our country. Obviously, there are some people high up in the government that have a hand in the business as well. You only need to look at our own President who supported a well known drug dealer who happened to run Panama named Noriega.

What it all comes down to is that when you look at the drug problem in America, you have to look at the big picture, not just one corner of it. Don't focus all your attention on that black kid on the corner who you always see dealing, but rather on the people that you don't see who are using the drugs. Both black and white, from the poor abusers to the rich occasional users, it all comes down to supply and demand. Without one, we wouldn't have the other.

A School Without Spirit

Nadine Palumbo

apathetic: not interested or concerned; indifferent or unresponsive.

I can't think of a person who has not been apathetic at least one time or another. It's impossible to be interested in everything or to show concern for all the problems of the world, but it seems that more often than not, people are passionless, a state which runs rampant here at Stony Brook. Class after class is filled with students who don't want to be there, who aren't the slightest bit interested in the material covered. One could understand and perhaps excuse disinterest in distribution classes, but it even happens in upper division classes for a major; chit chatting, sleeping, eating, unpreparedness. This disturbs not only the instructor, but distracts the students who are actually interested in learning something. It is a rare occurrence to sit in a class and find others around you paying attention or even discussing material without having the professor pull it out of them. The students in a class can be as or more influential in the quality of a class than the instructor. My PHI 100 class was a disaster because students were there for an easy 'A' without any work thought invested. There was one girl who actually complained about having to type a two page paper (heaven forbid!). All right, it was a 100-level class, but this is college.

Lack of concern and interest extends beyond the lecture halls and classrooms. The lack of voting in Polity elections is a disgrace. People often say that they didn't know whom to vote for; that they knew next to nothing about the candidates beyond their names, if even that much. Whose fault is this? These elections choose the people who are our voice in this university and some effort must be made on the part of the student body to develop some awareness. It is not too difficult to pick

up a statesman and get a rundown on the choices, or to even go up to Polity and get some information. It is ridiculous I suppose, to expect people to care about student government when they don't even care about their own classes, majors, and general education.

So why are the masses of apathetic people here? Probably to do the minimal amount of work to get a decent grade, as to get a degree, and to eventually get a nice job to make money so that they can buy things. These are the products expected of their college years. It seems a little silly to sit in hours of classes--ones that are paid for with both time and money--and to strive to get as little learning out of it as possible. Knowledge for knowledge sake has become a bad word, thoughts beyond what to wear to the next party are considered negative. Reading a book of substance for mere enjoyment is a rarity. The deficiency of interest in the acquisition of an education permeates every pore of this school.

Apathy stems from many sources, and clearly the "what's in it for me" attitude breeds its own kind. Even the staff of Blackworld is guilty of it, with some members joining to get an 'A' or their three credits. With the focus being on that, there is very little motivation to do anything more than the bare minimum. When the focus becomes informing the minority community, or learning about journalism, there is more self-motivation, and less need for that pat on the back, or reward that looks good on a resume.

Another way of looking at process rather than product is through art. Painters are not merely making pictures to put over sofas, but instead deal with aesthetic ideas and concepts. The piece of art becomes more a matter of its circumstance and the mental process that took place in making it. The product (the painting) could in fact be discarded because the process

taught the painter something that they in turn, could use in their next piece.

Granted, nothing would get done without producing things. But instead of blindly looking at a goal and refusing to do a stitch more than what is required, enhance the process in achieving that goal, and the product will probably be better for it. Indifference is not what makes change. An apathetic person not only hinders themselves, but slows down and drains the community of motivation.

Why? Because the emphasis is on the products and not the process. The focus lies in what one can get out of something and not on the development of the brain or the enrichment of life. It boils down to how much money will be earned. True, one must think about economic necessity, but why can't someone take advantage and an active interest in learning, in addition to the benefits of having that piece of paper called a degree? This would call for a change in attitude, from one that looks at only results of actions, to instead, a look at the process of life. After all, the end product of all our lives is death. As they say, you can't take it with you. So what exists is a time span with which we have to make our lives as rich as possible, which cannot be done with money alone. Thinking, on a deep level, can do that, providing a challenge to life, making it all the more interesting. Additionally, it is innovative and moving thoughts which make changes in the world. If Rosa Parks had sat where she was told to because she thought there would be no concrete or monetary products in doing otherwise, it may have taken longer for a spark to ignite the Civil Rights Movement.

AT THIS
RATE
WE'RE
HEADED
FOR

DEFINITE...
SELF
DESTRUCTION!



CRACKER'S TREAT

Young child, destined are you to be tested black youth, as if to say you are to be trialed. Don't seek the city's candy, rotted treat. Dreams are long destroyed, destined are we as a race to endure the chains of evil, sentenced by the devil's candy. Candy that devours love, and destroys the very soul of our existence. Heartless treat, poisoned sugar, I need not fear you, for I am a blackman, and as a blackman I hold the future of those to follow. Sweet, sweet candy, tempting to all, rich in pain and suffering. Agents of the devil, peddler of death, damed are you for selling your brothers and sisters to a new master, slave to a cracker's treat. Save our brothers and sisters, end this merchant of misery, eradicate this tinted candy. For once eradicated, full will our lives be, rich with wisdom and love. Unify my family, for we are destined to purify our race and ensure the path to true righteousness. For unchanged we are headed for definite SELF DESTRUCTION!

by
SAJO-89

Letters

Final Reply

To the staff of The Patriot,

In response to your letters, we do not need to make The Statesman a pen pal column, so this will be the final time I make my point. I do not wish to stir any confrontation, but I do want to clear the air of the continued ignorance I have been witness to. The reason your article entitled "Compassion for Fun and Profit" is racist is because it is completely insensitive to minorities. That is the only issue I bring up and it is the only issue I will stand by as far as this situation is concerned. The issue about economics as satire is simply not applicable to what I am addressing. Your letter in the March 2nd issue of Statesman explains your use of sarcasm. It is my belief that the minorities of this campus do not wish to bear the brunt of any sarcasm whatsoever. If the staff of The Patriot is so blind as to not see the substance of my stance, then that only shows a minute portion of the ignorance that plagues your organization.

If a debate on minimum wage is what you want, I am sorry, I have no time for that. My purpose on this campus is to receive my education and continue serving my community to the best of my ability. I refuse to waste my energies any longer just to escalate this situation. The article "Compassion for Fun and Profit" is racist and this is where I end my part of this dispute.

Sincerely,

3/7/89 C. Sheldon Bassarath

Writers' Public Statement

February 4, 1989

We are a group of Concerned Black and Latino Citizens, Intellectuals, Activists, Politicians, Academicians, Artists, who deplore the way in which we are being exploited and divided by the current negative developments in Miami, New York and elsewhere. . .

We are not enemies, in fact, or at heart. We are Peoples who have been portrayed by the media as antagonists, but we are not!

We, the intended victims of this age old "divide and conquer" power scenario, understand that this division is being orchestrated and projected to distract us from our common historical and cultural bonds and political goals!!

But our common struggles for Self Determination and Economic Power will continue to unite us. We will not be pitted against each other by our enemies.

So we call upon our communities, especially the political leadership, to stand together in the shared spirit of our historic and collective struggles for freedom, justice and equality (including black reciprocation of Latino political support through the years), to struggle for even greater Unity!;

(Partial listing)

MIGUEL ALGARIN, AMIRI BARAKA, RUDOLFO ANAYA, CLAUDE BROWN, NURUDDIN FARRAH, AMINA BARAKA

In Response

Juan Carlos Sanchez
Managing Editor
The Patriot

Mr. Sanchez:

We have received your response to our editorial written by Mr. C. Sheldon Bassarath which responds to an article in your publication, The Patriot. You seem to exhibit an air of "disappointment" at the fact that the Blackworld staff does not take "Compassion For Fun and Profit" in the light in which you say you had intended it to come across, that is sarcastically. You have also stated in your letter that the article was written "in the tradition of Voltaire and Swift."

We think it beneath our dignity that you have assumed we, as Blackworld, must be "unfamiliar with the technique of satire" since we are offended by your article. It is such language and assumptions of ignorance that enrage the African-American community. What right do you have to assume we are not familiar with Voltaire or Swift? Insofar as you have made this assumption you have placed yourself among the extreme Right, who are monolithic in their beliefs that people of color are inferior on a number of levels, an ostensibly racist group.

Though you say your article emulates the styles of these two writers you fail to realize that Swift's "A Modest Proposal" and Voltaire's Candide were literary masterpieces which were obviously sarcastic. We feel the staff writers of The Patriot would benefit greatly if they did not so freely identify themselves with the world's best writers, for their skills fall infinitely short. They would be less often "misunderstood" if they became a bit more familiar with the conventions of this genre before undertaking a satirical writing exercise that addresses such sensitive issues as "minority unemployment."

But the fact that your staff writers are elitist racists, at best, or woefully inadequate writers, at worst, is not what the Blackworld staff is chiefly concerned with. What ails us and many other individuals across Stony Brook's campus is the fact that the Patriot took it upon itself to try to make "minorities" a spectacle of derision. We do not like anyone making the slightest link between our colors and our collective plight with a "comic" attitude. And if you really cared about how minimum wage laws hurt minorities like yourself, Mr. Sanchez, don't you think your article could have been a bit more cogent if it was rid of that childish, ineffective, sarcastic undertone?

Of all the things in the world at your disposal surely you could have chosen to ridicule something other than one of the most oppressed groups in these United States. To name one, you could begin with the new "Education" President-Sadly Uneducated Vice President team whose lips kindly tell us there will be no "new" taxes yet gently whisper nothing about not raising "old" taxes. Or you could easily make up ten thigh-slappers about how that President, who has claimed he will stress "ethical behavior" in his cabinet, expects a wino to stagger into the Defense Department.

An even funnier topic is the newly elected Louisiana legislator, David Duke, who still maintains a link with the Ku Klux Klan, of which he was a Grand Wizard--Grand Wizard, mind you. What's funny is that your publication and what

Duke calls himself share the same epithet, Patriot. This same name was used to title the book stores that sold the Klan's white supremacist literature. Since you like to draw on the literary masters in your writing here's one of Samuel Johnson's quotations to live by: "Patriotism is the last refuge of the scoundrel."

In the name of Satire

February 22, 1989

To the editor:

Blackworld's February 20 editorial, "The Wages of Racism" by C. Sheldon Bassarath, is somewhat confusing. Bassarath begins by seeming to take the article "Compassion for Fun and Profit" (The Patriot, February) seriously, despite its obviously satirical title, but then admits to finding "sarcastic comments throughout the article."

Blackworld is far more perceptive than Statesman, which failed to find a single sarcastic word in the article, and took it for the gospel truth. But those of us who read campus publications have come to expect a higher quality of analysis from Blackworld than from Statesman.

