

BLACKWORLD

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EOP: Making Higher Education Accessible to All

By: Roberto Augustus Gayle

In the midst of consistent cutbacks of affirmative action programs and services that offer opportunities for the underrepresented, it is a refreshing thought to know that the Educational Opportunity Program continues to flourish in providing a platform for individuals to succeed.

The Educational Opportunity Program began as a result of a 1964 policy by the State University of New York Board of Trustees that stated that every student capable of completing a program of higher education shall have an opportunity to do so. In 1966, there was a revision of the master plan and the Board of Trustees expanded its obligation to find a place in the right program on one or more campuses for all qualified applicants of post high school age.

The intent of the plan was designed to seek out educationally under prepared, but talented students in the urban, rural, and suburban areas. Its focus was to serve individuals traditionally bypassed by higher education. It wasn't until 1970 that the legislature, continuing its expansion of the program, approved the funding to implement an opportunity program at the state operated universities and community. Thus, E.O.P. was born.

The program is a budget item in the New York State budget, and State senators and assembly persons are key figures because they vote on the budget. The budget determines whether the funding is going to continue and at what level. Each SUNY school is funded for a specific number of students in the program per year. Funding at Stony Brook provides for 552 students. In 1995 there was enough money to fund 600 students, but a 25 percent cut in funding throughout the State for E.O.P. caused each SUNY campus to take a reduction. Student advocacy on a consistent level can help to avoid budget cuts to the program in the future, because the program is frequently being challenged as to the nature of its academic performance.

E.O.P. currently serves five percent of the student body population. To be eligible for the program,

economics plays a big role. The program is for the historically and economically disadvantaged. Of the 561 students currently enrolled in E.O.P., 201 are African-American, 138 are Asian/Pacific Islanders, 153 are Latino and 76 are Caucasians. The

Cum Laude, 20 percent of E.O.P. students were on the Dean's List, 14 were inducted into the Golden Key Honors Society, and 80 percent had grade point averages of 2.0 and above. This year E.O.P. will graduate 24 seniors with a grade point av-

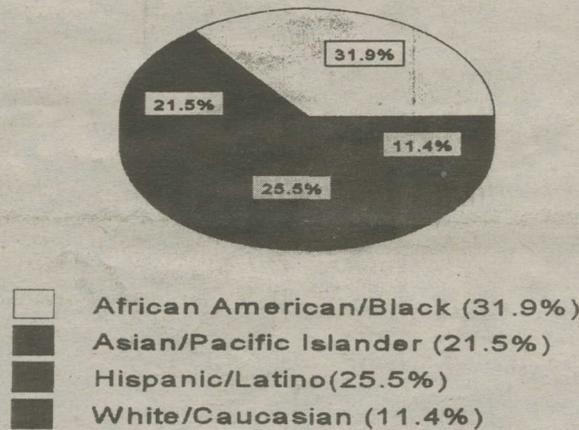
Dr. Dorothy L. Hurley is the current Assistant Provost/Director of the program. She was instituted in 1996. She comes to this University with many years of experience in organization development and program development and 10 years of experience working with national opportunity programs. She excelled in the business and industry sector in addition to providing unparalleled leadership at other educational institutions in areas of program administration, development and evaluation.

She shows a great deal of passion for the program because she was academically and economically disadvantaged herself. She says she would not have had a university education if it weren't for opportunities like those presented in E.O.P. She says the life she lives today is a direct result of those opportunities.

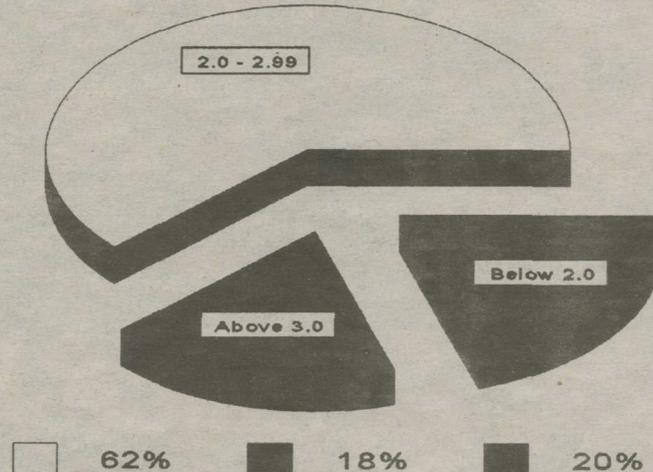
Hurley feels the program had, and now has, some wonderful individuals working in it. However, she believes that stability needs to be established. She hopes to do this by taking the best elements of what has worked in the past, current research, and the best practices at other institutions at the State and National level and combine that with the efforts of her entire staff and students in planning, implementing, and if called upon, modification so that the program may move forward in the future.

To elaborate, Dr. Hurley has structured an agenda of objectives: A Pre-Freshman Instructional Program--It must be noted that this is different from the Orientation Program. The Summer Program was originally a five week program with instruction/activities five days a week. Dr. Hurley has changed this to a six week program with instruction/activities seven days a week. Students will live on campus, while taking appropriate level math courses, English courses, chemistry, etc. . . . This is to enhance their academic skills so that when they begin their freshman year campaign they are off and running and the transition from high school to college is a smooth one. In correlation to the pro-

Type of EOP/AIM Student
(by Race/Ethnicity)



EOP/AIM G.P.A. BREAKDOWN
FALL 1997 SEMESTER



diversity is evident in the demographics.

The graduation rates of the general student population compared those of E.O.P. show that the program graduates 47 percent of its students, and the general population graduates 57 percent.

Statistics show that in 1996-97 three E.O.P. students graduated

with a grade point average of 3.0 and above. In 1997, there were 23.

From 1985 to 1995 there has not been stability in relation to leadership. There has been at least five different directors and an overall change in the counseling staff. In spite of this the program has been successful, although for the most part it's maintaining an existing program.

Continued on pg. 4

Quotable:

No person is your friend who demands your silence, or denies your right to grow.

Alice Walker

African Students Convene at Intn'l Conference

By: Josephine Oduro

Stony Brook's own African Student Union, participated in the fourth annual International African Students association (IASA) conference hosted at Howard University. The conference, which attempted to address issues facing Africa, occurred on April 3rd through the 5th.

The IASA conference united representatives from African Student Association's (ASA) all over the U.S. and Canada. "IASA is a student run organization, built around the idea that students need to organize to gain more skills so as to help Africa's development," said Hafsat Abiola former president of IASA.

Students that attended the conference represented the many different shapes, colors and voices of Africa. Among those present were people who had origins from Zaire, Liberia, Ghana, Tanzania, and Nigeria. Some Haitian and Jamaican students were also in attendance adding to the idea that Africans do not just reside in Africa but all over the globe.

The former Director of African Affairs for the White House Security Council, MacArthur DeShazer, Sr., said, "Displacement has put us in an environment that has caused us to develop different values and beliefs, which has caused us to be different, but that does not mean we should not connect the dots." Screen writer and director of *Amistad*, Debbie Allen was scheduled to speak at the conference, but was unable to attend.

DeShazer also discussed the National Summit on Africa and its attempt to address issues about struggles in Africa. The summit, which is being funded by the Ford Foundation and the Carnegie Corporation, is set to take place in November 1999. One of the objectives of the summit is to raise Africa's profile in the U.S.

Many Americans view Africa as a country that is represented by men with spears, bare-breasted women, and bare-foot and hungry children. The attempt to improve Africa's profile is a plan to educate Americans about the mutual benefits of a closer U.S.-Africa relationship.

Another objective of the summit is to devise a plan of action in which 25 academics will write about democracy, human rights and culture. Light regional summits will be conducted to increase the delegation. "We expect to have a stronger, broader constituency that will increase our voice," said DeShazer.

Sabelo Sibanda founding member of IASA said, "Our people have been suppressed for so long, that they've developed this mentality that they need to be helped by someone else. We don't want a situation where we increase our dependency on others, maybe one time we'll call on the state department but for now lets leave them out."

Sibanda went on to discuss The

School of African Awareness, which is a non-profit, non-governmental organization that was launched in Zimbabwe. The SAA's major purpose is to address issues pertaining to cultural awareness, and African self-help and self-reliance. The SAA is designed to play an instrumental role in the educating and development of Africa and its people. It is also targeted at people who have an interest in Africa and its culture.

Corruption of some African governments was another topic of discussion. It is suspected that the Nigerian government sells oil to U.S. companies and pockets the profits. The U.S. companies then bribe congressman in order to prevent the U.S. from taking action. "Is the Global Money Market more important than the Nigerian people," Sibanda said. DeShazer responded "We wanted to hold the Nigerian governments feet to the fire, but we couldn't get an agreement to that process."

DeShazer went on to discuss the reason why sanctions haven't worked in Nigeria. "There has been reluctance among the international system to enforce freezing assets," he said.

Mike Fleshman, Human Rights Coordinator for the American Committee on Africa said, "The International Monetary Fund and the World Bank continued to give money to Seseke Mobutu the former President of Zaire, knowing

he pocketed it."

Most of the participants at the conference shared a common view that the U.S. has absolute power because it holds the most votes in the United Nations, International Monetary Fund and the World Bank. The avenue of boycotting and lobbying was identified to be a limited option.

"The only people that address issues in Africa is the white government," Sibanda said. "They address us to exploit us."

Field organizer for Amnesty International, Cleopatra Warren brought attention to genocide in Rwanda and juvenile executions. "There are 13 minors on death row in the United States," Warren said.

The IASA conference also discussed possible projects such as a book drive. The project involves sending unused textbooks to people in Africa who can better utilize them. It has been proposed to have the U.S. and the countries that are receiving the books in Africa share the shipping charges. Vice President of IASA Ukonwa Kuzi-Orizy is currently working on implementing the book drive.

"Stanford University sends books to African universities on behalf of IASA," said Dozie Okpalaobieri, a Brandies University student.

Another project proposed by

IASA is to develop a resume book which will be sold to companies that are interested in hiring qualified Africans.

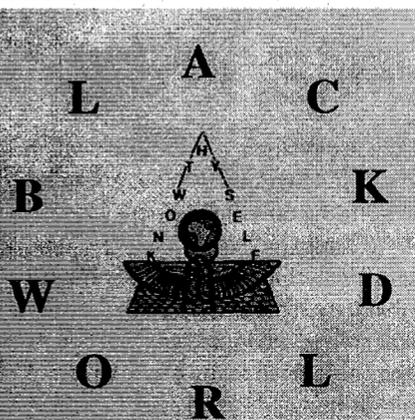
A relative view shared by some of the African students at the conference, was that they represent a small minority on their college campuses and that events like the conference really allow them the chance to unite. "I come here to meet people, because of the atmosphere at my university," said Jacqueline Ajala, a student of The College of William and Mary University.

Other students said the conference was very productive in educating them about issues pertaining to Africa. "I think it's sometimes good to get a new view to solutions of African problems," said Frederick Osei-Boah ASU president at Stony Brook. "It's a good gathering of most of the African countries, sharing ideas about our homelands."

In light of the positive response from some of the attendees Sibanda warned everyone about the repercussions of conferences. "There's a constant danger with conference hopping," said Sibanda, "organizers make these conferences, and go home with a fat check and do not really teach the people. It is no longer a situation where attendance is more important than the experience of learning. Once people's minds have been sharpened you know the conference was effective."



Participants of the International African Students Association Conference



"KNOW THYSELF"

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Alexis Hunter
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Sharon Sudano

**CELEBRATE 25
YEARS OF
BLACKWORLD IN
'99**

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The Missing Million

Once again the Africana Studies Program is under attack by University officials. In our last issue we as students questioned why such a long-lived program has not yet been given departmental status? In this issue we are questioning the unexplained absence of one million dollars from the AFS budget over a span of five years.

