

BLACKWORLD

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ONE NATION

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Meager USB Support for Mumia



Stony Brook students gathered in Philadelphia on April 24, to rally against the execution of political prisoner, Mumia Abu-Jamal.

By: Melvin Bennett

On Saturday, April 24th in Philadelphia, on Mumia Abu-Jamal's birthday, a massive amount of supporters gathered to demand the basic right that suppressed information needs to be heard.

Hip-hop and rap artists, international delegates, prominent political figures and religious leaders joined with thousands of students, community activists, trade unionists and people's organizations in building a powerful mobilization in Philadelphia and worldwide.

Get on the bus! Hundreds of thousands of people around the world took the time to get on the bus on the 24th of April in support of Mumia Abu-Jamal, the political prisoner on death row.

The Center for Womyn's Concerns organized a bus trip to attend the march in Philadelphia. All those who thought that the cause of uniting to help prolong the life of Mumia Abu-Jamal was a worthwhile way to spend one day out of their weekend, got on the bus. Unfortunately out of the 50 seats on the bus, only a meager 31 were filled. Stony Brook's turn out was very disappointing. Due to the amount of black organizations that we have on campus, I don't see any reason for such insult.

There was unreadiness and fear about attending the march for Mumia. This was made obvious at the rally that was held in front of the Students Activities Center the preceding Thursday. The mindset of some students was that they

were not sure if they were going to come back safe or even alive. Their fears are definitely understood and taken into account, but if everyone was scared during the fight for freedom, led by Dr. Martin Luther King Jr., then where would we be?

Actually the march was quite peaceful. There were numerous police officers present to monitor the event. The only intent of the people was to free his innocence which is being oppressed by a conspiracy.

Along with insufficient support from students, university officials were also inconsistent with their support. The problems surrounding the bus was that it was being looked upon as a political

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Every race and every nation should be judged by the best it has been able to produce, not by the worst.

James Weldon Johnson

Mumia Abu-Jamal, The Man and the Facts

By: Melvin Bennett

Mumia Abu-Jamal began his journalism career with the Black Panther Party. The Panthers were the original "affirmative action" employers, and Mumia (then Wesley Cook) was Minister of Information for the Philadelphia chapter at age 15, writing for the national newspaper. After the Panthers fell apart Mumia turned to broadcasting. He had the voice, the writing talent and the ambition, and by age 25, he was one of the top names in local radio, interviewing such luminaries as Jesse Jackson and the Pointer Sisters and winning a Peabody Award for his coverage of the Pope's visit. He was president of the Philadelphia Association of Black Journalists, called "one to watch" by Philadelphia magazine.

It was a known fact that Mumia was still a radical. The *Philadelphia Inquirer* called him "an eloquent activist not afraid to raise his voice," and this fearlessness was to be his undoing. On Dec. 9, 1981, Mumia Abu-Jamal was driving a taxi when he saw that police had stopped his brother. He got out of the car to make sure police were not violating his brother's rights. An altercation occurred and shots were fired. Officer Faulkner was killed. Mumia was also wounded during the altercation. Witnesses saw a man flee from the scene who did not appear to be Mumia.

Mumia was driving a cab that night and it is undisputed that he intervened. It is undisputed that both he and Officer Daniel Faulkner were shot, and that Faulkner died. What is in dispute is who killed Faulkner. Mumia says it was someone else, and several witnesses saw another shooter flee the scene. Mumia's legally registered .38 was never decisively linked to Faulkner's wounds.

Mumia's murder trial was a policeman's dream. Denied the right to represent himself, he was defended by a reluctant incompetent who was later disbarred (and who has since filed an affidavit in Mumia's support detailing his delinquencies). A DA who was later reprimanded for withholding evidence in another trial prosecuted Mumia. He was allowed only \$150 to interview witnesses.

Best of all was the judge. A life member of the Fraternal Order of Police, branded as a "defendant's nightmare" by the *Philadelphia Inquirer*, Judge Albert F. Sabo has sentenced more men to die (31 to date, only two of them white) than any other sitting judge in America. A fellow judge once called his courtroom a "vacation for prosecutors" because of bias toward convictions.

Sabo wouldn't allow Mumia to defend himself because his "locks" made jurors "nervous." Kept in a holding cell, he read about his own trial in the newspapers. A Black juror was removed for violating sequestration, while a white juror was given a court escort to take a civil service exam; in the end all the Black jurors but one were removed. A policeman who filed two conflicting reports was never subpoenaed. He was supposedly on vacation. Thus with Judge Sabo's help, an award-winning radical journalist with no criminal record was portrayed as a police assassin lying in wait since age 15. After Mumia's conviction, Sabo instructed the jury: "You are not being asked to kill anybody" by imposing the death penalty, since the defendant will get "appeal after appeal after appeal." Such instruction, grounds for reversal since *Caldwell vs. Mississippi*, was allowed in Mumia's case.

Mumia's appeals have so far gone unanswered. After being on Death Row for thirteen years, he is now the target of a police-led smear campaign. Mumia's book, *LIVE FROM DEATH ROW*, has been greeted with a boycott and a skywriter circling the publisher's Boston offices: "Addison-Wesley Supports Cop Killers".

Mumia and his supporters want only one thing—a new trial, with an unbiased judge and a competent lawyer. Defense attorney Leonard Weinglass has entered a motion to have Judge Sabo removed from the case because he cannot provide even the "appearance of fairness." The struggle became a race against time last month, when Pennsylvania Governor Ridge, though fully aware of the many questions in the case, signed a death warrant scheduling Mumia for execution August 17.

Mumia Abu-Jamal was not surprised. Several of the essays in his book deal with America's frantic "march toward the death chamber." As he wrote several years ago in the *Yale Law Journal* "states that have not slain in a generation now ready with their machinery:

generators whine, poison liquids are mixed, and gases are measured and readied."

For the last seventeen years Mumia has been locked alone in a cell 23 hours a day. He has been denied the right to see his family and friends when they come to visit. He doesn't even get a chance to open up his own mail and read it. Unless Mumia Abu-Jamal's final petition is answered, and he gets the fair trial he deserves, America will see its first explicitly political execution since the Rosenberg's were put to death in 1953. If something is not done now, it will stop. We won't hear any more criticism of the police from Mumia Abu-Jamal, Forever.

The situation was summed up best by Mumia himself, "They don't just want my death, they want my silence."



Organizations from all over the nation rallied to stave off the execution of Mumia.