It is therefore disappointing to find Bassarath taking at face value a paragraph like the following (quoted from the article):

The great thing about the minimum wage is that, not only does it let us yuppies rip off the poor, but it lets us pretend to do it out of compassion. Neat-O.

It is inconceivable that anyone could refer to him or herself by a derogatory term like "yuppie" with a straight face. And try slipping the phrase "Neat-O" into a serious conversation sometime.

This article, like every other article in the issue (Dancing Cockroaches? Playing Hackey Sack with a rat?) was clearly not serious. It was a parody of the position of those who support the minimum wage, in the tradition of Voltaire and Jonathan Swift.

We regret the offense this article caused to those unfamiliar with the technique of satire. We especially regret that Blackworld, like Statesman, blamed the opinions of The Patriot on the College Republicans. Opinions of The Patriot are not those of the College Republicans or any other organization. They are the opinions of The Patriot alone.

The editors of The Patriot believe that minimum wage laws are exploitative of the poor and minorities (including not just African-Americans but Hispanic-Americans like myself). We therefore oppose the minimum wage, and accuse supporters of the minimum wage of being racist and exploitative in effect, if not in intent.

This is not just our opinion. It is the conclusion of empirical research reported in books like The State Against Blacks by Walter Williams of George Mason University, and The Economics and Politics of Race by Thomas Sowell of Stanford University's Hoover Institution. Both Sowell and Williams are economists. Both also happen to be African-American.

If Blackworld still follows the line of the racist white "liberal" Establishment that minimum wages "curb unemployment" (as Bassarath writes), this is an issue for to be resolved by rational dis-

ussion.

The editors of The Patriot therefore challenge the editors of Blackworld to a public debate, at a time and location of your choosing, on the One of the following two questions:

Resolved: Minimum Wage Laws Exploit the Poor, Especially Minorities

or

Resolved: Minimum Wage Laws Reduce Unemployment.

Blackworld may choose the question to be debated. If the former, The Patriot will take the affirmative, If the latter, we will take the negative. We await your response.

Yours truly,
Juan Carlos Sanchez
Managing Editor
The Patriot

P.S. Considering that one of our staffers had his tires slashed after the last issue, we are hardly to be considered "cowardly" for writing anonymously. When a writer is endangered, he is fully justified in writing anonymously. This is a technique common in underground "Samizdat" publications in communist countries today, and it was used by people like James Madison, Alexander Hamilton, John Jay, and Benjamin Franklin during the American Revolution.

The real cowards are the people who try to intimidate the opposition by sneaking around slashing tires in the dark, instead of making their arguments in public, to stand or fall in the light of reason alone.

Disenchanted

by Shayne Trotman

It seems to me, that in these times of subtle racism and undercover discrimination that all black people should stand together. I expect ignorant prejudice statements to come from others, but when I hear them from a fellow black woman I wonder if it makes any sense at all to fight for equality when there is so much dissension among ourselves.

In a recent article featured in Blackworld, a young woman was interviewed. The article was entitled "Black Woman's world." I wonder if it should have been "Black Caribbean Woman's world." Quite a bit of the article was dedicated to the Dube "sit-in" at the Administration building a few years back. Natalie Neita, the young woman interviewed stated that she was ". . . disappointed that of twenty students that stayed, ten students were black with Caribbean parentage." She further states that the sit-in helped to dispel her former stereotypes of black Americans. You know that Black-Americans are lazy because we "only take certain jobs and uneducated because of our language." As a Black-American I feel insulted. What are these jobs that we always take? How many of today's prominent doctors and lawyers are lazy Black-Americans? Am I to believe that all Black-Americans are welfare recipients and/or work in McDonalds? I would rather see a black man working as janitor than see that same man dealing drugs.

Uneducated? I hadn't planned on even dignifying this statement with a reply, but I feel I must What language is Natalie

continued on page 15

In this issue, Blackworld combines its devotion to the Black Woman with its abhorrence of social injustice. In this month celebrating International Women's History, we thank the Black Woman for her undying support through centuries of hardship.

**Support Professor Dube
in his struggle
for
ACADEMIC FREEDOM!**

**Former
Grand
Wizard
David
Duke
Takes
Office**



David Duke

On February 18th 1989, David Duke, former Grand Wizard of the Knights of the Ku Klux Klan, and current president of the National Association for the Advancement of White People was elected to the Louisiana House of Representatives. His campaign and subsequent election has sent shock waves from the small town of Metairie, Louisiana where he was elected, to the nation's capital. Although Mr. Duke claims to have traded in his white robe (because he "got tired of fighting" the Klan's negative image), for more conservative, acceptable business suits, those in opposition of his election feel that it is relatively easy to take off the vesture that is the Klan's trademark. However, it is much more difficult to wipe away one's convictions.

Since the time of its conception in the Reconstruc-

tion era following the Civil War, the Ku Klux Klan has sought the "restoration of white supremacy through intimidation and violence aimed initially at blacks, but more recently extending to other minorities. As Grand Wizard of the Knights of the Ku Klux Klan in the 70's, Duke preached "Give us liberty and give them (blacks) death." (1975 Rally, Baton Rouge).

Opposers to Mr. Duke's election included former president Ronald Reagan, and President Bush. They've expressed sentiments saying that David Duke's election is a disgrace to the Republican Party as well as to the United States of America. Closer to home, several Stony Brook students have expressed the following comments in response to the election:

Jackie: It's scary! Once a Ku Klux Klan, always a Ku Klux Klan. His feelings may not have changed even though his position is different. He may still hold strong to KKK sentiments, and now, he is in a position where he has the power to carry out any of their practices. Would a junkie be made a hospital administrator? It just doesn't make any sense.

Steve: Ethically and morally, his election is wrong. It is unjust to people at large to have someone who is a known racist in public office. Reform is possible, but what are the chances of that. After all, he is a politician.

Upon hearing the newscast concerning David Duke's victorious election to the Louisiana House of Representatives, my first reaction was one of shock I would not believe that in 1989, in the United States of America a man with David Duke's past activities and current attitudes towards minorities and blacks specifically was even allowed to pursue a public office. These events are frightening because they send out a signal that in Louisiana in particular, David Duke with his prejudices, his sentiments, has received support from the people-so

much so, that he will influence the direction of the policies that will affect how blacks will live in Louisiana. One of his major aims as Representative, is to eliminate "unfair and wasteful minority set-asides" in state and municipal contracts and ending "unjust affirmative action."

David Duke should never have been allowed to run as "the people's representative." John Tower met a lot of opposition in his quest to secure the position of defense secretary because of his background as an indulger in wine and women. His opposers vehemently fought his nomination. Should not the same treatment been given to David Duke? His background is much more detrimental to the public than John Tower's. David Duke does not belong in public office.

(Sources: NY Times & TIME Magazine -March 6, 1989.)

"Duke's election is a disgrace to the Republican Party as well as to the United States of America."

Blackworld **"KNOW THYSELF"**

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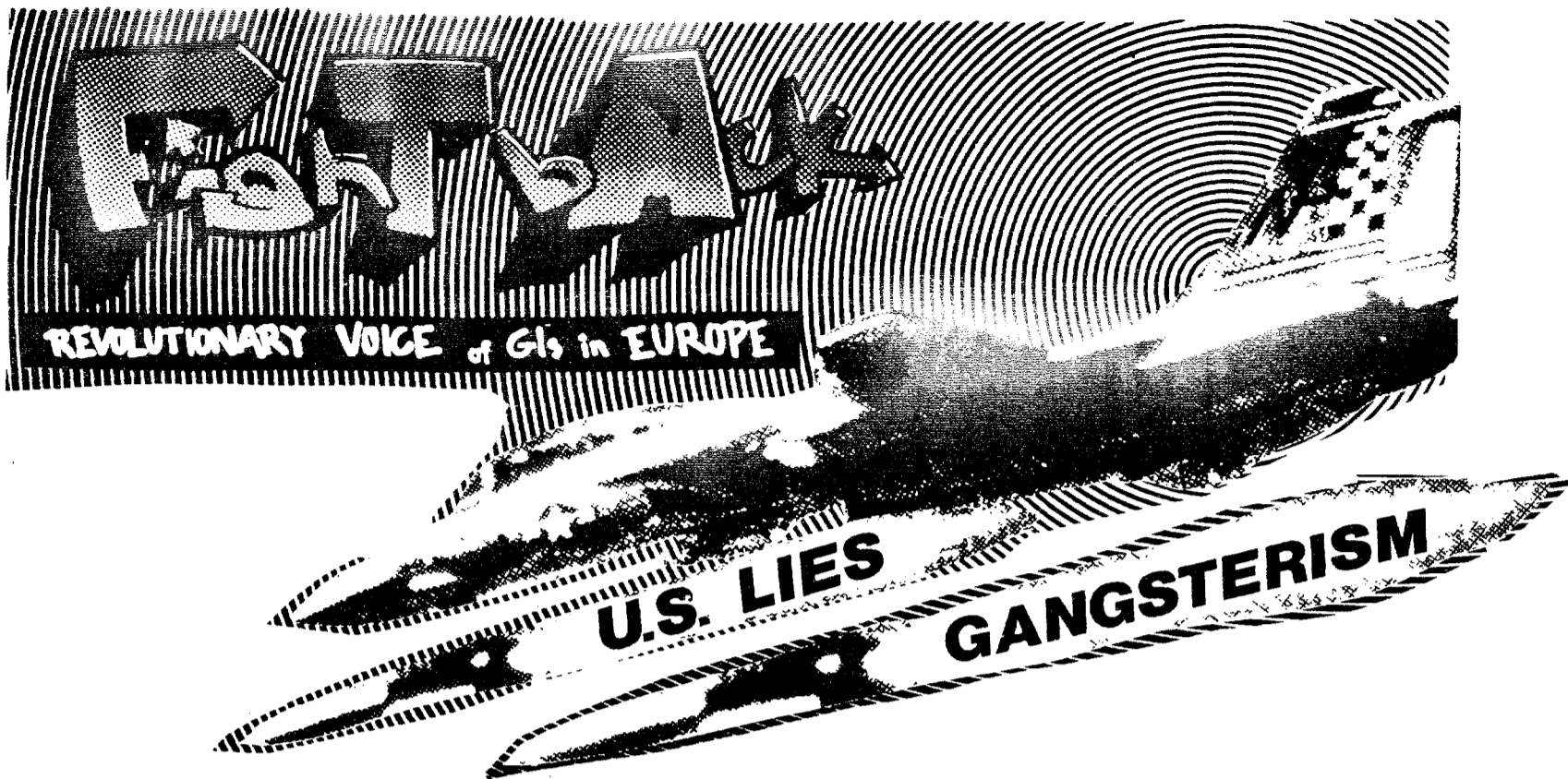
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You Have The Right.....
NO!
Here You Have No Rights!