Dr. Leslie Owens of the AFS Program, alerted a group of student leaders to the ills that are transpiring at this University, concerning this particular unit.

The discovery of the "missing million" resulted from a self-study that was conducted by AFS. Over the past five years AFS has generated more than two million dollars, which is a direct result of student enrollment revenue.

The College of Arts and Sciences, which houses the AFS Program, allots an annual budget of \$352,343 to AFS. A debt of \$21,000 that was incurred by the College as a whole, and not by AFS, is deducted

from the annual budget, leaving a total of \$331,343. It is this figure multiplied by five years and subtracted from the two million plus that produces the "missing million" from the AFS budget.

Dr. Owens sent a memo to Dean of the College of Arts and Sciences, Paul Armstrong, requesting an explanation for the misappropriation of funds. In his memo Owens writes: It seems legitimate for AFS to raise questions about how the balance of \$979,185.00 has been spent and for what purposes. It clearly has not been used to enhance the development of AFS. And it is abundantly clear that the AFS program has successfully produced revenues to fund itself in the environment of the University at Stony Brook but has not been acknowledged for doing so.

Owens proudly says, "Africana Studies is totally self-sufficient. No other department pays for itself. They must get outside funding."

The "missing million" has concerned the AFS faculty. "This

causes emotional and intellectual difficulties," Owens said.

Another cause for concern is the recent external review of the AFS Program that occurred on April 6th and 7th. After touring the AFS facility and speaking with faculty and students, the reviewers, Professor Ernest Dunn, Rutgers, the State University of New Jersey, Professor Toyin Falola, University of Texas, Austin, and Professor John Bracey, University of Massachusetts, Amherst, all recommended that the AFS program be elevated to departmental status with a Masters degree program.

This would require the University to hire more Black and Latino faculty and staff, which is something that has been cleverly avoided for nearly three decades on this campus.

Dr. Owens summed it up best when he said, "We don't have a conspiracy at Stony Brook, we have a policy not to hire people of color. In effect we're modern slaves. I teach slavery, I know what it's about."

Tischelle George
Editor-in-Chief

EDITORIAL

Student Demonstrations on Campus

Progressive students on campus staged two actions in the past couple of weeks, and both were successful. Last week, on Monday April 6, several graduate and undergraduate students met informally with the outside reviewers who were assigned by the administration to assess the Africana Studies Program.

The students spoke openly and strongly about the need for a graduate degree program in Africana Studies, and expressed their shock about the lack of departmental status, despite the existence of AFS on campus for thirty years. One student spoke about the high standard of excellence demanded by the AFS faculty, while another spoke of the intellectual rigor of the course offerings. Most of the students who attended were satisfied that the reviewers would accurately report their comments in the review. This week BLACKWORLD learned that the reviewers gave the AFS Department an excellent review, and we are hoping that the administration will follow their suggestions with honesty and integrity.

On April 2, students called attention to another issue of extreme importance: Affirmative Action on campus. Joining students across New York, New Jersey and the entire nation on this day designated the "National Day to Defend Affirmative

Action" students on the Stony Brook campus gathered outside the Administration building chanting slogans such as, "Defend Affirmative Action!!," and "We Want More Black Faculty!!" Many also carried banners saying, "No More Waivers!!," referring, of course, to the number of Affirmative Action waivers on campus over the past two years, which waived affirmative action hiring policies out of existence at Stony Brook.

Unfortunately, only a few non-black faculty and students attended the demonstration. Organizers told BLACKWORLD that they are hoping that more white women, the main recipients of Affirmative Action benefits on campus (almost 80 percent according to the statistical data handed out at the rally)- show up to express their solidarity with their black brothers and sisters on April 22nd, when the next rally is being held, from 12:00 p.m. to 1:00 p.m., outside of the Administration building. The organizers also said that they are hoping to have more representatives from Asian Studies, Indian Studies, Women Studies, Latin American and Caribbean Studies: programs whose presence in direct result of the Civil Rights movement in the 1960's and the passionate struggle of black people.

During the rally on April 2nd, one speaker said that people

who do research on Black Studies in any department or who teach Black Studies courses in any department on campus, and who did not bring their asses out to the struggle, were pimping off black people and the Black Liberation Movement. In response, students called out, "Where the English Department at? "Where the Comp Lit Department at?" "Where the History Department at?," and so on, until almost every department on campus was called out. Eventually they cried, "Where Shirley at?" "Where the white people at?" There must be people in many departments who support the struggle, but they remained inside. Intellectual work and theory is good, as Lenin reminds us, but practice completes the dialectic.

The demonstration for Affirmative Action on April 22 calls on all people, regardless of their race, color, creed, sexual orientation, gender, or economic status, to stand side by side with progressive students and take a step inside history, as we struggle for the civil rights of millions of people in the United States. The People United Will Never Be Defeated

PRO-AFFIRMATIVE ACTION RALLY/APRIL 22ND, 1998. 12:00-1:00 P.M./OUTSIDE THE ADMINISTRATION BUILDING

Joy Mahabir
Faculty Advisor

EOP cont'd from pg. 1

gram, Vice President of Student Affairs, Fred R. Preston has extended his leadership by forming a situation through Campus Residences which will enable the housing cost for the Summer Program to be reduced by 25 percent. A corresponding cost reduction for food is still in negotiations at this time.

Intensive Computer Skills Training— Dr. Hurley feels the needs of the student today are not the same as for the student of 30 years ago. This is not the same institution in 1998 that it was in 1968. Having said that, she is aggressively trying to acquire a grant this year through the State of New York Department of Education to fund a component of the Summer Program in a way that's never been done and that's intensive computer skills training. She says we are living in an age of technology and she believes that if the program can give the students a leg up in relation to computer skills, that will go a long way. She has consulted with the School of Professional Development in the event that she acquires funding. SPD will do the training and the E.O.P. students will each receive 31.5 hours of computer skills training. This will include Intro to Windows, Word Processing, accessing the Internet and other areas. This will become a part of the student's educational experience for the summer if the funding comes through.

Fall 1998 and Beyond—All E.O.P. freshman will be required to take USB 101 with fellow E.O.P. classmates and each section will be taught by a staff member including Dr. Hurley. This will apply to transfer students as well. A new format consisting of holding a general meeting of E.O.P. students at least once a semester. A new Peer Mentoring Program. The CBIT lab will be upgraded to state of the art technology. Book stipends will be increased from \$200 to \$300 per semester. Study groups to supplement the tutoring programs. Frequent social group meetings of E.O.P. students, which will allow E.O.P. students to get to know one another.

According to Dr. Hurley, the skills of staff members need to be much more comprehensive and different from one just doing academic advising. They must have experience working with the economically and educationally disadvantaged, a culturally diverse student body and at the same time be versed enough to do personal counseling. Career development, financial aid and academic advising is required, too. Simply stated E.O.P. counselors have to wear many hats plus play a role in being a student advocate. The following are responsibility profiles of staff personnel who meet the criteria Dr. Hurley insists upon:

E.O.P. Responsibility Profiles

Brian A. Kerr
Academic Advisor/Counselor

Brian A. Kerr joined the EOP/AIM Program in October of 1997. His responsibilities include providing student development in the areas of personal, academic, and financial aid counseling. Mr. Kerr was a co-organizer of the first EOP/AIM student forum. One of his many duties consists of being in charge of the programs advocacy (voter registration and letter writing campaign), to help restore the 25% cut in funds that were lost in 1995. He is involved in the Special Initiatives Program, which is a project designed to increase students grade point average. Some of Mr. Kerr's other responsibilities are Student Outreach Activities, Co-coordinator of EOP/AIM Summer Program Evaluation & Workshop component, and the Coordinator of the Transfer Verification component of the Summer Program.

Maxine Douglass- Zandich,

A graduate of Stony Brook's School of Social Welfare, Ms. Zandieh joined the EOP/AIM staff in June 1997. In addition to counseling 115 students in the EOP/AIM program, Ms. Zandieh is the editor of the EOP/AIM newsletter - "The TARGET". She is also the coordinator of the Special Initiative Project - a program designed to assist EOP/AIM students with maintaining good academic standing; and conducts the evaluation of the Pre-Freshman Summer Program.

Ron Richard
Assistant Director/Counselor

He has more than fifteen years of experience in Training Development, Educational Opportunity Programs, and Cultural Diversity Programming. His responsibilities include coordinating staff development, co-coordinating the Pre-Freshman Summer Program, supervising student workers, establishing an EOP/AIM Alumni association, and coordinating the EOP/AIM Computer Lab. Also, He orchestrates special events such as the EOP/AIM Awards Ceremony.

Cheryl Hamilton
Assistant Director/Counselor

Cheryl Hamilton has been a professional staffmember in Stony Brook's EOP since April 1994. Her counseling responsibilities with the program include academic advising, financial aid, personal and career counseling. Her administrative responsibilities include assisting in management of program accounts, coordinating the EOP/AIM Tutorial Program, supervising Teaching Assistants, coordinating EOP/AIM Transfer Orientation, co-coordinating the Pre-Freshman Summer Program, representing the program on Student Administrative Services Committee & Committee on Academic Standing and Appeals, and serving as program liaison to Office of Admissions and Office of Financial Aid and Student Employment.

Randall Marie-Jacques Edouard
Senior Academic Advisor/Counselor and Instructional Coordinator

My name is Randall Marie-Jacques Edouard and I am Senior Academic Advisor/Counselor and the Instructional Coordinator of EOP/AIM. Approximately, I have a counseling load of 115 students. My responsibilities lie within the instructional component of the program. I supervise the weekend activities during our summer programs, along with monitoring our summer evening activities, and coordinating the Peer Mentoring program.

Dr. Terry Yen
Academic Advisor/Counselor

Terry has a counseling load of approximately 115 students. Her responsibilities include coordinating a research activities on program effectiveness and student accomplishment, the career development component of the program (publicizing information on scholarships, fellowships, and internships), and counselor/student evaluations.

The Votes Are In

In a matter of moments, anticipation exploded into excitement as, Student Polity Election Board Chair, Denzine Burke posted the results on the door of the Polity suite in the Student Activities Center.

Aneka Gibbs, the newly elected Polity President, was ecstatic about the 566 votes that cast her into the winners circle over her opponent, current Polity Vice President Diane Lopez's 423 votes.

"I'm pleased," Gibbs said "It was a clean race despite my opponent's negativity. We are finally going to make some progress."

Sayed Ali, the current Polity Secretary, was elected to be Polity Vice President. Upon hearing the news, he walked through the suite with an amazed expression on his face. Once he overcame the initial shock he said, "It's time that we had a change in Polity."