Support For Mumia Continued from cover

bus ride. Supposedly Stony Brook doesn't support political movements. What was not understood was that although this event was deemed political by hundreds of thousands of people, it was deemed educational by the students and faculty here at Stony Brook.

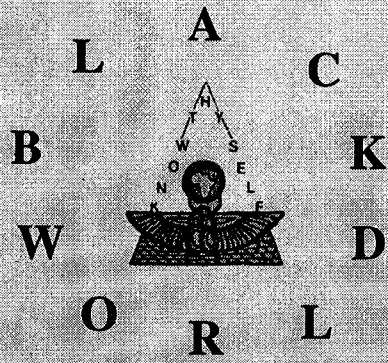
Resist! That was the focus of the day. That was the motto that made millions of people uncontrollable. Move on! People of all color united to free Mumia. The main issue at hand is the death penalty and how it is affecting us. Mumia is not only Mumia. He is our fathers, brothers, and our uncles. In a split second, someone that is loved can be put into this same situation. We must resist my brothers and sisters. If we allow Mumia to be executed without a fight, then who is next? We must resist. The situation at hand is concerning a man that has been proven innocent upon many occasions. This man is not one that we have doubts about as far as his innocence. Without a doubt the turnout from Stony Brook should have been better.

A political movement in Puerto Rico was present to address their situation and show their support for Mumia. Currently there is a fight in Puerto Rico regarding prisoners of war. Words of encouragement and revolution flooded into thousands of people. As appealing as the word may sound, a violent revolution is in the making. The

revolution that will occur if Mumia is executed will be by any means necessary. Whether it is political or by means of a gun, it will go down. The more we fight the better chance we have of getting things done. This will deter the thought of a war because that is definitely what we don't want. If Mumia Abu-Jamal is executed, get ready for a revolution.

The speech that took the souls and the minds of everyone was that of Mumia's son, who bears an amazing resemblance of his father. He stood up before thousands to read a speech that he prepared, but due to the circumstances that didn't happen. He was struck by tears of grief and joy. He spoke until he was choked up with emotion, leaving his and his father's supporters in a stance.

For the most part of the rally, there were speeches and poems said to inform us on what is going on and what can be done to help. The actual march was short but meaningful. While the march was taking place everyone was singing chants in support of Mumia. One of them was, "Brick by brick wall by wall, free Mumia Abu-Jamal. Another was, "What do we want peace? When do we want it, now". The highlight of the march was when it was halted in the corner in question. This is the corner in which Mumia's life took a dramatic change. That dreadful corner of Locust and 13th is and will forever be imprinted in the life of Mumia Abu-Jamal.

**"KNOW THYSELF"**

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First and foremost I would like to extend an apology to all of our BLACKWORLD readers on behalf of myself and the editorial board for our absence. We realize that we have a responsibility to our readers to supply consistent, factual, and entertaining information about the black community at Stony Brook, and for this semester we fell short of your expectations.

Next semester will be the official 25th Anniversary of BLACKWORLD Newspaper. We began as a newsletter, and struggled with very little technology, to provide all of you with a forum to voice your experiences as a person of color on this campus, which isn't always accommodating to us.

BLACKWORLD is the only publication at Stony Brook that specifically targets

and represents the black community, which encompasses students, faculty and staff. In our earlier years we even collaborated with our Latino brothers and sisters to include en Acción as a regular supplement, because we realized that if we were going to proclaim in our masthead that we were ONE NATION, we had to act like it and represent our Latino family at Stony Brook as part of that nation. en Acción has since divested from our pages to become an independent publication, but similarly suffer from the same ills—little or no support, and an apathetic student body.

That word, "apathy" gets thrown around a lot on this campus, and I don't know if everyone really understands what it means. Apathy amounts to students not wanting to participate in organizations and events on

campus. Apathy is when you attend a rally or a meeting hosted by an organization, but never return again or inquire about how you can get involved.

Involvement is what makes student life livable, but I'm not going to preach about that.

Although everyone is up to their necks now with finals and papers, we encourage everyone to take a break from your studies to read something that will have an impact on you. We guarantee that there is something in this newspaper that will inform you and that you will enjoy.

We at BLACKWORLD wish everyone good luck on their final exams, congratulations to all of the graduates and much happiness and success to you all in your futures.

Tischelle George
Editor-in-Chief

Commentary

The March 8 cover of *The New Yorker* magazine has caused controversy among several different organizations to the point where people are calling for the artist Art Spiegelman to issue an apology. The most incensed group is the New York City Police Department.

I don't believe Spiegelman has anything to apologize about. Here is a man who has had several controversial cover pages in the past. It is obvious that he was just doing his job. The death of Amadou Diallo is another event that has happened in New York that has people questioning the tactics used by the same men and women who are supposed to protect and serve.

I think that Spiegelman's purpose was to force people to continue to talk about the Diallo killing. I don't believe a prob-

lem can be solved if it is just allowed to slowly fade away.

The fact that race plays an issue in this event does not help. Too many people are scared to speak about racial issues and Spiegelman and the editors of *The New Yorker* magazine should be commended for going so controversial. It sends a message of, "when does it all end?" As citizens of New York we are starting to see a pattern here. Abner Louima, Amadou Diallo, who's next?

It is true that two unfortunate cases such as the aforementioned do not form a trend, but as a member of a minority there is a sense that this form of police brutality could happen to any of us.

Spiegelman owes nothing to anyone. If all the shooting officers were black and

Diallo was white the last thing we would be discussing is the cover of a magazine. There would be even more commentary and more outrage. So why are people so concerned with how Spiegelman does his job? Shouldn't we be concentrating on the case at hand?

Granted in this case a full investigation still must be done, but 41 shots to an unarmed man? Did this death really have to occur? We can only ask ourselves why?

This case must be taken seriously by all even if it seems as if people like Mayor Rudolph Giuliani and New York City Police Chief Howard Safir have different agendas. Art Spiegelman should receive praise from all especially those of us who are waiting for Justice to be served.

Dexter Reid Jr.

Secured Housing, A Thing of the Past

Students who exceed 8 semesters will have to look for off-campus housing.

Josephine Odoro

After years of guaranteeing rooms for all students for a unlimited number of semester, Stony Brook's Housing Planning Advising Committee has added yet another annoying restriction on housing and introduced its eight-semester plan.

"It's really not right for the university to practically kick students out who need extra time to graduate," said Vanessa Joseph, a junior and political science major.