My Worst
Nightmare
A Public Safety
OFFICER
WITH
A
GUN!



**KEEP PUBLIC
SAFETY UNARMED!**



When the F-14s shot down the 2 Libyan MiGs on January 4th, the U.S. government proved again that it's a real world leader. . .in hypocrisy, lying and acting the gangster. Right after the Libyan planes were blown away a Pentagon spokesman said: "They jumped our guys." Sam Nunn, a big-shot Democrat congressman, blared "They maneuvered themselves into a position to be able to shoot down American planes. . .clearly it was Libya that took the provocative action."

Just who was really doing the "provoking", "maneuvering" and "jumping" here? Who has sent two massive naval groups over 6000 miles from their own country and positioned them a few miles off another country's coastline and been making open threats of a military attack?

This like something right out of Hitler's diaries. 50 years ago when the German army invaded Poland, Hitler got on the radio and announced that German soldiers had been provoked and were "returning fire."

In a television interview on December 23rd, Hitler Reagan openly talked about the possibility of using military means to "take out" a Libyan chemical plant that was supposedly producing chemical weapons. On January 2nd the U.S. announced that a second aircraft carrier group was heading to the Mediterranean where it was going to link up with the armada headed by the aircraft carrier Kennedy for some "routine maneuvers." Meanwhile dozens of warplanes and warships were already cruising and flying around within 100 miles of the Libyan coast.

Is it any wonder that the Libyans might have been expecting some kind of attack? Especially now that bombing various Libyan civilian and military targets has gotten to be routine for the U.S.?

And what about the so-called "dog-fight" itself? Just like with the shooting down of the Iranian passenger jet last summer, the U.S. was caught right away lying through its teeth. First reports claimed that the Libyan planes had their missile-firing radar on but this was dropped after a couple hours.

The International Herald Tribune even quoted a former admiral who commanded a Mediterranean task force from the USS Kennedy in the 1970's: "Secretary of Defense Carlucci misled the American people by saying the F-14s were taking evasive maneuvers. Those were the standard maneuvers for getting the advantage."

In fact, one of the MiGs was shot down from behind, apparently as it was headed towards Libya. And the U.S. even admits that its F-14s were originally more than 70 miles from the Libyan coastline when the MiGs were detected but the shoot-down took place only 40 miles from land—in other words, the U.S. planes were flying towards Libya during the "engagement" and the MiGs were probably fired upon while they were still inside the 40-mile limit claimed by Libya.

Is the Libyan chemical plant capable of producing chemical weapons? Who knows for sure. But the real question is Who is the U.S. government to say anything about it, let alone bomb it?

The Iraqi government has massacred 1000s of Kurdish minority people (and Iranian soldiers) with poison gas, but you didn't see Reagan talking about bombing Iraqi chemical plants. Why? Because the U.S. considers Iraq an important force in making the Khomeini regime capitulate completely to U.S. demands.

If the U.S. wants to send bombers

after chemical weapons plants they could start with their own. The U.S. already has the world's largest stock pile of this murderous stuff and only a couple months ago it started production of a whole new generation of it. . .the so-called "binary" C-weapons (two non-lethal chemicals which become deadly when a triggering device combines them). Thousands of tons are scheduled for production and here you have the U.S. government condemning Qadhafi for making his own. This is nothing but hypocrisy and gangster logic, pure and simple.

Oh yes, they tell us that America's chemical weapons (like its nukes) are only for "deterrence", and that Qadhafi would use his.

Well, tell that to the hundreds of thousands of Japanese who were vaporized in Hiroshima and Nagasaki; tell that to the peasants of Vietnam with their still-born and deformed babies due to the millions of pounds of Agent Orange dropped on their country; tell that to the victims of napalm; in fact,

tell that to the Native-American Indians who were wiped out a hundred years ago when troops would intentionally give them blankets infected with small-pox.

Although the U.S. hasn't launched air strikes against the chemical plant yet, it can't be ruled out at this time. Not with all the threats, the shooting-down on January 4, the continued heavy naval presence off the coast of Libya and the history of U.S. assaults and invasions.

The situation remains tense and the Godfathers running the U.S. empire could consider it in their interests to strike at any time. . .and just like their last attack on Libya, it could include civilian targets. In today's world, any military conflict could light the fuse leading to world war between both imperialist blocs--East and West.

Their propaganda, lies and hypocrisy have to be exposed and seen through; any and all acts of aggression have to be opposed; and any opportunity for revolutionary action that emerges in this historical conjuncture has to be seized on by the masses of people in their millions.

FIGHT BACK
c/o Anderer Buchladen
Plückstr. 93
6900 Heidelberg

HOLLOW SHRIEKS FROM THE GODFATHER OF TERRORIST STATES: THE U.S.

So what's the U.S. got against Qadhafi? "Terrorism?" No...his real crime is that Libya has ties to the Soviet Union, that the Soviets have a strategic foothold there.

Qadhafi is no leader and liberator of the oppressed masses, that's clear. His ties to Soviet imperialism alone show that.

But if the U.S. is so hot to point its finger at "terrorists," then how about these guys:

-- The Shah of Iran. The U.S. installed him through a CIA orchestrated coup in 1953, and then supported him and his reign of terror and murder against the people of Iran for 25 years. The CIA trained Iran's infamous Savak secret police with their torture squads. The Shah is best remembered for Black Friday, when he had 10,000 people slaughtered during a peaceful demonstration.

-- General Pinochet. The dictator who took over in Chile in 1973 after a U.S.-backed coup against the elected government of Allende. Henry Kissinger has publicly admitted that the CIA was instrumental in organizing this. In his first six months alone, Pinochet murdered over 30,000 Chileans, 150,000 ended up in concentration camps and torture-chambers they call jails. Hundreds of thousands of Chileans have had to leave the country due to economic repression and political persecution.

-- And then there is the Apartheid regime of South Africa, the death squads of El Salvador, which have murdered over 100,000 people in the past 8 years, and the list could go on...

Doesn't this show what the U.S.'s real criteria is for labeling a person or a government as "terrorist"? So what do the Shahs, Shamirs and Pinochets have in common? Their terrorism serves U.S. interests. They head up U.S. client states who serve U.S. strategic interests by helping it keep a firm grip on its empire, and by snuffing out any spark of rebellion which threatens the very foundation of that empire.

Can I have a quata

Hey mister can I pump ya gas.
Hey mister can I clen ya window
Hey mister can I hav a quata,
Hey mister Is dat bracelet gold.
Im hungry mister, yes mister, oh
Im twelve mister, no no drugs mister.
Dis is the capital, D.C. mister,
I know you never saw me mister,
I live below you mister, what?
I suffer because of you mister.
My clothes, why are they filthy mister
My father, be in prison mister. Jail
no not jail mister, where, america, mister.
His chains mister, no not bars, but oprression
and low self esteem mister,
Oh I like ya car mister,
Oh I like yah hair mister
Oh I like yah white house mister
Oh can I hav a quata mister.
Im hungry mister
Dont you think you owe me mister.
How I came to be this way mister.
I have no home mister
My mother she is on crack mister.
OOh shiss..., dont say that mister.
Why oh I know its from you mister.
My future I have none mister.
Im caught in your cycle mister.
I rot in your capital mister.
I will die as a statistic mister.
Oh please dont shun me mister
Oh please roll down ya window mister
please can I have a quata mister.
Oh please, please mister.
What, why I beg you mister.
Its okay, why becuse I dont know better, mister
Im cold, I hav no home mister.
food I nave none mister.
Work, Im only tweive mister.
BYe, I wount keep yah mister.
BUt pleasee
...can I have a quata mister.

Sean Joe

With love to my Chocolate one
let me grow strong in your ebony sun
women umber and pure show me how to love you
and uplift you for oppression way too long you endure
you stand proud though you've been held down
now we will struggle so that you may be no longer
bound with our life we shall repay for the love
hope and strength of yours that kept us alive
yesterday it is the least we could do we love
you our chocolately black and sweet
honey dew brown. As a sister you
believe and encourage us to be
strong, as a mother you helped us keep our
feet on the ground and made us reach for the
stars all the while teaching us right and
wrong, as a lover you forged our manhood
and show us to strive for what is good
to reaffirm what we believe in
as a friend you've kept the
promise to stand by us till
the very end. As women you
walk by us hand in hand
and when we've arrived you
are the first to say
"I know you can"

by Carlos Montrevil

- Study; for our minds need to be
educated to a degree of complete
understanding. We need to know, to
think, to USE. Our thoughts will find
liberation.
- Fight for the taste of freedom is at
hand, in our grasp, out of that of the
controller we are the future.
- Rebuilt what we have lost. Rebuild
what we have. Rebuild our past with
our future. Rebuild for tomorrow is
here.

C.S. Bassarath

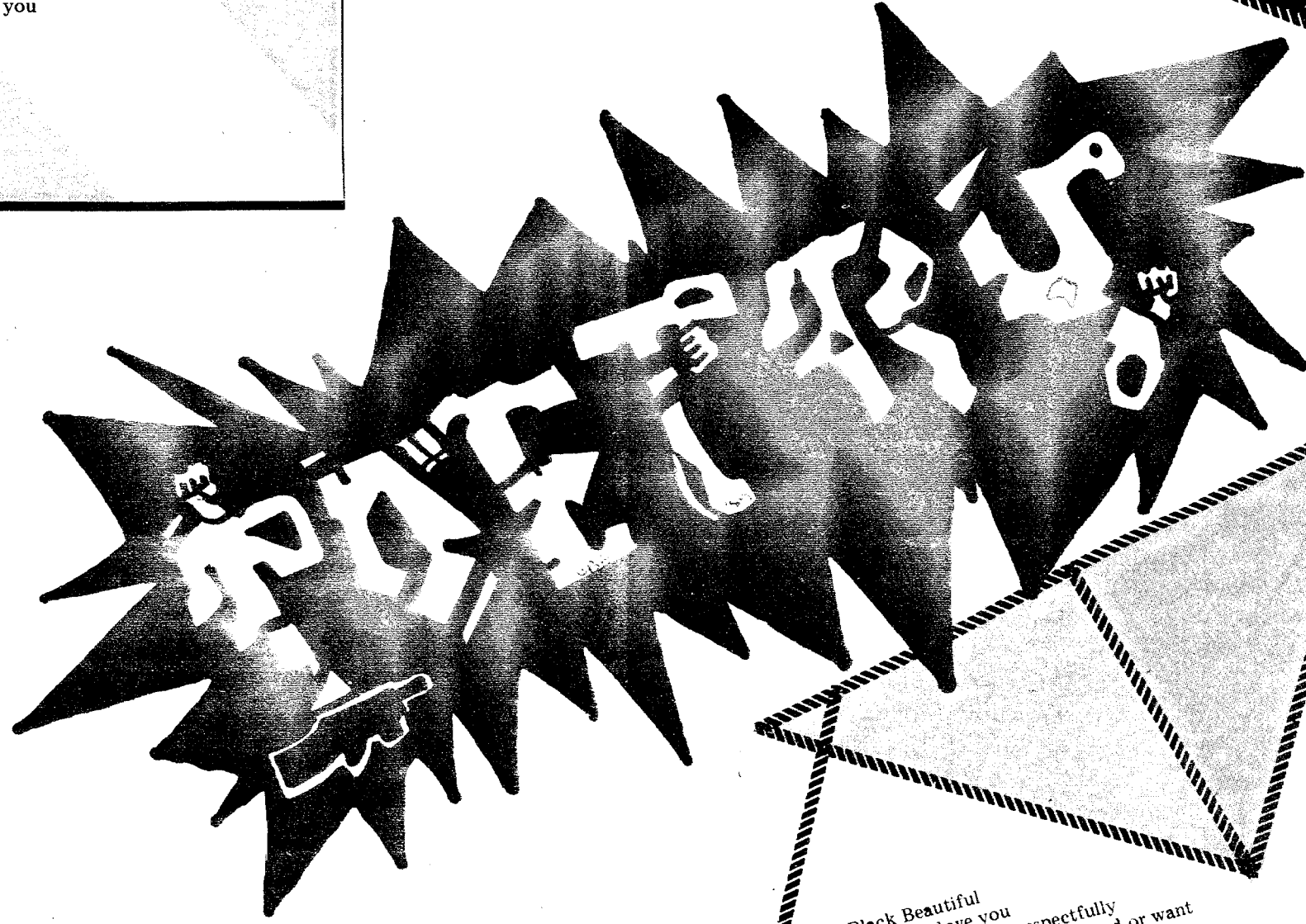
"Friends"