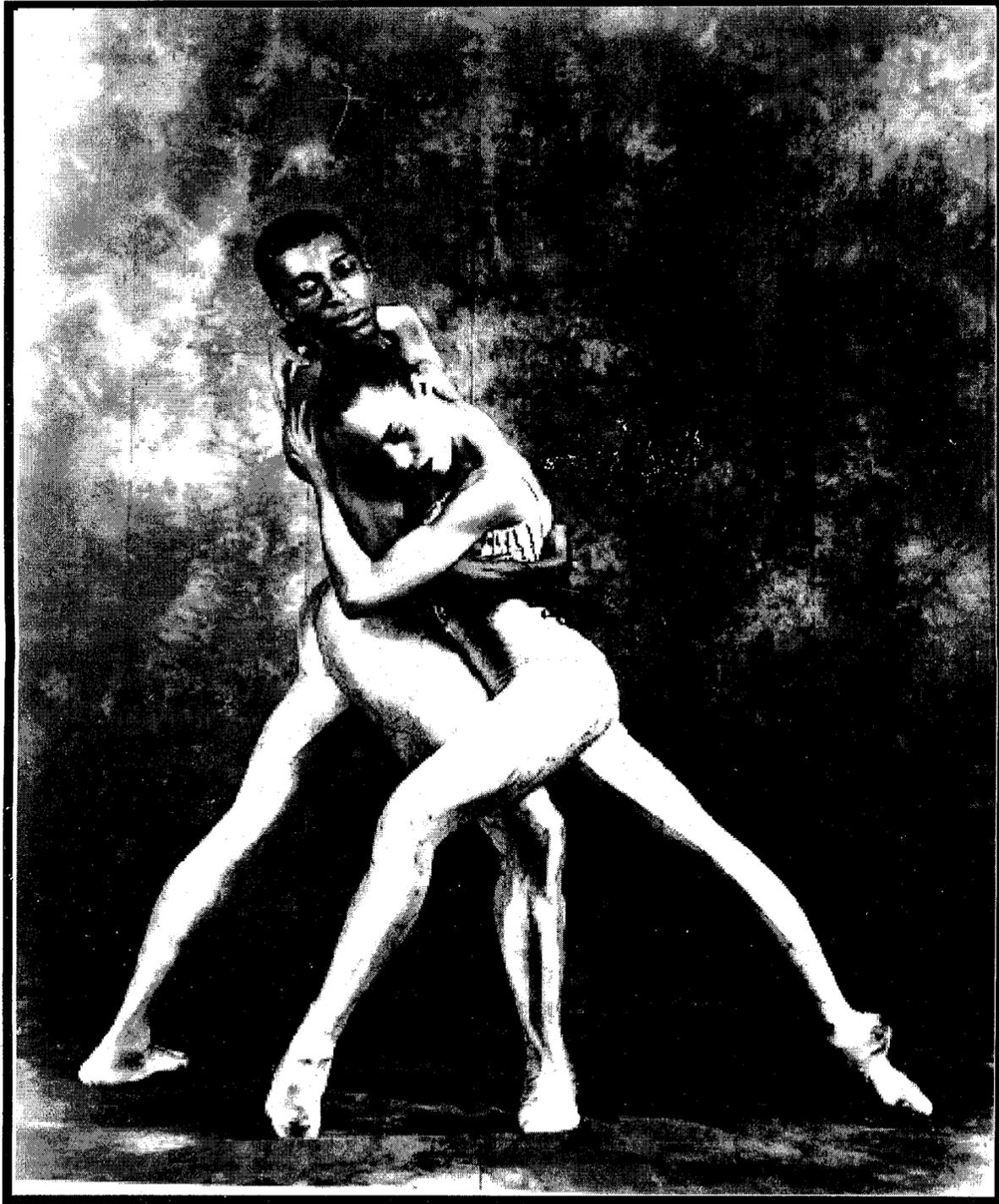
Ali mentioned that he felt bad that Lopez did not win the presi-

dency. She was present in the suite amongst the celebrations, but she did not wish to comment on the results of the election.

The outcome of the elections are as follows: Luis Trujillo, Secretary; Christopher Grant, Senior Representative; Andrez Carberry, Junior Representative; Calvin Coleman, Sophomore Representative; Christine Sadowski, Stony Brook Council; Tung Lai Pan (Lisa), USSA.

The Statesman will receive Referenda funding with an increase in the amount of Student Activity Fee paid. The Cultural and Advocacy Interests organizations will receive Referenda funding with no increase in the amount of the Student Activity Fee paid. The Men's Rugby team will continue to receive 75 cents per student, twice per year. The Part Time Student Activity Fee will be mandatory for all part time undergraduate students.

Dance Theatre of Harlem Comes to Stony Brook



April 18th: the Staller Center for the Arts
April 19th: Free Open Rehearsal, 1:30-3:00,
Staller Center Main Stage

Nigeria: The Struggle For Democracy

Featuring Emmanuel Isha

By: Lars Helmer Hansen

Nigerian human rights lawyer and activist, Emmanuel Isha was a guest speaker in Professor Olufemi Vaughan's Politics in Africa class recently.

"Nigeria is very great, only her leaders don't realize it," Isha said. Nigerians have been "abducted by the ship of state," he said. "We must steer the ship back to the Promised Land."

Human rights leader and environmentalist, Ken Sawo-Wiwa was executed two years ago by the regime of General Sani Abacha, bringing Nigeria firmly into the international spotlight for its human rights violations. With a population of about 107 million, Nigeria is Africa's most populous country. It has a land area of 356,668 square miles. According to the CIA, the Nigerian regime spent \$243 million on the military in 1995. It is now a military dictatorship.

Isha was active in the anti-apartheid movement while in college in Nigeria. After graduation, he became a human rights lawyer. On June 12, 1993, presidential elections were held, but the military overturned these and imprisoned the winner, Chief Moshood Abiola, when he claimed his office in 1994. Abacha, 55, also suspended the Nigerian constitution and rules with state of emergency powers from the city of Abuja.

In 1996 the president's wife, Kudirat Abiola, was assassinated on the streets of Lagos, the Nigerian capital, as she was on her way to the Canadian embassy seeking sanctions against the military government. The president's daughter is now living in exile in the United States, where she has received a diploma in business.

Isha was arrested by Abacha's troops. He cites letters he wrote to the General and the international community calling for the release of the elected president and for sanctions against the military dictatorship in Nigeria as the cause of his arrest.

According to Isha, he was interrogated, beaten with brass-buckled belts, injected with drugs and subjected to torture of his private parts while in custody.

His interrogators accused him of being "an Imperialist" and one told him to "cut the commercials," referring to Isha's politics.

Isha said he was offered bribes and then threatened with execution if he didn't name other human rights activists. During his first week in custody, he refused to eat realizing that the longer his captors could keep him alive, the longer he could be tortured. "When they have the power to kill you, your fear is what they want." Isha says the intervention of his prison guards is the only thing that kept his interrogators from executing him.

Isha feels that the world has moved from a Cold War to a "Gold War" where the West has chosen to forget human rights in the interests of profits. The large African market of 740 million has become more valuable than basic human rights.

In this period, Nigeria went from military rule to the individual rule of General Abacha. The result is that a quarter of a million Nigerians now live in exile in the U. S. alone. Isha referred to these Nigerians as the "EX-Generation,"- exterminated, extinguished or exiled. He is concerned that the present U. S. administration is backing away from sanctions against Nigeria. The state of Maryland tried to impose trade sanctions on Nigeria, but was stopped by the U. S. government, Isha said.

"How could Clinton do this to us? We want the U. S. to seize the possibility of a diplomatic opportunity," he said, stressing that there could be no military solution to the Nigerian problem that would result in conditions favorable to democracy.

New Nigerian elections are planned for August 1, but Isha said the elections will be "free," but they won't be fair. "We have the right to vote," Isha said. "We don't have the right to win."

Abacha will run against two minor opponents in what is widely seen as a farce of an election. Nigeria's

democratically elected president, Moshood Abiola, has not completed his term in office and remains imprisoned today.

Isha said that Nigeria needs an informed President. He went on to say that Abacha doesn't even read newspapers. "Good government and democracy is what Africa needs now," he said, hopeful that a new generation of more enlightened leaders are being educated in western and African universities. Isha feels that the army is incapable of running Nigeria and that army intervention destroys societies. Soldiers can't rule because they are trained to kill, not to build.

Isha cites neo-colonialism as one of the major causes of Nigeria's present plight. The Nigerian army was originally trained by the British colonial army and has inherited a colonial legacy of brutally putting down any opposition to the government.

He sees yet another aspect of neo-colonialism in the influence of foreign oil companies. Isha names Shell Oil and Mobil Oil as the two worst offenders. It is his opinion that a marriage of convenience exists between the Nigerian Army and Shell Oil. "The army holds the Ogonis down and Shell Oil rapes them," he said. The Ogonis live in an oil rich province of Nigeria. Petroleum accounts for 95 percent of Nigeria's total exports. According to Reverend Harris of the American Committee on Africa, General Abacha rules Nigeria for the West, the International Monetary Fund and the World Bank.

He urged students to "take a stand for something." The Nigeria Democracy Act, H.R. 1768, which calls for sanctions against the Nigerian government, is pending in the House of Representatives. Isha suggested that Stony Brook students could help to effect the act's passage by writing to President Clinton and New York house representative Michael Forbes.

Ultimate Spring Blast

By: Alexis Hunter

Ultimate Spring Blast 1998 kicks off with the Roth Pond Regatta April 17 at 3:30 p.m. About 2000 students, staff and faculty will be on hand to watch as their students, peers, colleagues and professors race their self-made cardboard boats across the chilly water, while trying to stay dry! The Roth Pond Regatta student group in conjunction with the Division of Campus Residences is coordinating the race. Prizes will be awarded to the winning teams. For more information on getting a boat in the race, contact Ryan Muldoon at 331-7127. All are welcome to participate!

Also on the Ultimate Spring Blast calendar is Comedy Night: Toyota Comedy Festival presents Laugh Well, featuring J.R. Havlan, writer for Comedy Central, Greg Fitzsimmons from MTV, Eric Kornfeld of the Rosie O'Donnell Show and Long Island comedian John Joseph. University Hospital is sponsoring the event the proceeds will go to the Prostate Care Program. The show begins at 7 p.m. in the Staller Center's Main Stage. Tickets are \$15. For tickets and more information, call 444-2899.

Ultimate Spring Blast Week ends with Spirit Night as students in the residence halls, fraternities and sororities, and other student organizations display their talents! The talent show begins at 8 p.m. in the Sports Complex. Talent show applications are available at each quad office and at the Office of Student Activities and are due on April 11. This popular event usually draws a crowd of about 1,500 spectators who come out to show their Stony Brook spirit. A panel of familiar faces will serve as the judges, and prizes will be awarded for the best performances. This event is being sponsored by the Division of Campus Residences. All are welcome to participate in this fun-filled evening!

Ultimate Spring Blast traditionally has two events that are specific to the residence halls. The Volleyball Tournament will end on April 17 with the final games to be played before and after the Roth Pond Regatta in the Roth Quad Volleyball area. The College Bowl Finals will be held on April 20 at 6 p.m. in the Union Bi-level. First, second and third place teams will receive prizes.

For more information on any of the Ultimate Spring Blast events, contact Linda Haas Manley, Chair of the Department of Residential Programs Community and Student Development Committee, at 632-2040.

The Essential Purpose of the Black Man

By Simcael Mason

Within the context of our natural reality, it is impossible to mention of the Black man without relating to the Black woman, and the Black woman without relation to the family. For the Black man and woman are inseparable energies complementing, nurturing, sustaining and invigorating one another. They are indispensable toward their essential survival. With that in mind, every aspect of the Black man is in direct correlation toward his woman, and conversely, in direct correlation toward her man. Therefore, one must begin at the center of all things: the male-female relationship and family.

The Black man's conception of himself relates directly to how he conceives the Black woman. The first thing that he notices are the physical differences that the two have. The most evident being her vagina and his penis. However, it is not until he witnesses the

process of creation itself within her—and without—that he essentially understands the significant function of both organs. It is with noticing these fundamental differences and witnessing the process of creation, that the Black man begins formulating a concept of himself.

Conceptually, once the child is brought forth, responsibility sets in. Questions such as "How will I provide for them?", and "How will I take care of them?" will frequent his mind. Prior to the child each could provide and take care of him, and herself. Now, however, the Black man realizes that he cannot stick with his old ways of being aloof whenever he feels, for now he is accountable. The accountability that he feels leads him to defending, protecting, guarding, and eliminating all forms of ailments that may harm his woman (family).