Alice Simmons, a senior who has lived on campus for eight semesters, recently received a letter notifying her she is no longer guaranteed housing. Like many students, she is faced with the uncertainty of where she will be living in the fall of '99, when the plan becomes effective. As of April 6, 26 seniors have already been placed on the waiting list for housing.

Under the plan students, who have lived in the residence halls for eight semesters will be placed on a waiting list until all transfer and freshman students are accommodated. In addition, this plan only guarantees transfer students six semesters of housing.

The university should not accept more students than it can accommodate, at the expense of currently enrolled students. The best thing for the university to do is recognize its limit and provide for that limit.

The committee decided on implementing this plan last year when it experienced an increase in freshman and transfer student enrollment. As of March 26, 14,000 freshman have applied to the university. 7, 664 have been admitted and 295 have paid their room deposits. The current housing availability is 5,000 rooms.

There is a tentative plan, however, to construct new housing behind the Schomburg apartments and Roosevelt Quad. Students eligible for these single-room apartment-style dorms will be junior and senior resident students. "There's a good likelihood for additional housing for the fall of '99," said Daniel Melucci, associate Vice President for Strategy Planning and Analysis.

Under the eight-semester plan, priority is given to freshman and transfer students over other students because of their lack of familiarity of the surrounding community. "If you've been here eight semesters you have had the opportunity to get an idea of the surroundings and it is easy for you to navigate the area and university," said Darryn Bachman, director

of administrative services for campus residences.

The committee should realize that Stony Brook is not a college town and no matter how accustomed one might be to the community it is not as convenient as living on campus. The committee should also consider the added expense of living off campus, such as a car. The Stony Brook community does not provide for mass transportation going into the university other than the buses that go into the Smith Haven mall. In addition, financial aid does not apply to off campus housing.

"I don't think it is a good idea to limit the amount of time one could spend on campus because of the required necessities to live off campus, such as a car, and the lack of academic community," said Rory McEvoy, a Junior Biology major.

The university could be more attentive to student needs and publicize more information about its new plan. Phone mail messages should be sent informing every one, from freshmen to seniors, about the plan. The university finds the time to send broadcast messages informing students to pay their bills on time. Why can't they extend this to also include information regarding the new plan?

The fact that the plan is only waved to students in the Educational Opportunity Program and the Engineering program is unfair. The university believes that it takes these students at least five years to complete their intended majors. The university should extend is eight semesters guarantee of housing to at least nine, because, let's face it, the average student does not graduate on time.

The reality is many students change their majors and some are not allowed to graduate because of insufficient credits. The university should continue its long tradition allowing students to reside on campus for as long as it takes them to complete their undergraduate education. In past years other restrictions were imposed on students, such as the 20 mile radius rule. Under this plan students who lived within a 20 miles of the university could not live on campus.

Even though the university has lightened up a bit, it's new eight-semester plan is still an unnecessary restriction on students. In addition it's more cost efficient and practical for the university to limit admission levels than to construct new apartments. The plan is not beneficial to education and it breaks the flow of the vibrant college life that is available on campus.

Commuters Want Chartwells to Cater Leg Meetings

Josephine Odoro

The Commuter Student Association has been the recipient of free food weekly for its legislative meetings from Student Activities Center's dining area since the beginning of the spring semester. But its president, Claudine Stuart, believes that this is a benefit that all students should receive and is working to have free food provided to weekly building legislative meetings.

"I realize it wouldn't be fair for the commuters to get free food," said Stuart. "The entire student body should benefit from being a frequent customer."

Stuart's plan is to have every building's Leg meetings be supplied with free food from their neighboring dining facilities. However, Chartwells is only willing to provide free treats, such as chips or pizza, and only when their representatives visit Leg meetings. "We can bring goodies like cookies when we go to Leg meetings," said Ken Johnson, business manager for FSA.

Johnson said that just about every week one of the dining representatives, such as the Director of Resident Dining, visit different Leg meetings. Stuart, who sits on the Faculty Student Association committee that reviews the pricing of foods, does not want to compromise with Chartwells and threatens to ask commuters to take their business elsewhere if her demands are not met. She said CSA began to receive free food when the SAC's general manager told Stuart that he would like to donate food weekly to their meetings held in the SAC as thanks for commuter student's frequent business.

What Stuart wants is to have two buildings in each quad receive free food so that each building will be provided food every other week. A meeting between CSA, FSA, Chartwells and Leg presidents is scheduled this month to seek a final decision.

"The tension between Chartwells and students is ridiculous, said Storm Morales, a freshman and president of Leg at Sanger College. "The whole campus should be reimbursed for the money we pay for the meal plan."

"We know were not going to please everyone 110% but that does not mean we can't try to hit the 110% mark," said Johnson, business manager for FSA.

Chartwells became the campus-dining provider on June 27, 1998, when it won the contract over ARAMARK, which had been at the university for seven years. The university's current campus dining service budget is over \$14 million and there are 12 dining areas.

"I am just continuing my fight to have students get what they deserve," Stuart said.

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Spring Semester Dates: May 10

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For more information go to the SHS Center Resource Room in 217, call 632-9338, 6682, 6689 or the NYS Dept. of Health at 1-800-462-6786.

Black Men Beware

Learn The Facts About Hypertension

By: Dexter Reid Jr.

Hypertension affects Americans of all backgrounds. According to medical research males between the ages of 23 and 30 are the most at risk group to suffer from hypertension. Black men especially are in danger of severe heart conditions or strokes. So many of us never realize the warning signs of hypertension, which include high blood pressure and elevated cholesterol levels. Too many of us don't know that lowered sodium and alcohol levels can help to alleviate this problem. With the help and advice of doctors, lifestyle changes can be made to reduce the risk of hypertension.

Hypertension, a disease that effects millions of people, occurs when blood pressure exceeds the average over a period of time causing harmful effects like heart attacks and strokes. "Blood pressure is the force that pushes blood from your heart throughout your body," said Dr. Jean Howard M.D. of Student Health Services at SUNY Stony Brook. "If your pressure is too high, you may have a heart attack or a stroke."

There are several reasons for high blood pressure. Inactivity, high salt intake, and alcohol consumption are just a few. Hypertension is a serious disease because it can strike at an early age. There are some simple steps that you, or anyone who is at risk, can take to keep blood pressure in the healthy range. Get your blood pressure checked regularly. This is important because unchecked high blood pressure for a long period of time, increases the likelihood that you will become ill.