A seed is planted, rooted within itself
blossomed and beautiful, along comes
A bee, befriendend the flower, but
Short be this relation, for once robbed
of it's treasure, gone be thyme friend.

Desire be it by man or woman
Lust be it heart or body. We are
Drawn together, locked within
Ourselves, fold upon fold, Beauty
Shared, brought on to by jealousy.
Envious are the unfortunate, but blessed
Are friends chosen to enrich their
Lives.

Volunteers of hearts, headless souls
brought together by destiny. You are my
support, my foundation in which I am to
build upon. I need not worry for you are
my protectorate. Many of us look upon
friends as a commodity. Friendships are
that are loved. Friends are lovers or ones
never depart, but separate if we must,
but do it lovingly. For I will love you no
matter what. Hurt would be my soul if
it's lost a part of itself, but foolish would
it be for it to keep something that rejects
it, so cancerous friends are tumorous to
the love shared by true friends.

Sean Joe



WEEZ TALKIN

hell yeh
dey let dem go
naw
dey wuz guilty
we ain't got no rights
dem cops killed dem
we can't take dis shit no more
we gotta fight
we gotta be men

by Salimah Aminah McCallum

Goodbye

Goodbye my love
This is just too painful
to be real
And I can't live
on a fantasy
or possibilities
Or a few moments of
stolen pleasure and happiness
surrounded by pain and misery
Goodbye my friend
my lover
my confidante
I'm going to feel
really lost without you
But how much pain
Can a person endure
How many lessons
Can a person learn
How many mistakes
Before she finally make
It's just no good
I used to be
We really had something special
Sometimes
But the other times
Are the times that
I had to say for
And the price is too dear
Of the suffering
So, take your love
And give me back my heart
I'll miss you baby
sometimes... goodbye

"Munchkin"

"Trust Me" (One Woman's Journey)

Come on now baby
Just "trust" me he whispered
"And I'll give you the moon and the stars"
"You know how I love you
like nobody else can"
As his hands reached and grabbed her hair
So she gave herself to him.
Her body and soul
To the stranger with the sweet smile
And while she was blinded
He raped her and used her
Hurt her so much she couldn't cry

"Now don't worry girlfriend"
She came to her and said
"You can be just like one of the crew"
"Just trust me" she siad
"And I'll make you a star"
"Come on let your real friends guide you"
So she jumped at her chance
With her rose colored glasses
And the haven shattered that night
"But you think you too sweet and you
can't act like that"
Her "friend" said, "Plus your hair just ain't right."

And month after month
She let go of herself
She got lost and couldn't find her way
Till she looked in the mirror
And started trusting herself
Picked herself up and walked away
That's when she realized
She had finished her journey
Embraced herself and dried her eyes
She had become her own Woman

by Lee

Beauty

Hey Black Man
you ain't no boy,
you ain't ugly either.
What? you think you
is ugly cause you got
full lips, a broad nose,
and a deep brown
complexion. Well you wrong-
You Beautiful!

by Salimah Aminah McCallum

My Black Beautiful
Black Sister i love you
Put no one above you with no need or want
i am thinking of you you are strong
to oppress or exploit you who led you
and true like our mothers who led you
Black is God Black is love Black is true as you
of grace and beauty Black has blessed you with
more than your share of sweet
Ebony skin and thick Black
hair you lips honey dew
as your eyes are too
I love you your African
Black is God and She has
will you African
Black butterfly
has given birth
born bless
Earth

by Carlos Montrevil

CCC 29

For Your Information

Check Out The Message

Keep up to date with what's
happening in the
Minority Community

We are on Sundays at
11:30 pm - 12
on 90.1 F.M. WUSB

S.A.I.N.T.S.
11th Annual
AWARDS DINNER
Fri. May 5th, 1989
7 pm
Union Ballroom

GRADUATING SENIORS:

Third World Committee
Destiny Journal &
Third World Graduation
seeks volunteers to help
coordinate this event.
Meeting held on Tue. at 7:30 pm
in Unicultural Center

Society of Hispanic Engineers
Presents

i a Gozar!



A Latin Dinner & Dance



WED. MARCH 29
UNION BALLROOM
8 pm - Mid.
\$7 Advance
Sale Only

Ticket info: Luis 2-3117
Union Box Office
ALL WELCOME!

ZETA DELTA PHI Sorority Inc.
Auditions for
Amateur Night
at Stony Brook

For more info. contact
Nicole at 2-3596
ALL WELCOMED

CLUB USB TOP 10

ARTIST

- 1) Jamanda
- 2) Rob Base
- 3) Sandee
- 4) Todd Terry
- 5) Jungle Brothers
- 6) Adeva
- 7) LNR
- 8) Ambassador's of Funk
- 9) KYM Myzelle
- 10) De La Soul

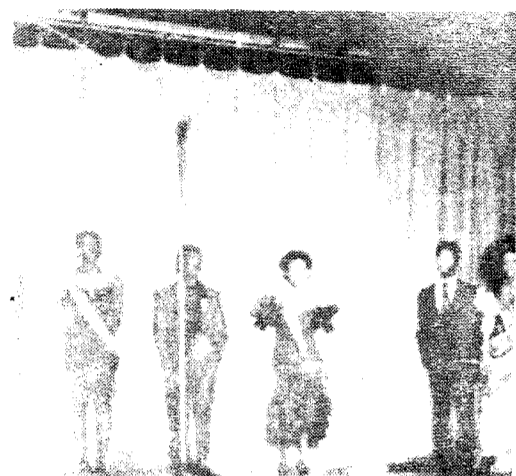
CUT

- 1) Mike My Body Rock
- 2) Get on the dance floor
- 3) Notice Me
- 4) Hard House
- 5) Girl I'll House You
- 6) Respect
- 7) Work It To The Bone
- 8) Paradise
- 9) Useless
- 10) Say No Go

"Remember, if you
want the best in
House, Club, &
Rap with a taste of
Acid, Listen to
Club USB every
Thurseay Night
from 12-3 a.m."

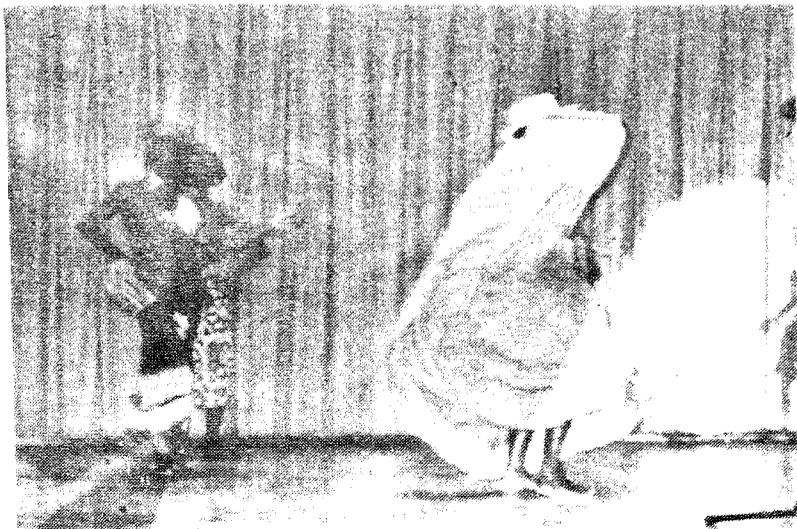
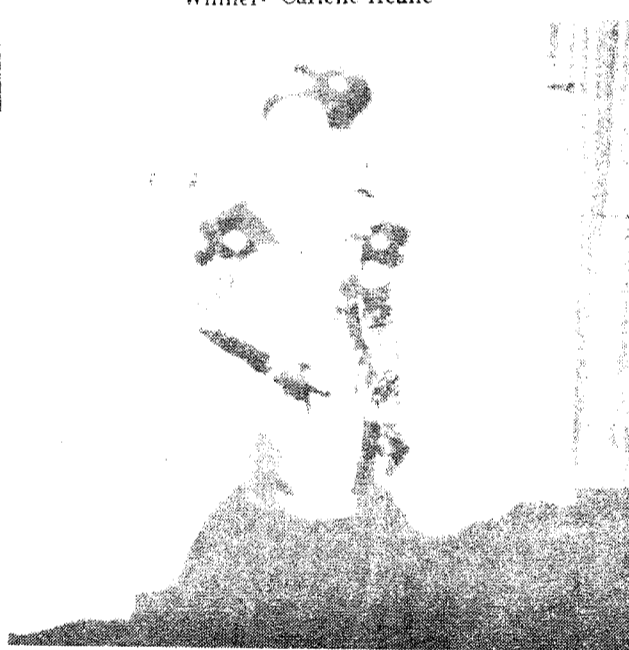
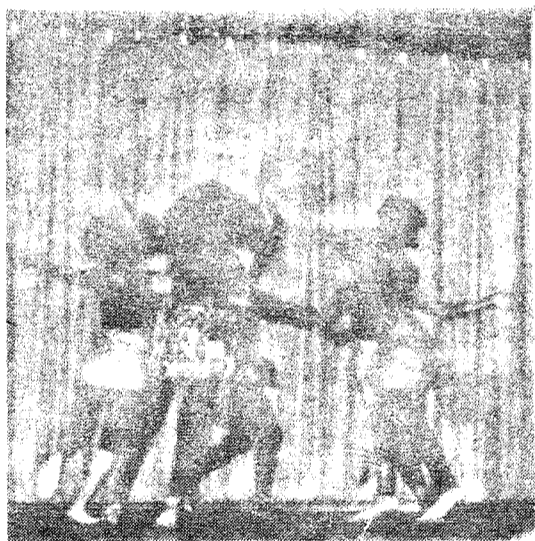
Women's Herstory Month Salutes: Beautiful African Women