Functioning off of responsibility and accountability leads the Black

man toward developing the foundation for his manhood. Yet, it develops using the Black woman and family as a model and reference point. Trust, honesty, sincerity, loyalty, dedication, commitment, respect, compassion etc . . . all becomes enhanced while being the primary modes of expression for his manhood. It is through the application of his manhood that the Black man's character is developed and solidified.

Through his character the bonds of honesty, sincerity, trust, and truth become prioritized. Thus, he lives and dies by his character. The character or honorableness of the Black man is kept alive only through his dedication and commitment toward sacrificing all he has in order to save the Black child and woman. For they are the foundation of our nation, the Black woman for our family, and we the applicators (implementers) of the nation-family. We as Black men are duty bound to apply, implement, and carry out the authoritative powers of the Black woman within the family and nation. Yet, through the use of conceptual genocide, enslavement, corruption and mutation, our essential meaningful purpose has been splintered into a myriad of trivialities. Thus, the Black man of America was born.

The Black man of America is an anomaly, even to himself. Some consider him and his family to be the head of our collective global nation. In fact, Marcus Mozhiah Garvey stated that "I unhesitatingly and unreservedly say that the American Negro is the peer of all Negroes, the most progressive and the foremost unit in the expansive chain of scattered Ethiopia." Even though some of our diasporan kin look upon us, the Black woman and our family, as the leader for our global collective community, we still find it excruciatingly hard to live up to our basic responsibilities towards ourselves. The Black man is in constant confrontation with his "chain of command", which may or may not be from his natural thought process, and relinquishing authoritative powers over to Black women, risking the

chance of not "being a man." His dilemma of having absolute authority to be a man or allowing the Black woman to be the "king of the castle," leads him to extreme frustrations. This makes him insecure and unconsciously may lead him to sexual confusion and misunderstanding (e.g. homosexuality).

As Black men we must get back to the natural understanding of "If you want to see God, look at your woman!", and "Every time I look at my mother I am reminded of when I was nothing!" as it applies to Black women. All Black men came from a Black womb, and to a Black womb they shall return. The essence of that particular type of understanding is not complex, illogical, and is easy to grasp if it is accepted as a responsibility. It only compels us men to see the Black woman as a mother, daughter, sister, and implement the level of respect that all three entails simultaneously. Therefore, we can and will conceive of them as the natural Goddesses that they are.

However, we as Black men cannot truly return to the essence of our nature until Black women allow us to see them in that light. As long as Black women continue to focus on being an independent individual who "doesn't need a man," defiantly makes decisions, or sees Black men as insufficient, Black men will be forced to see them as the opposite, and themselves as absolute authority figures in the image and likeness of God. We must understand that the relationship between

Black women, and men, and the conceptual understanding of each is a reciprocal process. Black women, and men must see the latently God and Goddess that is within both, and realize that they tap into that cosmic or spiritual energy every single day of their lives. Therefore, if the Black man wants something to truly live and die for, than live and die for the Black woman, because you are living and dying for the continuation and continuity of the global Black nation. For there is nothing more greater in the world, than fighting and dying for the genetic preservation of the Black woman.

Appreciating African American Art

By: Onica L. Sandy

Recently I was stunned at the lack of young African Americans in attendance when I visited the National Black Art Exhibit in lower Manhattan. The exhibit displayed Black artists from across the globe and showed how rich and inviting Black visual art really is. Yet still I wondered, why are so many young African Americans uninterested in Black art exhibits and why are they reluctant to even visit Black art museums? It should be known that if we don't show support for our artists, future generations will not learn to appreciate our past experiences either.

Music and dance have always taken center stage, as interest among African Americans, while the visual arts have usually been pushed to the back burner. Will we ever hear that a Puff Daddy concert failed to sell out?

Movies, music and other performing arts are fantasy. They are appealing and flowery, but maybe it leaves too much up to our senses! Visual art brings things closer to home, and for many it becomes a reality too hard to accept. It portrays honesty and represents something touching to the human soul. Too many Black youngsters are not in touch with art. In actuality, art is not outside ourselves, but is a part of our reality and spirituality.

Arlene Case is a prominent Black artist. "To explore the paintings of Arlene Case is to step into a place of vivid imagination, a world of color and subtlety of emotion. She is an artist who has a selection of work that is sure to delight the eye and reawaken that which

may be dormant within us." I spoke with Ms. Case recently and she attributes the lack of interest by young people to "a lack of parents and society expressing a joy for the visual arts." She further emphasized that "visual art obliges people to look at who they are - it is a reflection of the self." Not too many young people, she stated, "wishes to go and see sculptures or paintings about slavery and bondage, but then they also miss out on seeing the joyous outcome- freedom."

Art also shows the reality of oppression, racism and poverty that still exists today in many African American communities. How many times have we heard that without knowing and acknowledging our past, history will repeat itself. As children, and even on the college level we are required to read history books that are not written by, for or about us. Now we can see history right in front of our eyes; history as portrayed by those who share in the struggle and the pain - history as depicted by Black artists. Why should we let our Black artists become starving artists?

Visual arts are not inaccessible. I paid \$10 to attend the National Black Art exhibit, but the knowledge I came away with is priceless. As educated Black youth, we must make a conscientious effort to become educated on another level. We must begin to self-educate, and in doing so we will learn the truth about ourselves, and the rich culture we share that perpetuates our survival thrust. We will then see ourselves becoming forward thinkers who are ready to face life's challenges as our forefathers did.

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GET INVOLVED
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The Female Mind, Body and Spirit

Breast Cancer Awareness

By: Asima R. Chaudhry

Breast Cancer is the second most common type of cancer among women. Over 45,000 people in the United States die from it each year.

In five to 10 percent of breast cancer cases, there is evidence of a strong inherited predisposition. Women from these families are much more likely to develop breast cancer than are other women, and at a much earlier age. Breast Cancer is second only to lung cancer as the leading cause of cancer death among women in United States. Breast cancer occurs in men also, but the number of new cases is small.

The National Cancer Institute states "The breast consists of lobes, lobules, and bulbs that are connected by ducts. The breast also contains blood and lymph vessels. These lymph vessels lead to structures that are called lymph nodes. Lymph contains cells that help fight in-

fection and disease. If cancer has reached the lymph nodes, cancer cells may spread to other parts of the body via the lymphatic system." So when the lymph nodes become cancerous, you are susceptible to all kinds of cancers, not only breast cancer.

White women have the highest incidence rate for breast cancer in the United States. Korean women have the lowest. African-American women have the highest mortality rate for breast cancer among these groups. Chinese women have the lowest mortality rate. African-American, White, and Latino women ages 40 and older are more susceptible to getting cancer.

Doctors cannot always explain why one person gets cancer and another doesn't. However, scientists have studied general patterns of cancer in the population to learn what things increase the

chances of developing cancer.

Anything that increases a person's chance of developing a disease is called a risk factor. Studies have shown that a great number of chest X-rays, especially at a young age, increases the risk of breast cancer. Radiation treatment also can put women at a greater risk for breast cancer later in life. Hormones produced by the ovaries appear to increase a woman's risk for developing breast cancer.

Studies show that in populations that consume a high-fat diet, women are more likely to die of breast cancer than women in populations that consume a low-fat diet. Women who inherit specific genes are at a greater risk for developing breast cancer.

Some of the risk factors for cancer can be avoided, but many cannot, such as inherited genes. Both smoking and inheriting specific genes could be consid-

ered risk factors for certain kinds of cancer, but only smoking can be avoided. Prevention means avoiding the risk factors that can be controlled so that the chance of developing cancer decreases.

Although many risk factors can be avoided, it is important to keep in mind that avoiding risk factors does not guarantee that a person will not get cancer. Also, not everyone with a particular risk factor for cancer actually gets the disease. Some people are more sensitive than others to factors that can cause cancer. Talk to your doctor about methods of preventing cancer that might be effective for you.

Early detection and effective treatment is expected to reduce the number of women who die from breast cancer. To insure good health, women should conduct self-breast examinations two weeks after their period.

Conquering the Body Image Battle

By: Victoria A. Ajibade

As the end of the 1990's steadily draws near, I wonder if I will ever witness an end to the barrage of body awareness in the United States. Unfortunately, I too will jump on the bandwagon and assign blame to the unrelenting media attention given to the issue of weight and size.

The ideal concept of the female body image, which is tall and thin, infiltrates our magazines, television shows, and music videos. Just recently I realized that the issues of eating disorders and distorted perceptions of body image transcends cultural, socio-economic, and racial lines.

I bought into the stereotype of the bulimic, anorexic, middle class young white girl as a classic model of the type of person who suffers from a negative body image. I attended an affluent, predominantly white high school in rural Pennsylvania. As a result, the myths that I held about eating disorders and white women were bolstered. In my school it was not uncommon for two or three girls to pass out every week from starvation. I remember thinking to myself: "Only white girls go

through all that sh - -." I was 5'9" and weighed an average of 145 pounds throughout high school. I was considered to be large by my white peers, but I wasn't mine, it was theirs.

I am a senior in college and my whole way of thinking in regards to negative body image and whom it affects has changed completely. I believe that the stereotype no longer mirrors the life of the wealthy, suburban white girl. In 1998 the misconception is that

black women do not struggle with serious eating disorders and alarmingly high negative body images.

I attempted to speak with nine women about their thoughts on body image. Four out of the nine consented to be interviewed on the condition that I use their initials or an alias when refer-

ring to them. The remaining five refused to be interviewed at all. Their non-compliance is indicative of the extreme sensitive feelings that this subject invokes. thighs, and round butts are no longer shapes that some black women feel that they can be proud of. The rise in insecure feelings regarding body image is serious. I have African-American female friends who refuse to wear short-sleeve shirts in 80 degree weather because they think that their arms are too fat. I know another black female who says almost everyday, "I wish I didn't have no f***ing breasts."

Although women of all racial backgrounds tend to be dissatisfied with some aspect of their body, it seems that a negative self-body image among black women is steadily rising.

On March 30th, the television news program "20/20," aired a story on the sharp differences in body-image perceptions between black and white women. According to the program, 70 percent of black women are happy with their bodies while only 10 percent of white women are content with their bodies. These numbers are interesting because the story claims that 53 percent of

black women are overweight compared to 33 percent of white women.

Susan Taylor, Editor-in-Chief of *Essence* magazine, believes the difference between black and white women developed because black women traditionally did not subscribe to society's definition of beauty. The image of the black women as being beautiful has been defiled for hundreds of years. As a result black women had to create their own standards and close their eyes to society's unrealistic expectations of beauty.

Throughout the years there has been more intermingling between black and white people, which is leading to an increase in the number of young black girls, who suffer from eating disorders, such as anorexia and bulimia.

Until society stops bombarding young black girls with unrealistic, airbrushed photos of unnaturally thin women, we will never be able to return to the days when 11 year old girls were more concerned with what new Barbie doll they wanted, instead of trying to figure out how many calories they would have to omit from their diet to get to look like that doll.

53 percent of black women are overweight compared to 33 percent of white women

"Minorities are less likely to be screened, less likely to have cancer detected early and less likely to get the best therapy."

Dr. James S. Marks of the Center for Disease Control and Prevention

Call for Creativity

The Creative Arts Editor
is looking for:

- Poems
- Short Stories
- Artwork
- Photographs
- other forms of creative expression

Please bring all materials to
the BLACKWORLD office
Student Union Basement Room 072
or to the Student Polity Suite
Student Activities Center Room 217

Caribbean Woman

I look in the mirror
and see
a beautiful Black woman
staring back at me

I also see
a Haitian woman
with the blood of the Tiano Indians
running through my veins

The same blood
of the Dominican, Puerto Rican,
Jamaican, Cuban
.....Caribbean.