Another preventative measure is establishing a fitness routine. "If you fall into this category of high blood pressure, you should be exercising regularly and trying to maintain ideal body weight," Howard said. "Especially if you're a black male, where the risk is greater."

A regimen that includes walking and jogging regularly, can help to reduce blood pressure also. If you are a smoker, quitting the habit will also significantly decrease high blood pressure.

Black men who drink and smoke on a normal basis should be prepared to deal with the consequences to their health. "Black males of this age group [23-30] beware, but don't be scared," Howard said. "It's time to make yourselves aware of the dangers of having high blood pressure and what can stem from it."

Those who suffer from hypertension are recommended to adjust their eating habits and adopt what is called a "cardiac diet." The cardiac diet consists of foods that are low in fat and salt, such as fruits, vegetables and cereals that promote healthier eating patterns.

People who are at risk of developing hypertension can prevent an onset by beginning to incorporate the cardiac diet into their regular routine. This will lower body weight and blood pressure.

As a young, black 26-year-old man, I know that hypertension can be dangerous if not taken seriously. Brothers get the facts and do something to prolong your life because it's worth it. Don't be one of those who never saw it coming.

Jessica Care Moore

The Staller Center Event that Never Was

By: Joseline Santos

Last month as I was walking towards the cafeteria, I saw a picture of a young woman with familiar braids and a smile on a big, yellow poster. When I looked closer I saw her name: Jessica Care Moore. I couldn't believe that she was going to perform again at Stony Brook; I was ecstatic. Moore was scheduled to perform as part of The Shirley Strum Kenny Student Arts Festival.

The first time I heard of Moore was when she appeared on the televised Amateur Night at the Apollo. She seemed shy during the short interview with host Steve Harvey, but as soon as she grabbed hold of the microphone, she was on fire! From that moment on I had a chance to see what a great performer she is and her zeal for social protest in her poetry for five continuous weeks on Apollo. I saw her again—live this time during last year's Indigo Night held at the U.N.I.T.I. Cultural Center.

The Student Arts Festival featured Stony Brook artists such as: Heather Martin, Derrin Maxwell, Nicole Marsh and Ayodele Callisto as the opening acts. After intermission, the master of ceremony, Randy Thomas, announced that Jessica Care Moore would not be able to perform, due to unforeseen difficulties.

I was greatly disappointed because I was looking forward to her performance. Thomas extended an invitation to the audience for refreshments in an adjacent room. Some people stayed behind to speak to some of the performers.

Around 9:30 p.m., Moore had arrived with her entourage. By this time the theater had been closed from the inside and Malik Simmonds acted as the spokesperson for Thomas. Simmonds said Moore's act was canceled, and that there was no way for her and her entourage to perform or get equipment to perform in the adjacent room.

Moore, asked the participants that were still in the room to rally against these measures, and to get a response from Thomas. The impression that I had as a spectator, was that politics and bureaucracy were getting in the way of the performance.

Moore indicated that she called Staller Center officials on her cell phone to notify them that she would be late for the performance due to bad traffic conditions and dif-

ficulties locating the university.

Her band members were not allowed to get any equipment to perform for those of us that stayed behind for the performance, which she agreed to do for free. There were many of us that still wanted a response as to why she wasn't allowed to get microphones or even a drum set for her drummer after the incident was settled and she performed for us anyway.

The remaining participants were treated to Moore's talent, along with those of her band members, such as her two vocalists Imani Uzuri and Danielle G. Moore's drummer did wonders with just a snare drum and a top hat, and so did her talented Bass player Maximina Juson.

I felt compelled to write something about this incident, because I felt that justice wasn't served to such a talented group of young people. I also wanted to get the other side of the story. As it turns out, I spoke with Simmonds about the incident and he added other information that the audience didn't know about prior to the performance.

He said Moore was scheduled to be at the Staller Center at 6 p.m.—no later than 7 p.m. for check rehearsal and which she failed to attend. He also stated that the contract had designated these hours as well. He also contends that Moore's nonchalant attitude towards everything, and her irresponsibility contributed to the problem. Simmonds said Moore had to be held accountable for her actions; he also added that "as educators we have to teach responsibility in all aspects to the students at Stony Brook."

Simmonds commented that Moore "is a very talented woman; it was unfortunate what happened; I would love to have a conversation with her about the whole situation if the opportunity presented itself . . . Hopefully the parties involved learned something from this."

Indeed there are two sides of the story but perhaps things could have been handled differently. The fact remains that Moore will not get paid for her performance that evening, which for me was inspiring. Hopefully there can be more performances by Moore who is currently releasing her self-published book of poetry THE WORDS DON'T FIT IN MY MOUTH, which can be ordered through the internet at: www.nyo.com/survival.

THE UNCARING OF HISTORY

By S.Mason

"A splendid era of Blacks seems to have preceded all the later races. There must once have been a tremendous Negro expansion, since the original masters of the lands between Iberia and the Cape of Good Hope and East India were primitive and probably dwarfed Black men. We have long had proof that a primitive Negroid race of Pygmies once lived around the Mediterranean. Blacks were the first to plow the mud of the Nile; they were the dark skinned, curly-haired Kushites. Blacks were masters of Sumeria and Babylon before it became the country of the four tongues. And India, the kingdom of the Dravidian monarchs, the Black and godless enemies, existed until the period of written history."

The aforementioned quote is from Eugene George's book *The Adventure of Mankind*. His quote is a simple testimony to a historical reality which many academicians, scholars, educators and so forth, are aware of. Yet it is a reality that many of our people don't care to probe into. Too many of us only see the prefabricated characteristics surrounding the history of the world. Sadly enough, Black people in general who are well-learned never truly take the time out to study the history of the world in relation to their own collective experience. And those who do have an inclination of expressing it through the colonialist's/slave master's pedagogical consciousness or mind set, rather than through the historical experience they've had with said persons.

However, on KRSI's 1990 album, entitled "Edutainment," he declares "African history is the world's history. This is the missing link and mystery!"

This is something our people have not properly understood, because petty differences continue to keep us educationally stagnated. By this I mean that our people have become comfortable with the politics of nationalism.

We allow ourselves to continually be duped educationally regarding everything in schools-especially "higher learning"-but particularly with the very concept of history itself. We quarrel over petty nonsense like the semantics of the word history (e.g., "Herstory, Ourstory") instead of the concept itself. Therefore, we are content with changing the outer layer of the concept to suit our emotional needs, as opposed to changing the concept itself to suit all of our needs. We continually accept the limited European concept of history as the "study of past events, individuals in the past, past times." Indeed, conceptually history includes the latter, but is not confined to just the latter.