photo collage by Mia P. Williams



Miss C.S.O. Pageant

Winner- Carlene Keane

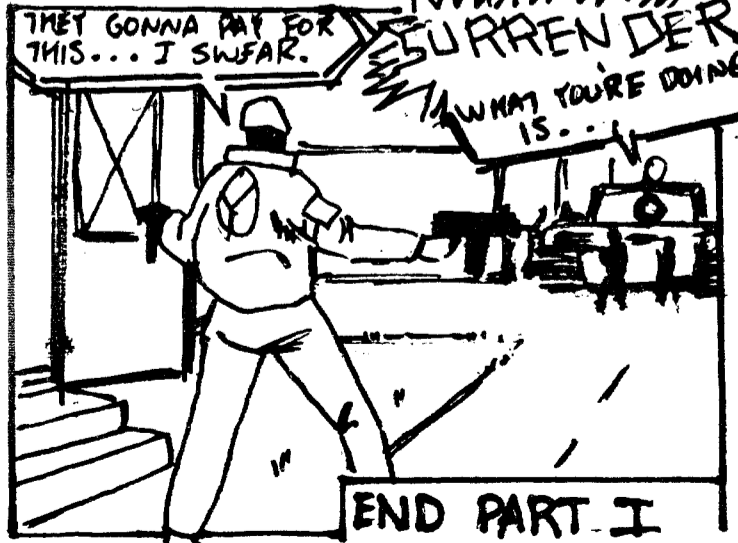
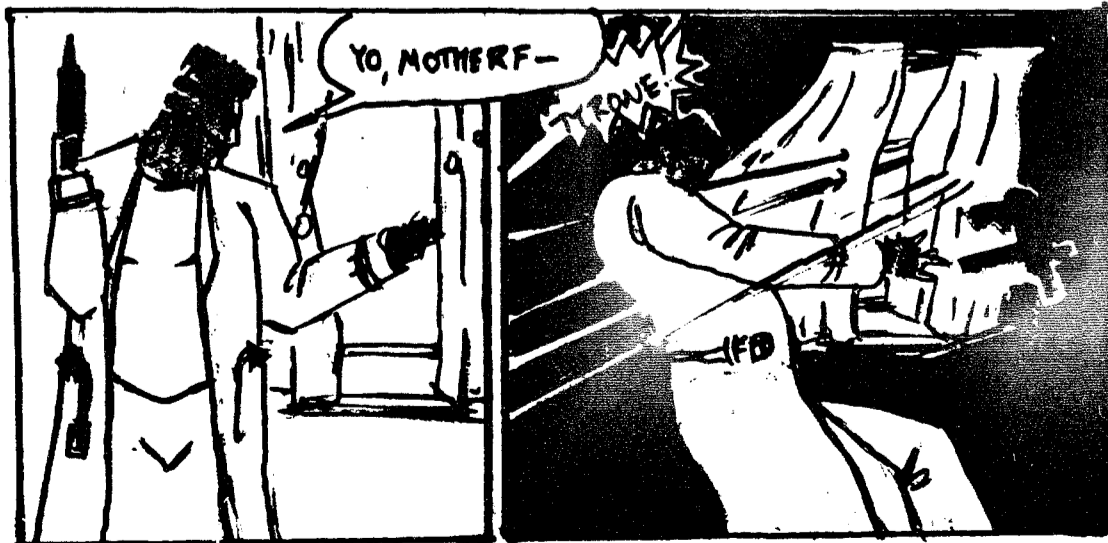
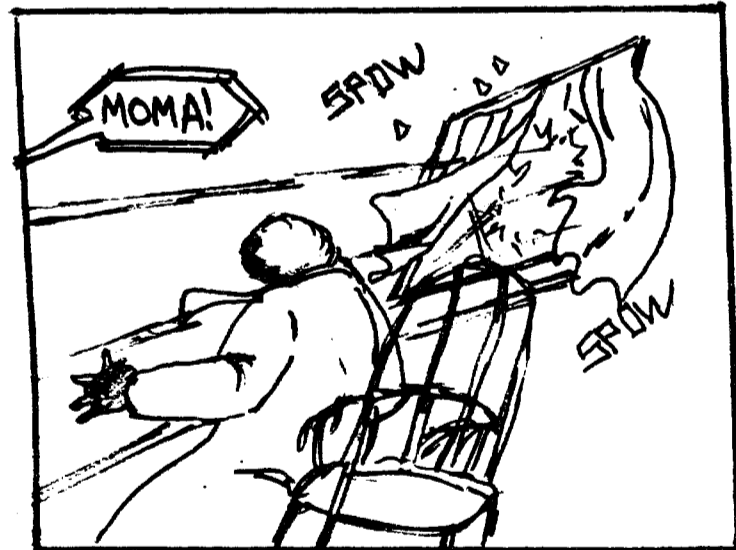


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PEACE!

TWO STEPS IN THE FUTURE A REVOLUTION OF BODY, BUT NOT MIND -



Two S.B. artists showcase their work for Black History month

By Nadine Palumbo



"La Cuna" - Carlos McDonald

The last art exhibit of the Black History Month Series showcased the work of two Stony Brook students, Curtis Francis and Carlos McDonald, which opened on the 25th of February, closing on the 28th. Both students, though not studio art majors, displayed their recent works which were rather impressive in number. While most of us students are concentrating on our classes, these two gentlemen do that and evidently much more.

Curtis Francis, native of the West Indies, provides the show with colorful picture postcard waterscapes. These scenes are ones he has derived from his imagination, relying upon his technique to supply visual information. Francis obviously knows how to control paint and develop illusions of light and trees. Unfortunately the work does not expand into more artistic ideas and is almost weighed down by the heavy use of textbook technique. One wishes Francis would paint with more passion and create paintings that aren't solely based on decorative ideals.

"Sailing," 1988 is one of the more original paintings he displayed. It uses a pleasant color scheme of lavender, blue, and green to create a serene effect. It is strikingly different from the other paintings because of its interesting use of space and simplicity. Instead of using intricate brush strokes to create depth and illusions of objects, this

continued from page 6

referring to? I believe Black-Americans speak English just as Caribbean-Americans. Could she be referring to our slang? If so I can't see where that is indicative of our lack of education. I happen to be a well educated black woman and I resent the implication that the use of slang proves someone's ignorance. Further, I am amazed at how people can come to this country to take advantage of its opportunities and continually find things to complain about. Obviously America has something to offer. Are we to assume that Black-Americans had nothing to do with building these facilities? If Black-Americans hadn't fought for their/our rights there would be no Howard nor a Spellman. There certainly would not be Black students here at Stony Brook. How is it that Black-Americans are so apathetic? The Civil Rights Movement of the 1960's and 70's, here in America showed anything but apathy. Black-Americans have struggled many years in this country so that all black people would be able to come here and take advantage of its opportunities. Our energies are misdirected? Natalie herself stated that half of the students at the sit-in were black with American heritage. Am I to assume that this was an act of fate? Are we, in fact, misdirected? Can Natalie herself decipher these contradictory statements?

Some say there were positive statements made. If they were, I for one, was not placated by them. To say the sit-in helped to discourage such negative ideas does not explain why Natalie saw fit to voice her feelings publicly. If I were to

say that before coming to Stony Brook I thought that all Jamaicans wore colorful hats, dealt drugs and spoke in broken English I would probably be mobbed by many irate black people on this campus. If one must wallow in ignorance, so be it. But please do not burden me with it.

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who graduated in 1984 and 1985, that did complete four full seasons. Of the nine black players on the team this season, three of them discontinued playing before the season's end. "There is an academic advisor for the players," says Coach Kornhauser, continuing "maybe those blacks that left the team do not really see themselves playing, or football is really not for them." Kornhauser claims that the environment within the football team allows black players to feel comfortable. Also that there is a good comradie between all the players both black and white. "In fact two of the most thought of and respected players on the team are black," says Kornhauser. This statement may very well be true. The sad thing about it is you may never see them on the playing field.

When it was mentioned to coach Kornhauser that black coaches on staff may compensate, and increase the number of black players, he said that at one time there was one black coach on staff, and the numbers of black players remained the same. I suspect that some time was needed for blacks to learn that

piece utilizes broader simplified brushwork which is rather successful.

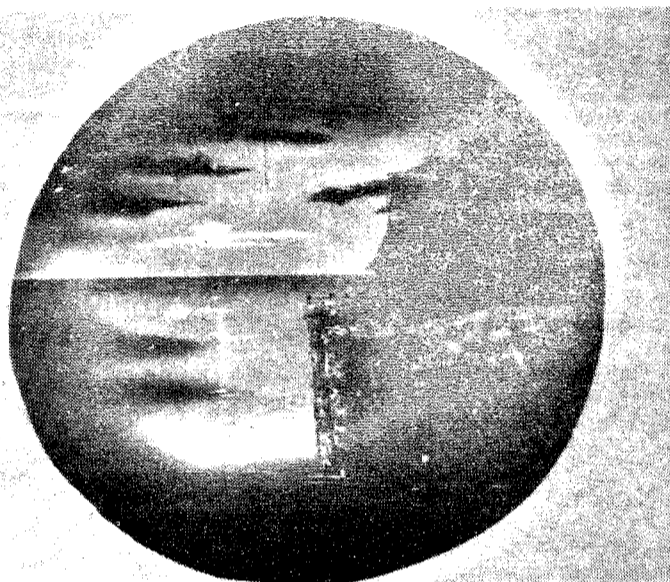
Another painting, "A Cottage in the Woods," 1989, uses dramatic highlights and blending of colors to depict a fantasy scene. The sky is very well rendered. The highlights on the clouds open the space. This is echoed in the landscape, unifying the piece.

Carlos McDonald, native of Panama, provides a mix of subject matter, from portraits, to landscapes, to abstractions. He has a clear understanding of composition, most clearly in the owl's eyes and beak which challenge the viewer and give great detail due to the fact that it is such a close view.