I am a Caribbean woman.

I see my ancestors
traveling on a choiceless journey
to an unknown land
that I now call home.

I see my family of Black slaves
and Indigenous warriors
coming together
to fight the ones
who brought me here.

I see the struggle
of my Caribbean people
as they try to leave their homes
by any way they can
to come to this so-called
'land of the free, land of opportunity'
that consistently judges them
and tries to make them go back
to the heartache and struggles
of their native land
as if they were not wanted here.

I see the separation of our cultures
in this 'golden melting pot'
and wonder
was it worth it
for my people to die on rafts
made from rubber trees
just so they can be turned away.

I see the pride of the Caribbean
people
I see the pride of the Latino people
and feel that I too
possess the pride of my culture.
One that is the blood of the Carib-
bean
the blood of Haiti
My blood, my juices
of palm trees and coconut dreams
of still waters and island breezes
of my land, my Caribbean home-
land.

I look at my face
and see
this beautiful reflection
of struggle, pride and the heart
of my people
Tiano, Latino
.....Caribbean.

And I can't complain
or be hurt
or hate myself
for who I am

Because

I am a Caribbean Woman.
I am a Caribbean Woman.

--- Stephanie Dorga

Untitled

Niggers hang. On the corner of their mouths red blood and white froth
Collect. Their eyes inhumanly large like a
Doe caught
By hunters
slinging bullets through their beating hearts.
Rock hard Struggling-muscles made soft now bring food
To big worms and other parasites.
Their Legs were stopped from running when a gold toothed mouth said "I
Own you." Now Black men willed themselves wings to fly free and meet their
Brothers.

— Troy Woodley

P O E S Y

Have African-Americans accepted the word "NIGGER" as a term of endearment?



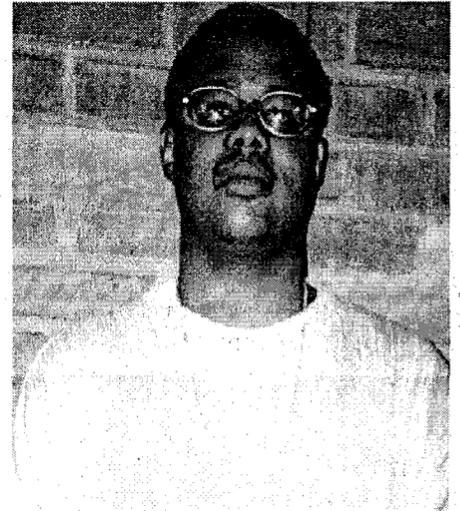
Roger L. Gill/Assistant Food Service Director
If it's a friend of mine then it would be okay to use the word nigger. If someone else came up to me and said, 'Yo, Nigger', then I would think twice.

Patricia Wong/Learning Instructor,
Deer Park School District
I think it is a racial slur and just because you're used to it does not make it appropriate or acceptable. The word nigger is demeaning.



Bisette Gantt/Sophomore/Political Science major
The word is offensive because of its origin. It does not matter how you use it now, the concept is still the same. The word nigger or bitch is offensive.

The BLACKWORLD Opinion Question



Michael Andrew Pinnock/Junior/
Philosophy major
The word is derogatory to me in any way, shape or form. Society and the hip-hop world has caused us to be accepting of the word nigger and it's wrong.



Wiky Toussaint/Sophomore/Business major
When a Black person say's 'Niggah, then it's cool but if a White person says it, then I don't feel comfortable. Although it's bad and we shouldn't use it, it's cool with me.



Jae Baek/Freshman/
Undeclared major
If your a racist then using the word nigger is offensive but used amongst friends, it's okay. I'm also not offended to hear the word nigger used in rap music.

Nigger vs. Niggah

By: Carline Lina Garner

Last month Hot 97 morning radio show hosts, Ed Lover and Dr. Dre, had an on-air discussion about the use of the word "Nigger." The basis of their discussion was whether the use of the pejorative, "Nigger vs. Niggah," can be used as a term of endearment amongst fellow friends. They considered whether the use of the word is offensive in certain contexts or have African-Americans adopted the word to take on a totally different, non-humiliating meaning.

The discussion that followed ignited some very strong feelings in me. I think Black people need to explore the history of the word "nigger" and why even today it brings out rage in those of us who are of African descent.

The onomastics (the study of the origin of names), shows that people of African descent have gone through many changes over the last two centuries. The problem of giving a name to Black people in the United States and elsewhere has been a complex and difficult one. The difficulty has much to do with the complexities of race, culture, nationality, history, and language wherein a valid definition in one subject may not be valid in another. Many names have been thrust upon us and some have more or less been accepted. My next question then is, has "Nigger" or "Niggah" become one of the accepted names?

The word Negro (pronounced Nee-Gro), has its origins in the Latin word "niger" (pronounced Ny-Ger), meaning "black." There are numerous derivations with the same meaning in other languages such as the Spanish and Portuguese "Negro," the French "negre," and the German "neger." Over the years, when the same word was used by White-Americans, the meaning became corrupt, offensive, and hostile with derivations like "Nigger," "Nigra," "Niggah," and "Negress," a term used expressly for Black women.

The term Black-American gained much popularity during the 1960's with the birth of the Civil Rights Movement. With it came the associations "Black Power," "Black consciousness," and "Black is beautiful." The word took on a new meaning then.

During the 1980's when Americans were making more money during the Reagan era, and the Black middle class was increasing, Blacks wanted to disassociate themselves from the term "Black American," which was associated with militancy. A more refined term was needed. This feeling led to the present term, African-American.

"African-American" reflected a new dignity and a new sense

in nationality that older, more affluent Blacks were trying to achieve. Unfortunately, there appears to be a severe backlash taking place, especially with the new hip-hop generation. This backlash is the constant use of the word "Niggah" amongst each other which can be used in many forms: "What' up, Niggah?" "You my Niggah!" or "That Niggah is fine!"

The argument here is that "Nigger" is being used in a positive way. Supposedly, Black people are stripping the word of its venom by taking control of how it is used. "If Blacks use the word nigger, I see it as they are taking power over the word but if someone outside the group says it, then it would be offensive," said Mark Thornton, a senior and political science major.

If Thornton and the many others who share his argument are correct, then why do African-Americans continually get offended by the use of the word "Nigger" when it is delivered by anyone outside of the race? Shouldn't White-America know by now that we have taken ownership of the word and using it in a derogatory way will not violate us?

When Ed Lover and Dr. Dre discussed this same issue on national radio, I was shocked to hear so many people, young and old, who were okay with the use of the word "Niggah" as a greeting for Blacks. What was more alarming was that 35-

year-old Ed Lover, who has a teenage daughter and baby son, and 36-year-old Dr. Dre, who has a baby daughter, condoned the use of the word amongst Blacks.

The very profound Ed Lover said, "If I see my Black friends, who happen to be cops, I'll go up to them and say, 'What's up Niggah's!,' but if a White friend said, 'What's up Ed! I love your show Niggah!,' then we'd have a problem." To make matters worse, the even more prolific Dr. Dre added that "If the word is spelled N-I-G-G-E-R, then it must be bad, but if it's spelled N-I-G-G-A-H, then it's good."

I would love to know how anyone can decipher one from the other, when it is being said outloud. Maybe we should stop and ask the person using the word to clarify. "Do you mean N-I-G-G-E-R or N-I-G-G-A-H? Because if you mean N-I-G-G-E-R, then we gonna go for blows!"

Fourteen-year old, Tyler James supported Dr. Dre's views. "It depends on how you spell it. It's okay for two Black people to use it but it's not okay for Whites." Takiyah Romain, who is also 14 disagreed with Dr. Dre's explanation and said, "Both words are bad. They both mean ignorant."

African-Americans have become so complacent with the use of the word "nigger" that it now seems a natural, everyday occurrence to refer to one another with this term.

Those who fought so hard against the use of the word would be offended.

"Coming from my generation, the word is very demeaning. I am opposed to it in any way but if Black people are using it amongst themselves, then I guess it's okay," said Bob Tumilowicz, School of Professional Development student.

People need to remember the implications of the word and how it was used to demean a whole race of people. "The word to me means a lazy person. If you say it to me, then I feel you are calling me lazy," said Nakeshia Clark, a junior and electrical engineering major.

Ed Lover and Dr. Dre abused their privilege of being able to communicate to millions on live radio. In a matter of seconds they promoted that the use of the word "nigger" is okay. The gap between the past and the present is widening. We need to educate our youth to prevent the degradation our great-grandparents experienced, from happening again.

We have come full circle, where we are now referring to ourselves as niggers and justifying it. This has to stop! We can begin this healing process by condemning Ed Lover and Dr. Dre for taking a perfect means to educate and using it instead to poison. Although, Ed, Lisa, and Dre make us laugh, and play our favorite hip-hop, we don't have to support miseducation.

Achieving Self-Love

By: Brisette Gantt

In this day and age, it is important for women to have high self-esteem. This is especially true for young African-American women. We have a double-stigma in this society. We are Black women in a White man's world. With discrimination facing us from all directions, it is imperative to know who we are, where we came from, and where we are headed.

The most important thing is that you love yourself for who you are. No matter what "they" say, do not ever doubt your self-worth. Our society is designed to tell us that being White is better. The most egregious manifestation of this design is when it is self-perpetuated within our communities. Do not ever start believing what they say about you. The history "they" put out in our school books is not the only "stuff" worth reading. We need to understand that our history is good and valid as well. Do not be afraid to open a book and learn about our history. The manufacturers of the mighty pyramids, inventors of traffic lights, and the first successful open heart surgery were performed by Black people. It is equally important to know where you are coming from.

Do not forget the legacies of Medgar Evers, Malcolm X, and Martin

Luther King. I think they would be saddened by the present state of our Black communities. This is not a place where "The Man" has put us either. It is clearly evident that the economic opportunities of people of color are grossly incomparable to what White people enjoy in this country. But, it is not enough to sit on our behinds and wait for something to happen. We must go out and take advantage of any opportunities that are made available.

I felt the need to address these racial issues. The major systems of oppression are interlocking. Racism, sexism, and classism are all woven together, whether you choose to accept it or not. For this reason, black women face an ever more challenging journey towards self-love.

Historically, women have been faced with negativities, limitations and abuse by men. We have been their objects, their servants, their superwomen. Not only have we been expected to cook and clean, but have been expected to like it. If we refused, there was assumed to be something wrong with us as women, as mothers and as wives. In this day and age especially, where women also hold down steady jobs with incomes we are expected to work nine to five's and then come home and take care of our "wom-

anly" duties.

Don't let society dictate to you what is right and wrong. Don't let society impose limitations and caps on your capabilities. It's not enough to say that you are no less worthy than a man, you have to actually believe it. It all starts from within. Love thyself is the most played out cliché in the world, but its meaning should resonate inside the hearts and souls of all females. It's nice to have people around you that care, but what it comes down to is that no one is going to love you for you, you are going to have to handle that yourself.

It is so refreshing to see a proud, strong, smart Black woman. All of these attributes are what contributes to a Black woman's beauty, character, and class. But, so many times, I see our sisters forget. Don't. Be positive and self-affirming to not only yourself, but to others as well. You didn't come up in this world by yourself, I'm sure a lot of people contributed to make you the person you are today. Be a mentor to a little girl (or boy) that you know. It can be your little brother or cousin, the girl down the block, it doesn't matter. Give back to your communities, teach self-love, love of knowledge, pride in your African heritage, etc. Then those coming up after us will not have such a hard time loving themselves.