I define history conceptually as "the life-story of a cultural group of people." Therefore, their life-story is not limited to a particular place in time (e.g., "the past") but encompasses all places in time and out of time, depending on the peoples' life-story. It embraces the totality of their collective experience as a group, in relation to the world and all of their encounters with other people of the world.

If Black people had a clear understanding of history, they could effectively study history: That is, they would focus on the erudition of history rather than the regurgitation of it. We need to begin examining the words of our great elder Dr. John Henrik Clarke when he stated, "The rise of anti colonial movements in Ghana affected people in the Caribbean islands and in the United States."

This was an opportune time to structure a union of all African people based on the interests they had in common-a single enemy, mainly with its origin in Europe and Western Asia, mistakenly called the Middle East." If we have a common enemy how is it that we study history as if we have no commonality whatsoever? Indeed Ras Kas was correct when he said, "The circumference of your knowledge is the diameter of your activity."

Nevertheless, an obvious testimony to many of our people's lack of historical congruity is in the fact that we do not study the effects of invasions, by foreigners, on African culture and behavior: What became of the whole of Africa as a result of the East Atlantic Slave Trade under the Arabs, which preceded that of the Middle Passage by 800 years? What happened to the culture of the Nile Valley Civilizations in Africa when Alexander of Macedonia invaded it in 332 B.C.? Better yet, what effect did the Assyrian (Syrian) invasions have on African customs in 666 B.C., and the Iranian (or Persian) invasion in 550 B.C.? What about the Hyksos invasion of North East Africa, particularly Egypt, in 1750 B.C.?

Since most Black people don't care to study the history of the world before their colonization and enslavement, they have accepted the customs and traditions of their masters as their own. We do not deal with pedagogical education, but programmed information. Every characteristic of our learning-from preschool to undergraduate schooling-is predetermined, prepackaged and set aside for our mental consumption like the junk we eat at all fast food restaurants, and on college or university campuses.

However, if we shifted our learning activity to pedagogical education we would know why Dr. Clarke declares the following statements: "All African people were conquered and colonized by Europeans and Arabs one way or the other. You are either against all of them or you approve of all of them . . . We must reach the point of rejecting what other people say of us by telling them who they are." And last but not least-since clarification of the following is still needed: "When I use the word 'Hebrew' I might be confusing you and myself because I know better. I know that when these Western Asians entered Africa they were not Hebrew, but they were Hebrew when they left. When they entered Africa they had no clear religion, no clear language, and no clear culture; they had all three when they left. So who are we talking about? We are talking about a people who effected a wedding between their culture in Western Asia and the culture they encountered in Africa, and who belonged to the Hebrew Faith."

Therefore, what are we as African people prepared to enlighten the generation which is coming after us? The 21st century is at our doorstep and will be coming in two years from now. Are we willing to sacrifice the preceding generation of Africans just to be comfortable and materialistically happy in our ignorance? Are we going to educate ourselves properly or continue believing the lies?: "We've accomplished much since the Civil Rights era, but we have still got a long way to go." Go where? "America is better than it was in its yesteryears because our system works, but it isn't perfect." Perfect for whom?

As your mind finishes pondering or disregarding all that I have said and quoted, keep this in your mind and hold it dear to your heart, until you transcend this physical time: "As long as you are dependent on other people solely for your jobs, your house, the cleaning of your streets, the education of your children, the images you see on television, or the image of God in your Church, you can cut it any way you want to, you are a slave."

Black Womyns Weekend Fashion Show

By: Melvin Bennett

It's that time of year again, time for Black Womyn's Weekend. The most anticipated event of the year. Black Womyn's Weekend is actually a week. The week is filled with events that express the love that is held for black women. The biggest event of the week is undoubtedly the fashion show.

Last year the show was said to not have lived up to the standards of a Black Womyn's Weekend fashion show. The disorganization of last year's show caused it to be considered as a flop.

This year seemed to be the exact opposite. Led by three brilliant and creative students, Sonjie DeCaires,

Mauricia Grant, and Rodney Morandi the show was a smashing success. The show was said to be one like Stony Brook has never seen. The fashion show was in the gym supposed to the normal setting of the auditorium. The staging was done so brilliantly that its effect was that of an actual "professional fashion show."

Every aspect of the show had to be in the best shape in order for the show to be the success that it was. The staging, props, clothing, lighting, leadership, and the models had to be in their tiptop condition. The success of the show was due to the support that they got from the designers and donators. Some of the designers were PELA, Utopia, Levi's, and Shabazz Brothers. Some of the donators were CSO, SAB, Water Polo, MPB, BLACKWORLD, and all of the student legislations. Rodney Morandi said, "This was the hottest fashion show ever. The first to ever sell 1000 tickets."



BWW Fashion Models Pose Backstage

CARRIBEAN JOKES

You know you are a Jamaican when. . .

1. You go to the bathroom to TIDY.
2. You can't get your "h's" in the right places.
3. When Unda is a type of a car and Honda is a way to go by a bridge.
4. When you carry Carib Carbolic soap to the beach.
5. When you wear underwear under your swimsuit.
6. When you roll up in the sand just after you come out of the water.
7. Your suitcase stinks of the combination of roast breadfruit, ackee, fish and white rum.
8. You have yellow tint, shag carpeting, 2 crown air fresheners, 2 Lion Kings, 2 nodding dogs and a Garfield all in the back of your Lexus.
9. When you eat too much, you feel Clyded.

Real Jamaican men:

1. Carry face towels in their back pockets.
2. Can stand with arms akimbo and still look cool!
3. Wear "Ganzi's" under shirts.
4. Call every Chinese person "Missa or Miss Chin"
5. Don't drive Yankee cars.

Yuh know yuh in the Caribbean when. . .

1. Somebody asks you the time and you're tapping your watch and listen to it to make sure it's working (even if it's digital).
2. Your family's living room set is still upholstered after 20 years.
3. You're male and your name ends in roy (Glenroy, Leroy, Fitzroy, Ezroy, Delroy, Troy, (Gilroy) or ton (Linton, Clinton, Ralston, Welton, Everton, Barrington)
4. Your nickname is Bunny, Reds, Junior or Frenchie
5. Your name is Oliver, Clement or Oswald and everyone calls you Tony.
6. You drive a Legend, a Cressida, a BMW 2002 or any old Beemer, Maxima, Camry (pre 1994), Accord or Nissan Sentra.
7. You have a gift wrapping bow in your rear view mirror
8. You use knife and fork simultaneously.
9. When your parents don't understand school terms like "grade" or GPA"
10. When your father asks how old you are.
11. When you meet your half brothers/sisters for the first time in your teens.
12. If you have Dettol, Milo, or Horlicks in your cupboard.