An especially nice use of composition is seen in perhaps the most intriguing painting of the show, "La Cuna," 1989. Its surface reveals slight play with Cubism and a use of gold leaf to make areas glisten, most notably the jewelry. The traditionally dressed Latin woman is intently looking down, which helps keep the viewer's own eye on the canvas. The colors are vibrant and are enhanced by the heavy use of black. The piece is heartfelt in its details, and appears as if one is spying on the woman.

The use of cubism is an undercurrent throughout most of McDonald's work. This is clearly seen in the piece, "Sultry Predators," a silhouette of birds on poles. The surface is intricately broken up into different planes, making the image flat but more based on artistic ideas, and therefore more interesting than if it were painted naturalistically.

Both artists show promise, but may benefit from looking at art history and learning about high art in greater detail. Additionally, they may take the information they have learned from their years of painting and their skill at technique and render images from life, not photographs or imagination. It is important for art not to simply create attractive images, but to observe life and provide commentary on it.



Curtis Francis

there was a black coach on staff. But wouldn't you know it, the one black coach that Stony Brook had only stayed for a short time.

I do not feel that the football coaching staff nor the football program here at Stony Brook has anything to do with the lack of black football players. Although black coaches on staff would help. I do feel that the small number of black players presently on the team will influence future black football player turnout. As in the case with any ethnic

group, blacks function better, perform at higher rates, and feel more comfortable in the company of other blacks. This is not to say that black football players and white football players can't get along, only that in some aspects blacks and whites can not relate. In this sense, culture differences play a major role.

Until the number of black football players increases, more than likely Stony Brook football will remain predominately white.

**Come Out and
Support Academic
Freedom and Prof. Dube
on Friday
March 17th
Contact Prof. Bramel
Psychology Department**

S.A.I.N.T.S. Host Health Professions Forum

By Katherine McCalla

The S.A.I.N.T.S., Scholastic Achievement Incentives for Non-Traditional Students, held their first Annual Health Professional Forum on Thursday March 9, at U.N.I.T.I. Cultural Center and featured two schools: The School of Nursing here at Stony Brook and the New England College of Optometry. There was also a student from Stony Brook's School of Allied Health. Columbia and New York University did not show up as they were expected to and some students left upon the announcement of their cancellation.

Rose Meyers, the Assistant Dean of Student Affairs at the School of Nursing here at Stony Brook, spoke about Nursing as a career. "Nurses," Meyers explained, "do many things. Nurses nurture and care for the sick, promote health, help with disease prevention, and take care of chronically ill patients. Some are administrators and some do research."

Meyers continued, "To be accepted into the program, an applicant should have completed two years on the main campus with a minimum of 57 credits and take the nursing exam." Meyers said that nurses make \$30,000 a year as a starting salary and Stony Brook nursing graduates make as much as \$40,000 a year beginning salary which includes overtime and late shifts "since most of them are single and have the time." Some nurses go back to school one or two years later, Meyers said, and take graduate courses in medicine or to become a nurse practitioner.

Meyers especially stressed a new program in the Nursing department here at Stony Brook. It is a three-year program where the student works 20 hours a week and also goes to school. This program is for those who need help paying tuition. The program moves slower than the others offered in the Nursing department for students with particular needs.

S.A.I.N.T.S. Scholarship applications available in AFS department, AIM office, and Student Union. Deadline is April 7, 1989

The next speaker was Max Lomax from the New England College of Optometry in Boston. Lomax works with minority students at the college and has been representing it for four years. He is currently involved in a program to get more minorities interested in the field of Optometry, which is not considered by some to be a medical field. The school presently has 375 full time students, 25 of which are minorities the school has ever had in an incoming class. Lomax works with the minorities at the school by trying to get them through school and into a career. Each year the school admits 100 out of 400 applicants and usually two or three of them are Stony Brook

What's lacking in SB's Football

by Charles Robinson

SUNY Stony Brook holds a great deal of activities outside of academics (clubs, social gatherings, and many others). These events seem to be enjoyed by most, and do not pose problems that that may be cause for concern. What about the sports scene here at Stony Brook? Since sports are on the college setting, surely all students at Stony Brook equally enjoy the sporting events offered. Let's view a particular sporting event, one that is popular throughout the United States and includes both blacks and whites: Football.

It is understood that Stony Brook Football does not really attract a large number of spectators. In comparison to basketball at Stony Brook, no one really comes to the football games. Black spectators of the football games are even less. In fact some black students that I have spoken to are not aware that a football team exists at Stony Brook. Either Stony Brook football lacks publicity, or the lack of black football players reflects black spectator turnout. I seriously

doubt that the lack of publicity is a factor.

Stony Brook football, since it was introduced to the University, has been dominated by white football players. Even though a few blacks pop up here and there the number of white players on the team has been about 90%, with the exception of a few Hispanic football players. The head coach of the Stony Brook football team, Mr. Samuel Kornhauser, states that since he has been head coach white players have always been the majority by a large margin. Coach Kornhauser says that even though he does his recruiting in city high schools that are predominately black and hispanic (John F. Kennedy H.S. 65% Hispanic, and Brooklyn H.S. over 75% black) the turnout remains the same. Mr. Kornhauser maintains that he does not know why black football players do not play at Stony Brook, or why the team lacks blacks. He suggests that the black football player turnout may be a reflection of the total campus population. When it was mentioned to coach Kornhauser that Notre Dame college has a predom-

"There are only 16 Optometry schools in the U.S. but only two are doing things for minorities."

— Lomax

graduates, he said.

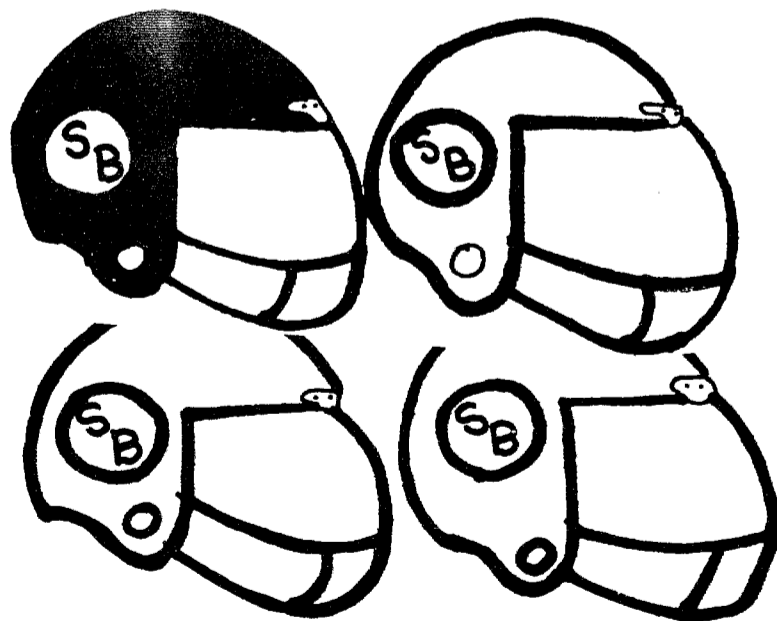
The total cost of the school is a stiff \$22,000 a year since it is a private institution, but there is much financial aid, Lomax assures. The criteria for admission is a standard one and similar to the Health Science schools here at Stony Brook, which expect a 2.7 grade point average. New England also offers a six week summer enrichment course. "There are only 16 Optometry schools in the U.S. but only two are doing things for minorities," said Lomax, "New England is one of these schools."

According to Lomax, many students do not start out in Optometry. They turn to Optometry when "pre-med doesn't materialize," said Lomax. "They get turned down by med school and ask 'What do I do?'" Lomax calls for minorities to "look for professions realistically. Open your eyes to what kind of impact you can make." "Optometry," Lomax said, "is a white male dominated profession." He called on students to realize what kind of effect it would have on the community if there was a Black Optometrist in the neighborhood.

"Optometry is cracking the medical profession," Lomax said. The field has become more "medically oriented in the past three years. People are now spending lots of money on eye wear and solutions and the best part is that Optometrist doesn't get sued." Medical students are turning to Optometry because it is "clean," Lomax states. "There is no death. . .no blood and guts. . .they are not on call. . .it's a 9 to 5 job. Optometrists can have a family and make good money." With Lomax were two students from the school who are Stony Brook graduates: Avril Williams and Donovan Green. They met with students at the end of the forum and answered questions.

The last speaker was Derwin Stoddard, a senior in the School of Allied Health here at Stony Brook. He is working towards his Bachelor's degree in Cardio-respiratory science. Stoddard has a B.S. in Biology and is presently working at a hospital here on Long Island. Stoddard briefly spoke about his experiences as a student at H.S.C. where for two years his schedule was made for him. He said classes started early in the morning and finished by late afternoon. Stoddard said he is determined to get his degree because "for as long as I can remember this is what I always wanted to do." He ended by encouraging the group to achieve their goals: "As students be aware there are many ways to get to your final destination."

The audience broke up to ask individual questions when the speakers were through and refreshments were served in the Roth Cafeteria lobby outside the U.N.I.T.I. Cultural Center.



ately white campus population but a predominately black football team, he replied that recruiting was done differently. The degree of difference was not mentioned.

Stony Brook Football does have a problem keeping black football players

once they join the team. On the average, black football players at Stony Brook do not play more than two seasons. Thus far there has only been two black football players, George Taylor and Chris Brown

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Bias Found in S.A.T.'s

by Troy Callahan

Can any of you ladies remember back in high school when it came time to take your S.A.T.'s? Some of you may have done well on them, but many of you may not have done as well as your male counterparts. You probably did as well as them if not better, in class but when it came to these standardized tests you just couldn't do as well. Many of you may have wondered why, and the reason may be because the Scholastic Aptitude Test is biased against women.

Recently, Federal Judge John M. Walker ruled that New York State's method of awarding merit scholarships to high school students on the basis of their S.A.T. scores discriminates against women. Judge Walker stated that the state's exclusive use of S.A.T. scores to award both Empire and Regents Scholarships violated the equal protection clause of the Federal Constitution and ordered the state to change its process of selecting students for such awards.

Judge Walker said "S.A.T. scores capture a student's academic achieve-

ment no more than a student's yearbook photograph captures the full range of her experiences in high school."

This decision is the first in the country to find the S.A.T.'s bias and it may have a very large impact on the way future scholarships are given to high school students. New York and Massachusetts are the only two states in the country that rely exclusively on S.A.T. scores to award scholarships. Most other states combine other factors such as high school grades along with test scores to determine winners of state scholarships.

The lawsuit that challenged the State Education Department's plan to revert to using only S.A.T. scores to determine eligibility for state scholarships was filed last October by two organizations, both the Girl's Clubs of America and the National Organization for Women, as well as by ten New York high school girls.