CONNECT THE DOTS

By: Roberto Augustus Gayle

Since the former slave trading nations of France, Germany, Spain, England, Portugal and the United States convened the Berlin Conference in 1884, Africa has become a victim of artificially imposed boundaries on its territories.

It was through the Berlin Conference that these slave trading nations divided Africa amongst themselves, which ushered in the colonial period in African history.

Thus, we can observe a great deal of the strife that exists in Africa today from this backdrop. These colonial configurations that were imposed on Africa, with the assistance of corrupt African leaders cooperating with the system of white supremacy, has caused great harm to the people of Africa.

Such is the case of Central Africa where we witness thousands of African people in Uganda, Rwanda, Burundi, Zaire and Tanzania dying on a daily basis from war or starvation in refugee camps. These deaths have resulted from European manipulation and African leadership cooperation.

It is in this context that we should examine the historical backdrop to this region that is not often discussed today. It centers around what was called the Belgium Congo (by the Europeans), but is now called Zaire.

Since the assassination of the great African leader, Patrice Lumumba, on January 17, 1961, Zaire has become a virtual puppet of the United States and the rest of the western world. It is ironic that Zaire's former President, the late Mobutu Sese Seko, was implicated in cooperating with the CIA in the death of Lumumba. Mobutu has since become one of world's wealthiest men with most of his assets stashed away in European banks.

Mobutu was often the pipeline for cash transfers for the CIA and on one occasion pocketed \$1,986,700 instead of only \$600,000, which was to reimburse him for a plane that was leased by the CIA and lost.

According to renowned African scholar Dr. Jacob Carruthers, he said, "In the 15th century prosperous and self sufficient Empires and independent communities existed, and had for thousands of years in the Congo-Ngola-Zyere region. In that century the Portuguese from Europe stumbled upon the area and began a struggle to control the world's most vital source of energy, wealth and life - the heart of Africa."

Further, Dr. Carruthers' said, "The ultimate onslaught against the Congo came at the end of the Berlin Conference where the European superpowers united to dominate Africa. King Leopold II of Belgium was made the first white Lord of the so-called Congo Free State. Its independence was guaranteed which meant the freedom of Europeans to systematically plunder the Congo, replacing the unregulated adventurism and raping which had preceded it."

Finally, Dr. Carruthers reveals that "It was then that Rockefeller, Morgan and Guggenheim were given the right to rob Africa of diamonds, rubber and later cobalt and uranium and more importantly Black bodies and minds."

Patrice Hemery Lumumba was born on July 2, 1925 in Katako Kombe, a small village in a remote area, then referred to as the Congo. Born to a family of five and educated by missionaries, he was able to cast-off the domination of European influences on his life and relate to the interests of the masses of the Congolese people.

At an early age he recognized the need to develop the skills that were necessary to become an active participant in the African Liberation Movement. Lumumba worked in a hospital and a post office to gain some of these invaluable skills. Those positions gave him greater insight to the overall oppression of the Congolese people.

The more contact Lumumba had with the European world helped him to develop the kind of political consciousness that made him one of the most important leaders in the African Independence Movement.

As a result of being the Secretary in the Liberal Party of the Congo, and his efforts to talk with the Belgian officials, he was able to see that independence and freedom for his people would not come through the efforts of the Liberal Party or negotiations with Europeans.

His outspokenness and determination to find a vehicle to free the Congolese people led to him being sentenced to two years in prison. Although his prison sentence was cut short, upon his release, the Belgian colonialists along with their African servants, attempted to isolate Lumumba from the growing movement of the masses of people.

In October 1958 Lumumba helped to form the National Congolese Movement, which was to become the forerunner in the liberation struggle. In December of 1958, Patrice was invited to a conference of African nations hosted by Kwame Nkrumah in Accra, Ghana. It was through this conference that Lumumba began to establish contact with the leaders of the liberation movements in other African countries. From this point a liberation movement in the Congo escalated. The Belgian government decided to grant the Congolese people their so-called freedom on June 30, 1960.

At the independence day ceremony on June 30th, while his African Movement friends were thanking the Belgians for granting them their freedom, it is said that Lumumba became enraged, grabbed the microphone and told his people that the colonization of the Congo was nothing other than the domination of the White world over the Black world.

He went on to say "the humiliating slavery was imposed on the African people of the Congo by force. The Republic of the Congo has been proclaimed, and our land is now in the hands of her own children." This statement caused the European world and their African servants to conspire in the next year to find a way to get rid of this most courageous spokesman for the interest of the Congolese people.

Long live the spirit of the Congolese people and Patrice Lumumba! We must never forget their struggle and the loss of life that continues today.

**BLACKWORLD General Body Meetings Occur Every Wednesday at 1:00 P.M.
in Room 072 in the Basement of the Student Union.**

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INFO/TAINMENT-*Upclose*

Achieving Success in the Media--A Broadcaster's Story

Maurice DuBois knew that he wanted to be in media but he didn't know in what capacity. He credits his father for planting the seed in his head that he should go into journalism. Although there were those that tried to discourage him along the way, DuBois maintains, "There are always going to be people that tell you, you can't do it but if you have it in your heart then no one can stop you."

Now with a 90 minute news broadcast on WNBC's, *Today in New York*, with co-anchor Jane Hanson, and his own blossoming weekend show, *4 Stories*, which is designed to shed light on local heroes, DuBois has found his niche.

At 32, DuBois is taking the broadcast world by storm. "Whatever you decide to become, whether it be nuclear physicist or even bus driver, give it 150 percent and most of all make sure you enjoy it," expressed DuBois as he sat across from me on the set of NBC studios.

DuBois' day begins at 4:00 a.m. His many responsibilities include calling potential guests for future shows, researching, speaking with producers, anchoring the news, and not to mention going to the set of *4 Stories* and putting in more hours there.

By the end of his 14 hour days he is very tired, yet he maintains a

delightful sense of humor and is always a consummate professional. He sacrifices a great deal of sleep for the job but he stresses that he really enjoys it. "If I weren't at work, I would be sleeping." joked the 6'2" DuBois, with a broad grin.

I sat with DuBois as he anchored the morning news. His voice was filled with

energy, enthusiasm, and the fun attitude that he brings to the job. It became evident that he had total control of the situation.

"He's a really hardworking and dedicated guy who is extremely good at what he does," says Dean Shepherd, an anchor at NBC studios. "When he's on the air, he's really smooth because nothing flusters him. The whole show can fall apart around Maurice and as a viewer, you wouldn't know it."

DuBois' road to success has not always been free of hurdles. He has traveled to several small stations in different cities to gain experience before arriving at a major network such as NBC.

"My jobs have sent me all over the country from the east to the west coast," DuBois said. "I've even been sent to the backwaters of nowhere."

For many years DuBois has packed his bags and left his family behind in search of his dream. Through hard work, perseverance, and an aggressive attitude, he has achieved his goal.

Where ever he goes he is well received and liked by every one. Ed Chapuis, news director at KCRA-TV in Sacramento where DuBois spent four years as a reporter said he was "sorry to see him go. A talent like Maurice was bound to succeed."

Even with his growing celebrity status, DuBois has not lost touch with his roots. The son of Dominican parents, DuBois grew up in Longwood and then Port Jefferson, Long Island. He is very close to his family, which includes one younger brother, who is an attorney.

DuBois credits his parents and his West Indian background with his perseverance for overcoming racial prejudice while growing up in predominantly white towns on Long Island. "My parents gave me the confidence and encouragement I needed to stand up for what I believed in," DuBois said. "They also taught me to look past those negative situations and use it to my benefit."

DuBois has accomplished a great deal in his career and next on his agenda is to win the coveted Emmy award. "He will definitely get the Emmy," says Yvonne Flynn, receptionist at WFLD-TV in Chicago where DuBois worked as an anchor. "He has a good on-air presentation and a great personality. He looks good too, and that's definitely a plus!"

Whether DuBois is informing us about the latest breaking story or making a difference by giving to the orphaned children of Hale House, he has earned the respect of his contemporaries.

C. Lina Garner



Garner and Maurice DuBois at the news desk

Super Cop Ruby Collins

By: Carline Lina Garner

Where was Ruby Collins when television producer Steven Bochco created the failed television comedy on ABC about singing and dancing cops called *Cop Rock*, because New York Police Department police officer Ruby Collins can actually sing!

Collins, a Brooklyn native, grew up singing in her Seventh Day Adventist church at a very young age. She used to be self-conscious about singing in front of large crowds because she didn't think she looked good enough. "I was extremely shy about my appearance," the 5'8" Collins said. "I knew I could sing, but the confidence in my appearance was low." All of that is behind her now, and after hearing her first album titled, "The Gift of Song," I can safely say that Whitney Houston should be scared!

I spent some time with Collins at the apartment she shares with her mother in Brooklyn to find out more about the woman who enforces the law by day, and records tracks for her soon to be released album, by night.

Upon entering her home I heard a voice filtering the air from the stereo in the dining room. When Collins asked if I recognized the voice that I heard, I thought it sounded like a familiar gospel singer, possibly Vanessa Bell Armstrong. I soon realized, however, that the voice belonged to Collins, who sounded as professional and talented as someone with a record deal already.

Collins got her start when she auditioned for the New York City police commissioner, Howard Safir. She wanted to sing at her graduation from the Police Academy in Madison Square Garden. Since bringing down the house with that performance, Ruby has performed for millions on *Show Time* at the Apollo and the *Rosie O'Donnell Show*. In 1996 she sang for the President in Washington, D.C. for the National Peace Officer Memorial Day, which was a ceremony that honored slain cops. Collins has also sung the national anthem at the Garden for a New York Knicks game.

Not only can Collins sing, but she writes her own lyrics and plays the piano too. All of her musical talent has not been discovered yet, but Collins just says, "It wasn't my time. Everything happens for a reason. I believe my time is coming soon though."

In the meanwhile, Collins will continue to be a police officer, even

though that is not what she always aspired to do. After graduating from John Jay College of Criminal Justice, she took the New York City police exam and shortly thereafter became an officer. Since becoming an officer, she has not regretted a moment of it, but in back of her mind, she knew that she had a God-given talent that she was not going to waste.

Currently, Collins works in the Drug Prevention Unit. She speaks to public school students about the dangers of drug and alcohol abuse, which oddly enough includes sniffing Wite-Out, the correction fluid. Besides teaching students how to stay off drugs, she encourages them to reach for their goals, like she is doing. "I always tell the children I speak with to aspire to achieve their dreams," Collins said. "Whatever it is you want to do, never stop believing it can be done. If you believe in it and work towards it, doors will open up in ways you would never imagine."

Collins took matters into her own hands and opened doors for herself when she created her own record label called Bourne Records. She named the label after her relatives in Trinidad, whose surname is Bourne. "I wanted my own label because if I can do it myself, I have more control."

Collins is definitely a multifaceted woman. She's catching the bad guys, doing business, educating our youth, and making music. The only thing left for her to do is drop that album!

BLACKWORLD wishes this very positive sister much success.



Ruby Collins

Mary McLeod Bethune, A Forgotten African-American Legend



By: Onica L. Sandy

Oprah Winfrey is perhaps the most influential African-American woman in the U.S. today, but how often do people ever consider the African-American women who paved the way, so that Oprah could get to where she is.

Too often, Black pioneers get lost among the few that are continually recognized. Besides Martin Luther King Jr., Malcolm X, and W.E.B. Du Bois, how many other African-Americans have contributed to the growth of the Black community? How many women would be in that category?