Top Ten "Stereotypical Jamaican" Male names (not in order).

1. Danavan (Donovan)
2. Patch-ik (Patrick)
3. Dennis
4. Chevva (Trevor)
5. Michael (common amongst Yanks too)
6. Devon
7. Desmahn (Desmond)
8. Leary
9. Fitzraay (Fitzroy)
10. O-rayce (Horace)

12 Most Common Young Female Names.

1. Patrice/Patricia
2. Sheron (Sharon)
3. Karen
4. Michelle
5. Daahn (Dawn)
6. Claahdine/Claahdiah (Claudine/Claudia)
7. Marie/Maria/Marjorie
8. Carlene
9. Charmaine
10. Jackie
11. Renee
12. Nicole

Top Ten Yard Granny Names:

1. Pearl
2. Cynthia
3. Gloria
4. Merle/Merkle (Myrtle)
5. Mabel/Mavis/Madge
6. Winnifred/Winsome
7. 'Ellen (Helen)
8. Rose
9. Hegniss (Agnes)
10. Heeditt/Hettell (Edith Ethel)

Top Five Aunty (even Moms) Names:

1. Doreen
2. Joan
3. Beulah
4. Hlvvonne/Yvonne)
5. Karrall (Carol)

SONNY ROLLINS: LEGENDARY JAZZ ARTIST

By: Brissette Gantt & Troy Woodley

Theodore Walter (Sonny) Rollins was born in Harlem on September 9, 1930. He began his career in music at an early age, studying piano and alto saxophone from age 11 and eventually taking up the tenor saxophone at 16. Situated in both the time and place where bebop was being formulated, Rollins was greatly intrigued and inspired by the innovations being made in the new jazz era. He grew up idolizing those musicians, only slightly older than himself, like Charlie Parker, Dizzy Gillespie, and Bud Powell.

Rollins is one of the few living jazz legends. He not only mastered the language of jazz, but created a space of his own within the cannon. He learned from both his forerunners, his peers and artists who have followed in his footsteps.

During his early years as a musician, most of his peers were heavily influenced by the "Modern Jazz Prophet," Charlie Parker. While he learned a great deal from Parker's music, the scope of his influence has not limited Rollins. He was influenced by Coleman Hawkins, Lester Young and Dexter Gordon among others.

Coleman Hawkins was the first to bring serious attention to the tenor saxophone. His sound was large and had an unrefined element to it. Hawkins and Rollins adapted and thrived in an ever-changing musical environment. Hawkins played with Count Basie and Duke Ellington in the Big Band era, but his bebop band was the first to travel to the west coast.

In opposition to his large and burley sound was Lester Young whose sound possessed a more ethereal quality to it. It has been said that Charlie Parker, in his earlier recordings sounds like Lester Young three times the tempo.

These musicians were contemporaries of one another and often interacted and played together. Dexter Gordon synthesized a sound of his own based on the sounds of his past and present. He had a profound and often overlooked influence on the music of John Coltrane and Sonny Rollins. Rollins, like Gordon took a cosmopolitan approach to the language of jazz.

In the late '40's Rollins began to play with some of the engineers of Bop. His musical tastes began here in the rhythmically daring and harmonically dense world of Bird, Dizzy, and Thelonious Monk. Monk is a particularly important piece of Rollins' development. He frequented the culturally active Black community of San Juan Hill where Monk lived. Here he received often wordless lessons in the language from the High Priest of Bop.

Throughout the early '50's Rollins often worked as a sideman with Miles Davis, Recording with him on such albums as collectors

items and Bags Groove. In 1955 he replaced Harold Land as the Tenor chair in the Clifford Brown-Max Roach Quintet. Rollins remained with the founding Bop drummer after Brown's untimely death due to a car accident.

It was during these After Continuing With Max Roach through 1957 he began performing and recording as a leader. In 1956 he recorded "Saxophone Colossus" a ground breaking album where he clearly maintained his unique sound and approach to improvisation, in a time when many tenor players were enraptured with what John Coltrane was doing in the Miles Davis Quintet.

Rollins took a brief hiatus from recording and performing because he wanted to redefine his sound. He was often seen practicing on the Brooklyn Bridge. He returned to recording with the aptly titled "Bridge." This title was referencing his choice of practice space as well as the newness of the music presented.

He is known for utilizing Caribbean rhythms in his compositions like "St. Thomas" and "Brown Skin Girl." His music has greatly influenced modern day musicians and he continues to make his legacy greater as his creations continue.

If anyone is interested in hearing Rollins' mellow, smooth sounds, here are some concert dates.

05/15/99: Stamford, CT- Palace Theatre
 05/21/99: Chicago, IL- Symphony Center
 06/12/99: Charleston, SC- Spoleto Festival U.S.A.
 06/19/99: Indianapolis, IN- International Jazz Festival
 06/29/99: Vienne, FRA- Antique Theatre
 07/31/99: Oyster Bay, NY- Planting Fields
 09/25/99: New Orleans, LA- Planting Fields
 10/08/99: London, UK- Barbican Concert Hall
 10/10/99: Warsaw, POL- Congress Hall
 10/13/99: Zurich, SWI- Kongresshaus Zurich

10/15/99: Verona, IT- Palasport
 10/18/99: Paris, FRA- Olympia
 11/20/99: Newark, NJ- New Jersey Performing Arts Center



leisure
 language
 the
 theme
 music
 of
 thought

Hell with Africa. The hell with America

They call me an African American, but neither of them wants me.
America doesn't want to claim me because my ancestors came from Africa.
But yet my ancestors that were brought here unwillingly built this country.

Built the railroads, built the roads, built the cities.
Yet if I was of Irish decent, but was born here, I would be called an American.
Africa doesn't want me because I haven't been around for quite a while.

Can you blame me? I was chained and carried away.
I spent many years looking for Africa to come to my rescue.
Africa said, that I have lost my culture, I have lost my blackness.

Where do I belong? If not Africa, what about America?

Can I call myself a citizen of the Atlantic Ocean?

I have no place, I have no home.

knasty

What if?

What if black people had enslaved white people?