For ten years until last year, S.A.T. scores were the only criterion used to award state scholarships in New York. It was two years ago that New York came up with a plan to use both high school grades and S.A.T. scores to determine

eligibility, being aware of the problems with the S.A.T. The state then abandoned that plan when officials learned that some schools were inflating student's grades in order to have more scholarship winners and went back to using only S.A.T.'s.

New York awards about 26,000 Empire and Regents Scholarships annually. Empire Scholarships are worth up to \$10,000 over four years while Regents Scholarships are worth up to \$1,250 over five years. The New York Public Interest Group found that in 1987, 57 percent of the 25,277 Regents winners were male while only 47 percent of the people who competed were male. They also found that males won twice as many Empire Scholarships as females.

Racial bias was also found in the tests as well. The S.A.T.'s were seen to be discriminatory to minorities who do not have the same educational or cultural backgrounds as the people who make up the tests.

Testing professionals around the country have seen that women do not do as well on most standardized tests as men do even though women do better than men academically in general. Figures

from the College Board show that until 1972 women did better on the verbal section while men did better on the math section. Since 1972, though, men have consistently scored higher than women on both verbal and mathematical parts of the S.A.T.

Some explanations that experts offer range from sexual bias in the questions to differences in the brain functions between men and women. Some of the testing industry's critics also believe that the differing scores arise from the questions being written with a male bias.

Judge Walker's opinion is only a preliminary injunction that came after one day of testimony. The State could try to appeal Judge Walker's ruling, or just decide not to agree to comply. If this occurs, Judge Walker would have to hold a full trial of the issues in the case. Many people, like Judge Walker, hope less emphasis will be placed on S.A.T. scores in the future as a result of this decision. They feel there is no way a three hour test given on a Saturday afternoon can access a student's knowledge of three or four years of high school.

CEDDO

by Dora Abreu

Power, oppression, slavery and discrimination have changed throughout the years whether it be in regard to women, color of skin or religion. The change is not great but compared to the past it has made significant progress. The Movie Ceddo, shown at the Union Auditorium on February 8, at 7 and 9:30 p.m., showed how evident the presence of these ideas were in the past.

The movie began showing various scenes that took place around a typical village. There were people, the Ceddo, going about their daily chores. Ceddo meaning lower class. One could feel there was something going on even though there were no words. The story line then began by the kidnapping of the Princess due to different beliefs of religion. Today, one can see how different cultures segregate themselves instead of learning from one another and progressing. The movie went on to show how politics and religion do not mix. The Middle East is an example for there is constant turmoil there between the Muslims and Jews. The head or the "Prophet" of the Muslim religion wanted to convert everyone in the village into Muslims even if it meant by force. This Prophet knew, at this point in the movie, that there were no male heirs to the throne left and so he thought he would marry the Princess to become King. It was evident that he was manipulating people to obtain absolute power.

One could see how the King was losing control of his village and how the people were divided--Muslims versus Christians and Pagans. A divided people is a common outcome due to lack of communication and compromise. The people themselves wanted to maintain and follow traditional laws, but the King had no voice but that of the Prophet of the Muslim religion. Those not Muslim were sold as slaves for rifles and ammunition. There was always some sort of punishment for those who didn't adhere to the changes. The climax of the movie was when the King died of a snake bite, and the Prophet of the Muslim religion seized this opportunity to take over the King's rule. As we look back in time one can see how situations have led certain people to power. If the people of the village would have overcome their fears they could have rebelled.

The Prophet then sent his followers to encourage all the people of the village, by will or by force, to convert them. He changed their names and enforced rules to live by. By changing their names and lives, the people lost their identity and individuality. During this time he sent two rifle men to retrieve the Princess from her abductors. At the end, the Princess, having some knowledge of what had happened, looked around slowly, took a rifle and shot the Prophet. A woman took it upon herself to put an end to what she thought was unfair.

The least likely person put an end to it all. It only takes one person to make a difference. Throughout the years people have learned to rebel and fight for what they in, and above all justice. Some, like Martin Luther King and Ida E. Wells, have made a significant change in history. This is why we should take time to honor those heroes who were courageous enough to initiate a change. This movie, besides making one a quick reader of subtitles, makes one aware of the past and some of the changes that still need to be made. We have come a long way to stop now. Our history has shown us what a divided people can accomplish--nothing. The road has been paved and marked. It is up to us, the future generation, to improve it and maintain it. Just like the unpredictable ending of this movie, so is our future. Why not predict a better one?



"Struggle Continues" / linocut by Hamilton Budaza.

Enjoy Your Spring Break

Byron and Taylor: Poets who inspire

Crystal Avery

Inspirational, uplifting, and outstanding, all accurately describe the poetry of Mervyn Taylor and Cheryl Byron. Both performed on Thursday, February 23, in the UNITY Cultural Center for, an unfortunately small audience. Though the audience was small in number it was large in spirit as Ms. Byron and members of her group aroused the audience to hand clapping and foot stomping.

The poetry reading began with Mr. Taylor's poetry which ranged in subject matter. He discussed his pride in his homeland of Trinidad where many African traditions are apparent in such cultural expressions as Carnival. His poetry also emphasized the beauty of nature, love, and the teachings of life in general as he sees them. Mr. Taylor who was once a Stony Brook faculty member, teaching a course in Caribbean history, has been awarded with several poetry honors and his reading was both pleasurable and enlightening.

Cheryl Byron is a unique poet who hails from Trinidad as well, and who has been residing in New York for a number



Cheryl Byron

of years. Currently studying for a PhD in theater arts and recently finishing a series of performances at the Museum of Natural History, Ms. Byron performed her poetry melodically with the help of two female members of her group. All were full of energy and pride.

Though her music adds an extraordinary touch to her poetry the subject matter of Byron's poetry has great substance as it addresses meaningful issues such as slavery, the role of African women, unity amongst Africans, and the beauty of the African race. Byron also brought to light the fact that in Africa music and dance are integral parts of poetry. She emphasized the importance of using poetry, dance, and music as positive forms of expression and inspiration.

It is always interesting to her the perspectives of individuals who have the precious gift of being able to express themselves in such a way than can be inspirational and beneficial to others. Both poets had a tremendous effect on me as they left me with an aroused imagination, and a revived sense of pride and confidence.

An Issue of Abortion

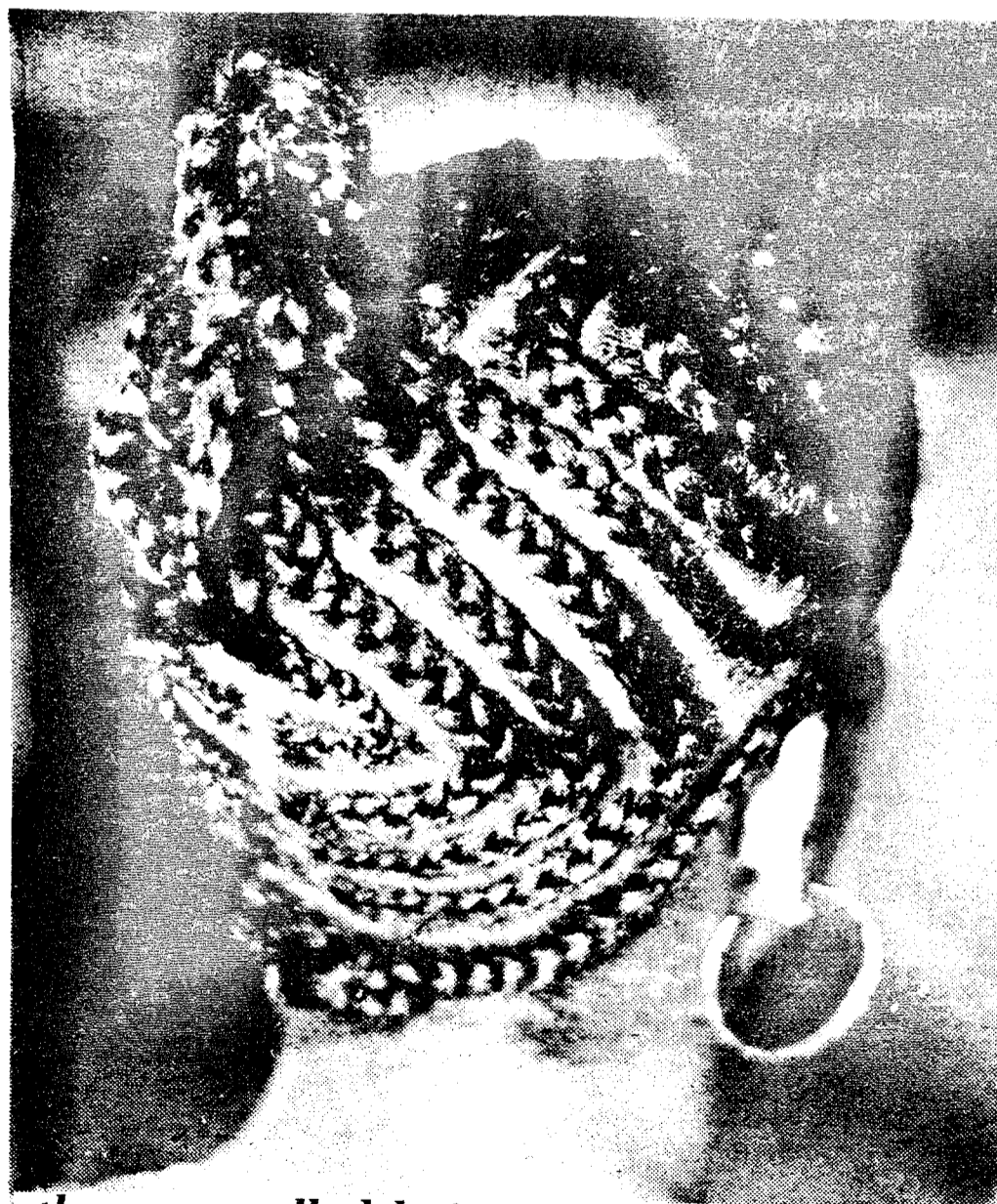
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cracy" to re-enact a law that takes away a basic right that other parts of the constitution supposedly guarantee?

Isn't it funny how some of these individuals who bomb abortion clinics and scream about unborn babies being "murdered" also campaign against sex education programs in schools. It probably has never occurred to these people that if children were properly educated about sexuality there would be less unwanted pregnancies, and consequently, fewer abortions performed.