One of the most influential African-American women in the history of Black people, was Mary McLeod Bethune. The daughter of ex-slaves, Bethune rallied to help improve conditions for black America - her people. From the cotton fields she rose to the top of the political arena, ultimately becoming an advisor to five presidents. She did not attain such an astute position overnight, but rather, she fought hard to overcome all obstacles in her path. She felt compelled to aid in the plight of young blacks, females especially.

In 1904 she established the Daytona Normal and Industrial Institute for Girls, which later expanded to include males in 1923. She began the school with five little girls, faith in God, and 50 dollars.

"From nothing, ... and against great odds, she had brought forth a mighty institution of higher learning." Initially the school was designed to train young girls in domestic and labor skills, but later expanded to include a nursing program.

Bethune never waited for things to happen. She believed that Black people needed political power if they were ever to survive the brunt of social and economic oppression in America. Her true calling thus became a politician. In 1925 she became head of the National Association of Colored Women (NACW), which she led in the fight for women's suffrage and against lynching in the

South, became an uphill battle. She was later recruited under the Wilson administration to help integrate the American Red Cross.

During the presidencies of Calvin Coolidge and John Edgar Hoover, Bethune was invited to attend national conferences on child welfare. Her national credentials attracted the attention of Frank and Eleanor Roosevelt, whom she pressured to help improve conditions for black America.

When Bethune was invited to the Roosevelt's home, she was the only African-American seated at the honorary dinner for the leaders of 200 women's clubs.

President's mother quickly realized that the White women in the room seemed comfortable in her presence. She invited Bethune to be seated next to the First Lady. That kindly gesture led to one of the most important friendships in Bethune's life, and one all African-Americans today have greatly benefited from.

In 1936 she was appointed the head of "The Negro Affairs Division of Roosevelt's National Youth Administration (NYA). She was responsible for administering grants to Black colleges and overseeing employment projects for Black youth." Bethune was so concerned with the future of young Blacks that she organized new Black appointees in Washington, DC to form the Federal Council on Negro Affairs, informally known as FDR's Black Cabinet. This group of Black federal policy makers "aimed to formulate a broad array of civil rights legislation to be forwarded directly to the White House and to Congress for action."

Mary Bethune found that the NACW was not forceful enough in the political arena, and that they discriminated against darker skinned, lesser educated Black women. As a result, she started her own organization, the National Council of Negro Women (NCNW). She focused her agenda around the needs of Black women and children. Many of her goals were accomplished in her lifetime, some of which included the extension of Social Security benefits, the passing of the anti-lynching bill, the strengthening of minimum wage laws, and the desegregation of the military.

In 1955 Bethune died of a heart attack while overlooking her campus. Her home is now a national historic landmark. All of her possessions were left to a foundation that is named after her and is dedicated to preserving her legacy.

Bethune and many others show that African-Americans are capable of harnessing political, social and economic power. Historically Black women have overcome obstacles in a time period where racism was rampant and normative. They persevered, however, and maintained their sanity, reality and a sense of agency in spite of the oppression. Today's generation can learn a lot from the forefathers and mothers who paved the way for the freedoms that they now enjoy.

BLACK WOMYN'S WEEKEND

WHAT IT'S ALL ABOUT

By: Brisette Gantt

Did you know that there is one weekend during the school year that is dedicated to honoring Black women? Well, there is and it has been a tradition at Stony Brook for the past 24 years. The mission of the Black Womyn's Weekend Committee is to uplift Black women, mentally, spiritually and socially. In one weekend and through the events that lead up to it, the committee attempts to educate all people on the accomplishments, triumphs, and goals of the Black woman.

This year, the official 24th annual Weekend, will occur on Wednesday, April 22nd, through Sunday, April 26th, but you don't have to wait until then to experience a taste of what the Black Womyn's Weekend Committee has in store. The festivities kicked-off, Saturday, April 4th, with a Makeover Day. Women had the opportunity to be pampered. Hair styling, manicures, and make-up application were available to all participants. The day also included a variety of other things, such as a light brunch, music, and movies.

The main events for this year's weekend begins with a poetry and talent night for and by women. On the 23rd participants will be treated to an original play entitled "I Just Love Black Womyn." On Friday, the committee is sponsoring a Greek step show, and sleepover. The fashion and cultural show, which is followed by an after-party will occur on Saturday evening and the finale on Sunday is

the family day picnic and barbecue.

The committee members had a difficult time trying to choose a theme. They wanted to reach all people, not exclusively Black women. They decided on "Love Thyself and Recreate Herstory."

As part of the focus on health and well-being, this year the committee sponsored a health care forum on breast cancer awareness. This was the first in a series of informationals designed to reach the women on campus. "It is only through loving our bodies, as well as souls and minds, can we truly love ourselves and then in turn recreate herstory," said Joyal McNeil, president of the committee.

Cassandra Regis, a sophomore said that this is a very positive event that encourages Black women. "Each year brings new events, and an opportunity to develop self-pride and to pat yourself on the back."

Donations of all kinds are being accepted, not just money, but goods, and services as well. Ideas are welcome and any female or male is encouraged to attend the general body meetings, which occur at 9:30 on Mondays at the Uniti Cultural Center.

For more information on the weekend, and to make donations please feel free to contact the board members. They are Joyal McNeil, President @ 216-4434, Janelle Stanton, Vice President @ 216-3699, Tamika McIntosh, Secretary @ 216-1823, and Nicole Paul, Treasurer @ 216-3700.

Have You Experienced Indigo??

By: Vanessa Joseph

The Indigo Experience, which hosted an audience of over a hundred students, featured music and poetry, and gave students the opportunity to gather to experience artistic vibes.

As the event was beginning, DJ Tchack Nasty filled the air with Hip-Hop and Reggae music. Host and cameraman Dan Hartley began the program.

The first hour consisted of a variety of poetry. Nefta Mitchell, senior and first timer to Stony Brook's poetry scene revealed the true artist that existed within her through her poems "Nocturnal Awakening" and "A Meditation (for Michael)." Both of her selections were well received by the audience.

President of the Unity Cultural Center, Lorraine Lowe, who considers poetry something that she likes to do on the side, recited several poems. "No matter what I do, my talent will always come through,"

Lowe said.

Later in the evening the program took a different turn. Some of Stony Brook's musicians entertained the crowd with soothing selections of Bob Marley compositions. The band consisted of keyboard players, a guitarist and drummer. A resounding applause spread throughout the room in response to the selection, "No Woman No Cry."

Poets Dan Hartley and Derrin Maxwell intrigued the audience with their lyrical talent. This prepared the audience for the group of performers that truly captured the audience's attention.

The performance could not be a success without the presence of instrumentalists, Miriam Sullivan on bass, Eli Kant on drums and Kalile Bell on percussion from the group "Three Bean Stew." This group provided a unique soulful sound to the extent that graduate student Wayne

Continued on pg. 18

The Making of Miss C.S.O.

By: Tamika Stewart

In honor of Women's History Month we pay tribute to the women of the Caribbean. On March 7th, in the Student Activities Center Auditorium, the Caribbean Students Organization presented the 11th Annual Miss C.S.O. Pageant.

The annual pageant is a display of the culture and talent of the women of the Caribbean. The pageant gives the participants a chance to educate the campus on the culture and diversity of their country. Every year the organization makes it known to the campus that this is by no means a beauty pageant, but a cultural pageant.

In the eight weeks of preparation the cultural officers of C.S.O. Tamika Stewart, Nadine Stewart and Nathalie Jackman along with the reigning Miss C.S.O. 1997-1998 Aneka Gibbs worked long hours coordinating the show. Of course, none of this would have been possible without the six young women who competed.

Representing Cuba was Jasmine Martinez, Miss Guyana was Savitri Singh, Miss Haiti was D'Jenny Passe, Miss Jamaica was Simone Gordon, Miss Puerto Rico was Natalia Maldonado and Miss Trinidad & Tobago was Kate Ozemebhoya.

All of the women were nervous in anticipation of the big day. It was expected to be a very tight competition. In the end the winner would be chosen by a panel of judges, which included Winston Kerr, Maxine Freeman, and Christina Vargas Law.

On the night of the show alumni and former C.S.O. board member Alicia Leonard opened with a performance of the Black National Anthem. Stacy Harris and Derrin Maxwell managed the audience as hosts for the evening. They kept the crowd amused during the occasional pauses between the numerous acts. Some of the acts included a perfor-

mance by the C.S.O. Dance Troop, a poetry skit by Lorraine Lowe and as usual Errol Smart (Pinky) and his team of comedians had the audience in an uproar of laughter during their unique comedy skit. Approaching the finale the contestants were serenaded by Eric Garzon.

Special awards were given to Miss Cuba for being the Most Culturally Aware. Best Smile went to Miss Puerto Rico, Best Cultural Wear (costume) went to Miss Guyana, and the awards for Miss Congeniality and Best Talent went to Miss Jamaica.

C.S.O.'s President Jason Munro made the announcement that everyone was waiting for. The 2nd runner-up of the 11th annual Miss C.S.O. Pageant was Miss Haiti, D'Jenny Passe, Miss Puerto Rico, Natalia Maldonado was the 1st runner-up and Miss Jamaica, Simone Gordon, won the title of Miss C.S.O. 1998-1999.

Gordon is a junior and a Biology major. Speaking about the pageant, Gordon said she felt confident enough that she would place in the top three, but the feeling was great when it was announced that she won. She was ecstatic.

As Miss C.S.O. Gordon plans to promote unity amongst the Caribbean students on campus and try to give her input by arranging various meetings or forums that would bring to light the similarities and differences of the various Caribbean cultures on campus. Gordon says she will do this by "getting a delegate from each organization to try and attend each other's meetings so as to keep abreast of issues concerning the Caribbean community."

Gordon said the pageant "was a wonderful experience" and she "would like to see a better turnout of contestants next year." She feels it is important for people to come out, participate and represent their country so that their culture can be shared with others.



C.S.O. contestants look on as Miss Jamaica receives the crown

Finding a Fix for African-American Relationships

By: Simcael Mason

There is a purpose for and reason why the relationships of Black men and women have been failing. The reason why our relationships have been failing is a result that the priorities of which we currently value, are essentially focused on substances contrary to our nature. We have consciously forgotten our true purpose for a relationship: the spiritual unification of the African man and woman. This is a prerequisite to revitalizing our collective nations.

Our priorities have become materialized and objectified as opposed to being spiritual and personal. We have based our relationships solely around physical objectified concepts. Relationships such as these negate the personality and spiritualization of each person.

How can we have personally interacting relationships when we use words and terms which objectify each other? For example, many of us say "This is my girl," "my husband," or "my woman." Why not say "This is the person (man or woman, girl or boy) who has become an integral and sincere part of my life?" Clearly there is a distinct difference between saying the former and the latter. Using the word "my" objectively toward each other diminishes our value and worth. Instead of being a person, we become a physical inanimate object—property, something that is owned, a possession.

Consequently, we will treat each other accordingly. Thereby viewing each other as having no emotion. We will be confused and numb to the characteristics of expressed emotion.

When we use the word "my" in the sense of a "sincere part of my life," the relationship then becomes personalized. Your life has become an intimate and necessary part of someone else's and thus, you are no longer responsible for just your individual life or "what is mine is mine, and yours is yours."

However, conversely, when your understanding is solely physical or material, it leaves no room for anything spiritual. Spirituality is material and incorporeal. By focusing on one aspect of the spirit, the material, you are negating spirituality as a whole because you're replacing the unseen essence with its corporeal lower part. Thereby equating beauty or being beautiful with the physical, not realizing that physical beauty exists within the mind's perception of its material environment because beauty is an expression in and of itself.

Anything physical (material or corporeal) is limited and temporary. Anything spiritual lasts forever, but when you are not perceiving spiritually, physical matter has no

spirit and no spiritual qualities. Therefore, a word such as pulchritude is unreal and unnatural since it implies a certain standard of beauty, and you cannot standardize an expression.