What if Cleopatra was really white?

What if Martin Luther King Jr. was racist?

What if the Klu Klux Klan was runned by black people?

What if Rosa Parks Never took the bus?

What if Michael Jordan was really white?

What if President Bill Clinton was an open Homosexual?

What if Sadaam Husein was really a woman?

What if the ten commandments was really fifteen, and Moses lost five of them?

What if a dog tempted Adam to eat the apple, would dogs be man's best friend?

What if America was a third world country, and Haiti was a super power?

What if's challenge our minds, that is why we don't ask them or notice them. Our minds are too small to comprehend such matters.

What if God was all of us combined, would we still pray to the heavens, or to each other.

knasty

...SHE, LIKE THE SUNSET , I, LIKE THE HORIZEN

APPEARING TO BE RISING AS SHE WAS DESCENDING
TRANSENDING ANTICIPATED ENDINGS OF DAY.
THE CATALYST TO ETERNAL LIFE OVERLAP
OVERLAY LIKE LOOPS.

WE LACE OUR SHELLTOPS WITH SILVER LININGS

THE CLOUDS ARE CRYING BECAUSE NOBODY LIKES THE SIGHT
OF THEM
BUT EVERYONE WANTS TO SEE THINGS THROUGH THEIR
SKYS

SHE & I STAND IN PUDDLES LIKE OVER WATERED FLOWERS
EM- OCEANS SURROUND HER AND MANY MEN COWER
EMBARASSED TO ADMIT THAT THEY CANNOT SWIM
TOO OLD FASHIONED

CAN-NEW OPTIONS, OARS, PADDLE THE POSSIBILITIES
OF SHE AND I SWIMMING IN SKY
WHILE THE WIND FOLDS OUR FINS
ALLOW ME TO WET MY FEET IN THE FAITH
BEFORE I'M BAPTIZED FOR SUCH SINS.

I DON'T KNOW IF I CAN TRUST YOU
GASHES UPON THIS HEART ARE TO LET THE BREEZE
THROUGH
NOT YOU, THAT'S A GIL
SAVE MINDS AND THINK ABOUT YOUR FUTURE....

DERRRIN MAXWELL

Madrid

Painted her face the color of the sky
straightened her kinks to resemble stringy storm clouds
became the night

winked upon kisses wishes blown at her eyes.
Darker than december evenings leaving much to imagination
with laden surfaces loaded with dreams.

To believe seems practical
if not she need not turn around in fear that nothing would be there.

Subconscious objects of desire dance from her humble lips
with their extremities waving, reaching to get their hands on the power of hopes.
But voicing them would sound and she wouldn't wishfully think out loud

So its here her wishes swam silently through fanta seas.
Figments of imagination wouldn't allow her to lose sight of reality.

Her eyelids bow to the night as
her soul patiently seeks slumber in a city of angels

The moon is the window eyegaze
through it
half lit

it resembles the frozen side of a broken heart
The sun casts shadows afraid to show its faith to day.
Believers fly by night so i dream_____

Derrin MAXwell

From Civil Rights to Black Power

By: Simcael Mason

The movement for attaining Civil Rights was a change of position for America's society and political structure. It was a time in which many people went against the established system of America. No more would they see America as the "land of the free, where justice and equality reigns supreme," because everyone was not included in the context of equality, freedom, and justice.

But black people particularly comprised the greatest number of those Americans who were not included Americans. And it was so that the Civil Rights Movement was primarily a movement of political and social inclusion within American society rather than a revolutionary movement.

It was a woman by the name of Rosa Parks, along with a group of other women, who created the atmosphere for the movement during the 50's and 60's. Though the struggle for Civil Rights started before Rosa Parks, with W.E.B. Dubois, it culminated into what became known as the Civil Rights Movement during her time. Rev. Dr. Martin Luther King, Jr. had taken up the baton of Civil Rights, however.

The movement established certain incentives that were beneficial to oppressed people and America as a whole—such as the Civil Rights Acts of 1960 and

1964, along with Affirmative Action. The founding of the N.A.A.C.P. was also a great accomplishment.

The Civil Rights Movement, however, fell short of achieving its expected goal for the masses of black people, that is complete inclusion into American society as American citizens and not stigmatized as black people. When the same problems that the movement was supposed to put an end to, continued to persist after Civil Rights accomplishments, many black people began to question their approach to eradicating these socioeconomic political problems. This formed a split within the area of concentration for the movement.

This split from an area of concentration on attaining Civil Rights to Black Power, officially started with the Student Nonviolent Coordinating Committee and the Congress of Racial Equality. The two new leaders of SNCC and CORE began the actual coinage of the term "Black Power." But neither Stokely Carmichael nor Floyd McKissick said anything new within the confines of Black Power that had not been said by other black leaders before them: Historically Black power can be traced as far back as the Nat Turner Rebellion of 1832; Black Power, for black people, has historically always been black self-definition.

Stokely Carmichael, in a speech

entitled "What We Want," said "Black people must do things for themselves; they must get poverty money they will control and spend themselves The reality of black men ruling their own nations give blacks elsewhere a sense of the possibility, of power, which they do not have now."

His words, in essence, are no different from the words of Marcus Garvey, echoed 41 years earlier, "The time has come for the Negro to forget and cast behind him his hero worship and adoration of other races, and to start out immediately to create and emulate heroes of his own." Both convey the need for black self definition, therefore, black self determination.

Black self-definition and determination are clearly the reasons why many white people either fear or have trouble dealing with Black Power. It's psychologically easier for them to deal with Patrick Henry stating "Give me liberty or give me death!" as opposed to a black person uttering the same phrase. In fact, this is precisely what Malcolm X meant when he stated "By any means necessary!" Therefore, attaining liberty for black people by any means necessary or death.

However, this type of mentality was becoming widespread within many black communities. More and more black

people were vocalizing their desire to see an increase in staff and faculty of their own cultural group, working and teaching in the same schools they attended, and controlling the economy of their communities. It was perceived, in effect, as a "slap in the face" by many white people who partook in the Civil Rights Movement. Black people were indeed still singing the biblical spiritual of "We shall overcome!" But, it now would become "We shall overcome" within the context of black people coming together to solve their own problems, build institutions for themselves, and by themselves.

The Black Power Movement was certainly the reverse of the Civil Rights Movement, but only in methodology: the two movements had the same goal in mind—the liberation of oppressed people yet used different means to attaining that goal. If white people in general, and those who participated in the Civil Rights Movement, understood the differences and similarities in each movement, I do not believe they would have a problem with Black Power.