I may be wrong, but it seems to me at times that a lot of these "pro-lifers" often show very little regard for the rights or welfare of the women whose lives they're trying to dictate. For example, take the case of the woman who has been lying comatose in the hospital for several weeks now. Her doctors determined that she would very likely have a better chance of pulling through if the fetus she is carrying were removed. Her husband, concerned with saving his wife's life, went to court and was granted the right to have an abortion performed, but, for a time, was prevented from doing so because of political pressure applied by anti-abortion advocates who didn't seem to be at all concerned that this woman would die if something weren't done. This may be just speculation, but I guess it hasn't occurred to these people that if the woman herself died, the unborn fetus would also have died despite their efforts to "save" it.

Now I hope no one gets the idea from reading this that I'm "pro-abortion." Just for the record, I'm not, but I am "pro-choice" and I feel that if a woman wants to have an abortion, it's her right. Her body is her own. I also feel that a better way to combat the problem of untimely and unwanted pregnancies is to educate people, especially children, about the consequences of irresponsible sexual activity. So to all the people who think that they have the right to tell others what they can and can't do with their own bodies, I say this: no one should have authority over another person's womb, not you, not the Supreme Court, not even George Bush. If you yourself are against abortions, fine. That's your right. But trying to impose your views on other people is unfair and unjust. Abortion should be a private medical decision between the woman involved and her doctor, not a public campaign. And the sooner certain people realize this, the better.



*the corn-rolled hair style has been
part of our black culture ever since
the days of the Pharoahs*

Black Woman's World

by Salimah Aminah McCallum

Recently I had a conversation with a white male who was indifferent to my statement that black women have to strive harder than others when competing for jobs because we are victims of "double-jeopardy." The "double-jeopardy" being that we fall into what is considered two "minority" groups. I don't understand why we fit in to any "minority" group at all, considering the fact that in numbers, there are more women than there are men, and also that there are more blacks or people of color that encompass the earth than there are whites. However despite the obvious facts, the black woman is a victim of "double-jeopardy", thus left vulnerable to the evils of racial and sexual discrimination.

The white male argued that my statement had no validity whatsoever. He stated that the affirmative action laws have opened up doors for blacks in the job market. He also went as far as to say that the barriers that have previously restricted blacks from obtaining positions have been taken away due to affirmative action. He also offered as part of his argument, the popular statement that it

is the victims' fault that they are in the situation that they are in. In other words blacks are not achieving success due to their own lack of motivation. Furthermore, the white male stated that society has finally accepted women in all areas of the job market. He discussed that there are police women, fire women, and even women construction workers. However he neglected to mention the abuse that these women receive from their male colleagues. All in all, his belief was that black women are setting up their own barriers by their paranoia with discrimination.

What did I say to all of this? To sum up my reactions to his statements into one word, my response is, BULL! What does he mean by affirmative action laws have torn down the barriers that have previously restricted blacks from obtaining positions? Affirmative action laws do not guarantee jobs to blacks and other minorities, it is simply, action taken to provide equal opportunity, as in admissions or employment, for minority groups and women. Therefore if an employer places a classified ad for an available position in the Amsterdam News (a newspaper that caters to the Black commun-

ity) that employer has taken action to provide equal opportunity to minorities. Affirmative action laws do not demand or require that an employer hire minorities. As a gesture of good will, State and City officials have set up affirmative action quotas that require that a certain percentage of their employees be a minority group. These quotas do not apply to private industry. I will admit that often Black women are hired in order to fill two quotas at once. However once the quotas are filled, what happens to the rest of the minority population in demand for jobs? I'll tell you what, they are left unemployed.

Three years ago I attended a Symposium on Women and Blacks at Pennsylvania State University. The topic of "double-jeopardy" and the Black woman was raised. I talked with several Black women who experienced racial and sexual discrimination first hand. At that time I was a freshman in college. The reality of being in "double-jeopardy" was very disturbing. I remember thinking, what is going to happen to me when I graduate from college and go job hunting? Will discrimination slap me in the face?

Now I am a senior, and soon I too will

Learn about
Black Women
with Blackworld's



Salimah
McCallum

be seeking employment. Although I realize what I am up against due to my Blackness and womanhood, I refuse to be discouraged by this. I am determined to achieve success despite the odds. I invite my sisters to join me in this endeavor. Let the strength of the Black woman be seen in all of our efforts!

Viewpoints

The Puerto Rican Identity

by Bessie Ortega

My brothers and sisters, I am addressing a problem amongst our people which has kept us divided too long. I have questions you should consider and think seriously about. Do you know who you are? Do you know what your real motherland is? Identity by skin color in the United States has managed to split the Puerto Rican people.

To those who do not know, your motherland is not Africa or any other country. It is Puerto Rico. Our blood was mixed as conquistadors ravished our land and inter-bred with the Taino Indians. As the conquistadors left, their slaves also mixed with our blood. After the conquistadors raped our island of its wealth, they left all the inhabitants there to fend for themselves. From that time we rose from the melting of three ethnics. Spain contributed its language and the light hair and eyes we find amongst our people. And we must not forget the most important contributing element: the blood, way and souls of the Taino Indians. From them we inherited the light brown skin and thick straight black hair found amongst most of our people. All these elements make up our "sabor."

Now that you know who the Puerto Rican is and from where he originated, let me tell you about our people's worst problem. In Puerto Rico, our people come in all shades and colors. This does not present a problem since we all feel strong attachments and deep roots to our motherland. There is no identity crisis. However, when a Puerto Rican comes to the United States, he gets overwhelmed with confusing and conflicting labeling. Here the Puerto Rican starts to wonder whether he is black or white, when he is hispanic. The white Puerto Rican finds acceptance in the white community and the darker ones find more acceptance in the black community. So this is how and where the Puerto Rican gets divided and loses his identity. Here he is trying to conform to the demands of different social groups. This problem not only affects us, but also our children for generations to come, if not confronted. The strength and unity of the Puerto Rican is weakened and destroyed.

Divided, my brothers, we are weak and unable to help our own people. Wake up and realize who you are and where your roots are so others can accept you as who you are. We contribute to many organizations, but what about to ourselves. What about reaching out to our own people and children unaware of college. There

is nothing wrong with supporting other groups. But as you support them, you should support your own people and organizations as well.

My brothers and sisters, it is time to come to the realization of who you are. To turn back and help our brothers and sisters who are having problems in this country. To help those who know no other surroundings than the murals painted on buildings in memory to . . . in El Barro. Who shall guide them? Who shall help them take advantages of the resources and agencies around them? They do not need a black man or white man to tell them who they are and what they can do. They need us, because we are one of them and know their pain. We need to unite and be one within ourselves and amongst our people. My final question is: Are we destined to follow in the path of others or can we find our own path, destiny and identity?

The Lightness of Being

by Jacqueline Dickerson

In reflecting upon the great works of Malcolm X we can see how the consciousness of people of color has been shaped through the Ideology of assimilation and acculturation. We have been brainwashed to believe that the closer you are to possessing the white man's European complexion and facial characteristics the more superior you are. This can be seen in the analogy of the house slave and the field slave. The house slave was usually lighter in complexion, due to the white slave master infecting our proud black sisters with his seed, which through over a period of time, resulted in our brothers and sisters complexion changing from mocha chocolate, to honey brown, to pecan tan, and finally to high yellow. Consequently, this 'high yellow' slave was granted the 'privilege' of working in the 'Big House' and was made to think that they were superior to the field slave. The field slave, on the other hand, worked in the fields and among the livestock from sun up to sun down. The field slave suffered the greater bulk of this horrid institution. Our ancestors were constantly under the watchful eye of the overseer and his whip. Thus, they tried to make slaves believe that it was a blessing to favor the pigmentation of the white man so you could live a so-called 'easier life' as a slave.

We have been so brain washed that even still today we allow ourselves to hold on to the the white supremacist's theory that "white is right" and the closer to white you are the better you are. This has got to stop!! What ever

happened to the saying "the blacker the berry, the sweeter the juice!" How long will it take us to realize that we are a people full of history and culture. To quote Martin Luther King, "we should not judge each other by the color of our skin, but by the content of our character." We should not let a simple think like the color of our skin separate us. This is exactly what the white man wants! He wants us to be brainwashed with assimilation and acculturation so that we can lose ourselves into a mass of grayness. Let's all remember that America was built with the blood, sweat, and tears of the Afro-American people. We, as a people, have earned our membership in this society and we should not expect anyone to open doors for us. Historically strides throughout time, have been proof that in this racist, capitalistic society, people of color must fight and struggle for what is rightfully ours. However, we must be careful not to fall into the white man's theory of divide and conquer. We never seem to realize how powerful we truly are, as a people, because we can never bring the masses together to fight for our common rights. MY BROTHERS AND SISTERS, WAKE UP AND UNITE.

Rethinking Abortion

By Regina Young

Recently, an upsurge of political pressure by some (seemingly) well-meaning but disillusioned right-to-life groups has forced the Supreme Court to take another look at the issue of abortion in this country and to actually consider reversing their 1973 decision making it legal. In my opinion, it's an outrage that the members of these groups would not only have the audacity to try and change the laws around to suit their own purposes (which, many times, aren't quite as honourable as they would have everyone believe), but would go so far as to involve the president and even the pope to get their own way. I think that if they succeed, this supposedly "democratic" country will have taken a giant step backward where basic civil and political rights are concerned. Ever since the Republican administration took over eight years ago, there seems to have been a trend aimed at reversing progressive court decisions of the recent past. Could there perhaps be here an underlying aim to retard the feminist movement and put women back in their "place"? I can only hope that the Supreme court will not allow itself to be pressured into setting the gains of oppressed people back any further. After all, how would it look for a country that calls itself a "demo-

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SPECIAL DOUBLE ISSUE

Blackworld

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WOMEN'S HERSTORY MONTH

MARCH 1989

March 17 (Friday)

Videotape Showing of "Annie Hall"
2p.m., AFS Library, SocBeh S226

March 27 (Monday)

"Afro-American Novels and Psychoanalysis"
talk by Barbara Johnson, 1p.m., Harriman
Hall 147

March 28 (Tuesday)

Videotape Showing of "Emily Dickinson:
Voices and Visions", 2p.m., AFS Library,
SocBeh S226

March 29 (Wednesday)

COCA presents: "Salaam Bombay" 7 & 9:30p.m.
Union Auditorium

March 30 (Thursday)

Videotape Showing of "Anna Christie"
2p.m., AFS Library, SocBeh S226

March 31 (Friday)

Videotape Showing of "Women in Love",
12 noon, AFS Library, SocBeh S226

Videotape Showing of "Women of Brewster
Place", 2p.m., AFS Library, SocBeh S226

-Dr. Lenora Fulani at Uniti Cultural Center
at 7:00 p.m.

APRIL 1989

April 5 (Wednesday)

"The Role of the Press in (Mis)Reporting
the News", Cockburn and Leid, 7p.m.
Old Chemistry 116

In Blackworld Today:

- CSO Miss Caribbean Pageant
- Angela Davis
- Black Woman's World