Essentially what is meant when we say we like a person is their "physical beauty," the way the person looks according to us. This same person who we find to be physically attractive, pretty or beautiful can be seen as ugly within the same context by others. Therefore, "physical beauty" is limited because it can't perceptually go beyond the material.

Our relationships are failing and seriously deteriorating because

White of 90.1 f.m, suggested that a fee should have been charged for the program, which was free. The audience showed their pleasure with the group through their roaring applause.

As the Hip-Hop segment took over, DJ Tchack Nasty, who performs regularly for Stony Brook parties, did a little something for the crowd that clearly revealed his turntable skills. The program switched from mellow to upbeat to prepare the audience for the hip-hop battle.

Contestants Space Man Spliff, Gerald Trotman and Skills approached the mic, and showed their talents. As the judging began, anticipation was felt all throughout the room. The results: Space Man Spliff is the winner, but he will battle Trotman again on the Stony Brook's airwaves. Listen for details on 90.1 F.M.

The question of whether the program accomplished an Indigo Experience was thoroughly answered by Hartley. "Diverse ways of expression through means of jazz, funk, poetry,

of being indoctrinated with priorities, which are limited, temporal and unnatural. The decline in stability of relationships is also due to the deprivation of our true purpose for having a relationship.

I believe African men and women are incomplete without each other, and will never reach the culmination of their spiritual potential as a result of this. For us, from my understanding, to experience the fullness of life, reach the pinnacle of our existence and be complete, this purpose must be fulfilled. We are too caught up in taking the person out of the person and replacing it with the inanimate objectified person, whose only meaningful purpose is to be ex-

ploited.

We must, out of necessity for survival, view, think of, and see ourselves as spiritual beings and not property which we (ourselves) possess. The words "my" and "mine" must become personalized. With the personality and spiritualization of our relationships, key factors which constitute a natural relationship, such as communication and trust, commitment and responsibility, honesty and sensitivity, compassion and sincerity, loyalty and understanding, friendship and love, accountability and assuredness, will become spiritual expressions (beautiful) as they are expressed in relationships that are naturally conducive to life.

Indigo cont'd

and hip-hop created pure positive energy." To get this particular collaboration, Hartley and Maxwell sought these talented acts all throughout the city's different poetry scenes.

As for long term plans for Indigo, Hartley hopes that the project, from 1996 toward the millennium, will continue to manifest troubles and joys through music and maintain its spontaneity and improvisations. With the continued support of the students and most importantly The African-American Student Organization, which is now referred to as Black Students Uprising, Indigo will always exist.

The participants and contributors felt the program went very well. Charnay Phaire, a junior and business major said "I thought it was very cultural . . . a lot of students showed their support, and it should occur more often." Several students agreed with the idea of having this experience more frequently, such as Michael Pinnock, a junior and phi-

losophy major. "It was cool and the group that came was deep and the music was on point and overall, the whole thing was hot." An important aspect of the evening that Simcael Mason, sophomore and history major commented on was that "it was all real in the sense that it was from the heart, and not at all artificial. It was truly phenomenal."

Everyone who came out and witnessed the program was very pleased with the talent that was presented. At the ending of the program sophomore Josephine Oduro, said "The extraordinary experience truly grabbed the interest of people enough to keep them coming in future Indigo Experiences."

Another Indigo Experience is scheduled to occur on April 22nd in the End of the Bridge Restaurant. This event will feature back-up singer for Erykah Badu, N'Dambi, poet Carmen Renee, and singer and poet GRFX. There will also be a live band and free food.

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Olympic Dreams in Retrospect

By: Sharon Sudano

It has been said that experience makes a person bitter or better. Roger Gill opted for better after the 1996 Olympic Games where the anticipation of winning turned into the agony of defeat.

"The Olympics was an emotional roller coaster," Gill said. "I developed a mental toughness to get over disappointments — to hit a low and then come right back up."

As a runner for his native Guyana, Gill says he was entered to participate in the men's 200-meter event and the 4 x 400 relay. Not only was he tossed out of the 200-meter, but a relay team member was scratched in favor of a slower, inexperienced runner. Two years later, he chalks the whole episode up to being "a real education."

The 5-foot, 9-inch former USB track star, whose records for outdoor and indoor track remain unchallenged at Stony Brook since 1994, is soft-spoken and humble about his achievements. A thin mustache outlines his upper lip and from behind thin-rimmed glasses, his brown eyes exude a cheerful easiness.

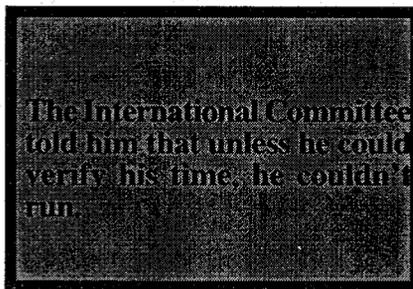
The six-time All American award recipient in track and field Stony Brook in Human Resources Management and plans to graduate in December. In addition, he works full-time as the assistant director of the Student Activities Center's Food Court.

While walking with the Guyanese delegation during the Opening Ceremonies in Atlanta, Ga., Gill was well-prepared physically for the international competition. What he wasn't prepared for were the hurdles that were to be put in his path.

Having qualified with the Guyana Olympic Committee with a time of 20.62 seconds, Gill says he was ready to rip up the track in the 200-meter. "Then two days before the actual event, the Olympic Committee sent out a sheet — basically it's a roster with lane assignments so that you know what time you're running and who's in your heat. When I checked it, my name wasn't on it," Gill said. "I questioned everyone about it and the story was that Guyana had never turned my time into the International Olympic Committee."

The International Committee told him that unless he could verify his time, he couldn't run. "I felt disgusted because had the International Committee asked me Atlanta, it wouldn't have been a problem," Gill said. "But to tell me two days before? It was like 'What are you kidding me?'"

For the next two days, Gill called the Empire State Games of-



He had run his qualifying time at one of its meets at Mitchel Field in Uniondale, and he believed it had the documentation to prove it. The day before the race, Gill finally

contacted a woman at the office. "She told me that she had the results but couldn't send them without the meet director's approval, and he couldn't be reached at the time."

The proof of performance arrived the following afternoon, but it was too late. The 200 had been run that morning without Guyana being represented.

Gill found the turn of events baffling. "Everyone from Day One — the coach, our liaison in America, the president of the Guyana Olympic Committee — told me that I had been chosen as the 200 runner. How this happened is still a mystery to me," he said, shaking his head.

Another problem cropped up for the Olympic contender the night before the 4 x 400 relay when one of the team members was being replaced due to a cold.

But according to Gill, there was nothing wrong with his teammate. "I've roomed with the guy, and he sniffled while he slept maybe, but that's just how he is. It's not necessarily that he was sick."

"Our team, as it was originally, ran competitively the year prior in the Central American and Caribbean Championships in Guatemala and won a bronze medal," Gill said. "And we also set a national record."

The four athletes unsuccessfully protested the decision and the alternate was put in as the first leg. After the Olympic relay, the heat's results were flashed on a

lighted board saying that the team had set a new national record for Guyana.

Gill said, however, a few seconds later another message flashed: Guyana had been disqualified.

"It was a bittersweet moment," the 25-year-old said. "We found out later that the alternate got us disqualified for a line violation because he stepped out of the lane."

He admits that he was hurt and disappointed by the outcome of events at the time. "To know that you got to that level and a couple of key people — by just the snap of a finger — can take you from this high and bring you way down."

But Gill doesn't dwell on what could have been. "I've come to terms with it, it's done," he said. "It doesn't take away from what I know I worked for and accomplished." He chooses, instead, to see the experience in a positive light. "I've grown tremendously through the Olympics and I've matured a lot."

As a result, he says that he puts his hard-earned lessons to use everyday. "Whether it's reports I have to do for work, or schoolwork, I always put my best foot through."

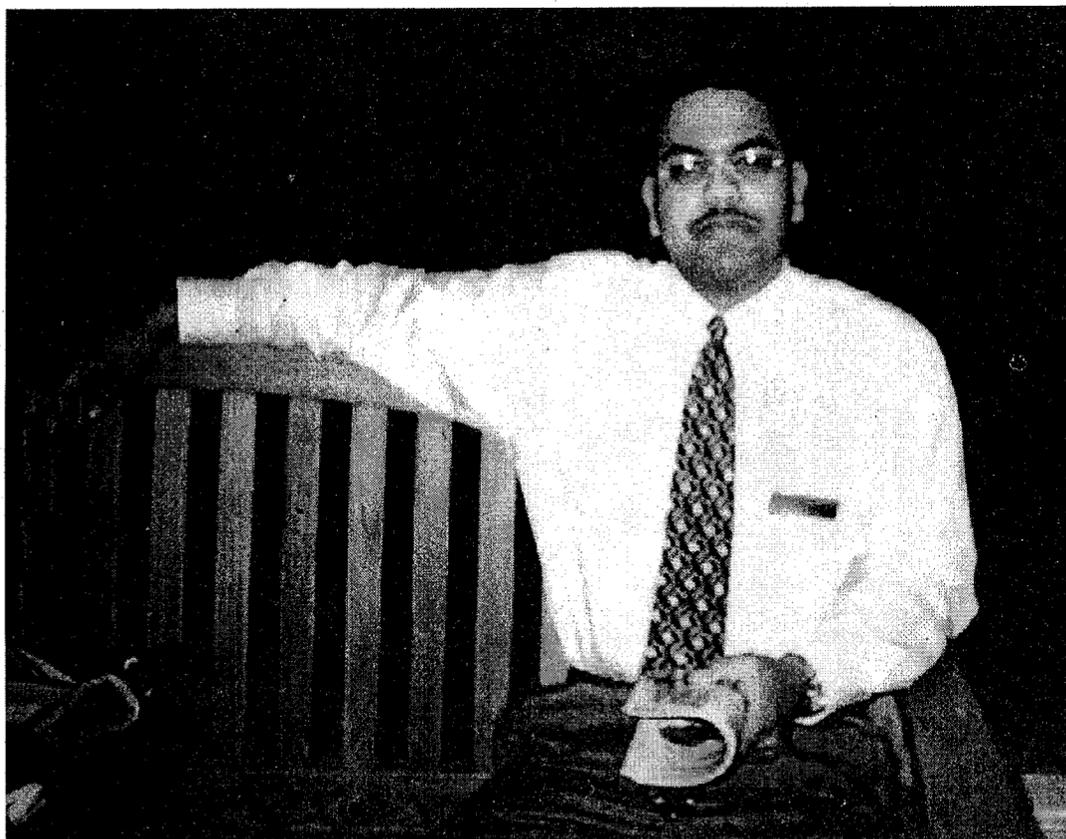
One of the things that Gill followed through with when he returned from the Games was in becoming an American citizen. He claims that the process began months before he left for Atlanta, and it serves as testament that he's "moving on."

In retrospect, Gill said that he relied on others too much. "I think it was me putting my trust in too many people, and having them handle things that, I feel now, I should have handled."

"I'm not leaving anything in anyone else's hands anymore. Anything that pertains to me and my family, from here on in, is going to be handled by me from beginning to end. I don't ever want to have that pain again," he said.

Last August, the Olympic athlete teamed up in marriage with Annette Hicks, a Stony Brook graduate and former Student Polity Association President. The newlyweds recently had their first child, nine pound, 11 ounces Gabriella. Gill says parenthood is "like a new beginning. It will top the Olympics without a doubt."

As for the 2000 games, Gill said, "If I do go in 2000, it might be just as a spectator."



Roger Gill

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