This is despite the only real problem being methodology. Yet, until white and black people are able to see Black Power as a *Declaration of Independence*, and Civil Rights as a *Declaration of Inclusion*, they'll continue to have problems understanding the difference between integration, equality, separation, and justice.

Black Feminism: The Unseen Danger

By: Krishna ben Al'lat

Black feminism is perhaps one of the most secretive dangers plaguing the black community today. The danger of black feminism is that it fundamentally functions as a tool which prevents the unity of black men and women. But what is more dangerous is that feminism was not created by black women, but one of their oppressors: white women. And all black people must be cognizant of this fact.

The foundational roots of feminism began in 18th century Europe, by Mary Wollstonecraft. In 1791 she published a book entitled *A Vindication on The Rights of Woman*, which set the trend for feminism to develop into the social-political ideology it is today. Her book, as one can easily understand, concerns itself with the equality of white women in a white male-dominated society. It says nothing about black women, nor even concerns itself with the struggles of black women.

White women, unlike black women, have to search and create an identity for themselves in which they were unequivocally revered as goddesses and respected by their men. Black women on the other hand have an extremely long history of endless superiority regarding how black men see and treat them. In fact, in a speech entitled "The Evolution of the God concept in Ancient Nile Valley Culture and Thought" by Dr. Yosef ben Jochannan, delivered on February 10, 1996 he states, "When we speak of God, and we do that quite strongly in the society we live, we forgot that the goddess preceded the god I'm not equal with a woman and

she's not my equal, she is my superior."

But it was because of slavery that black women have forgotten their majesty in ancient times. They have lost the memory of coming from a matriarchal and matrilineal society. Once slavery had infected African society black women along with black men had lost the memories of their ancient matriarchal societies. As a result both black men and women were mythologized into European sex slaves.

For though both were seen as heathens that needed to be civilized, black women would now be seen as promiscuous, licentious, sex-crazed property that were the "Jezebel or Mammy" who loved suckling white women's children. Black men were seen in the same light and were considered the "Mandingo or Black Buck/Stud," who loved to be breeders for white women's children or white men.

Black feminism neither acknowledges nor even cares to address that aspect of black men's experience in slavery, because a Black feminist's war is with white men and white women, not with black men. She fights to convince white men that she is a lady or woman just like how he sees a white lady to be. Black women also attempt to convince white women that black women have a different experience from them, so there cannot be a 'we' for women until white women understand the black woman's struggle in slavery.

The following is an example of a Black feminist's attempt and war on white men/women:

While speaking to an all white male audience in 1851

Sojourner Truth says the following: "Dat man ober dar say that woman needs to be lifted ober dicthes, and to have de best place every whar. Nobody eber helped me into carriages, or ober mud puddles, or gives me any best place and ar'n't I a woman? Look at me! Look at my arm! I have plowed . . . and ar'n't I a woman? I could work as much and eat as much as a man . . . and ar'n't I a woman?" In an all white male audience, the question of why she fought so hard to convince these white men that she is a lady or woman must be raised. Clearly one can see that she is pleading with them.

Since black men and women were both legally defined as property, and seen as such by white people, one has to wonder what in the world was Sojourner Truth trying to accomplish.

Unfortunately her perspective is exemplary of the roots of black feminism. It paved the way for further displaced warfare in a black feminist context: In the book *Black Macho and the Myth of the Superwoman*, by Michelle Wallace, she states the following regarding the image of black women, "Less of a woman in that she is less 'feminine' and helpless, she is really *more* of a woman in that she is the embodiment of Mother Earth, the quintessential mother with infinite sexual, life-giving, and nurturing reserves. In other words, she is a superwoman." This statement is true with respect to black women, but since it is in a black feminist's context it is seen as negative.

Continued on next page

Black Feminism Continued

The black feminist is not content with black men seeing her as a lady or a woman, she desires such admiration from white men only. Due to her unrelenting focus on separating the experience of black women from black men and children, she cannot see that she is the superwoman of antiquity, which she now looks down upon with disdain. But white men and women are fully aware of this fact: Paris is named after a black woman who is worshiped as a goddess called Isis by the Greeks, and Paris means "the grove of Isis." If black feminists were not so narrow-minded in their perspective of the black experience, they would clearly see that it is the image of black women in antiquity that white women yearn to have.

There were black women, however, who disagreed with the notion of feminism and the women's liberation movement. Frances Beal expressed her disagreement with the following words, "When white women demand from men an equal part of the pie, we say, 'Equal to what?'" But Ida Lewis put it best saying, "If we speak of a liberation movement, as a black woman I view my role from a black perspective—the role of black women is to continue the struggle in concert with black men for the liberation and determination of blacks."

Another quote from Lewis is also equally relevant, "The Women's Liberation Movement is basically a family quarrel between white women and white

men. And on general principles, it's not good to get involved in family disputes. Outsiders always get shafted when the dust settles Suppose the Lib movement succeeds. It will follow since white power is the order of the day, that white women will be the first hired, which will still leave black men and women outside."

Black feminists can quote Sojourner Truth, Alice Walker, and Patricia Hill Collins incessantly, knowing each one's particular feminist stance. But what do they know about black women like Ida Lewis, Frances Beal, Dorothy Height, and Joyce Ladner who went against feminism? Certainly they know absolutely nothing of Frances Ellen Harper. As well,

in the words of Paula Giddings, "In many ways the race-versus-sex argument mirrored that of a century before."

Although a number of black feminists, such as the lawyer Flo Kennedy, adopted Sojourner Truth's argument that women needed power to protect themselves from men, most black women who spoke out reflected Frances Ellen Harper's view that the race must rise in order for Black women to do so." Much like black Marxists, socialists and communists, black feminists missed the point of black liberation: the political left is the right, a republican is a democrat, and white ideology will not liberate black people.

EXCLUSIVES

DEMO'S

REMIXES

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IN FOR EXCLUSIVES

*GIVEAWAYS

*THAT OFF THE WALL
MUSIC

*STUFF YOU MIGHT NOT
HEAR EVERYDAY

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Seawolves Sports Report

STONY BROOK LACROSSE REPORT

Stony Brook, NY - - The Stony Brook lacrosse team fell to 4-7 on the season falling to Hartford, 18-8, last Tuesday, and dropping a 24-3 decision to third ranked Virginia in Charlottesville last Saturday.

Against Hartford, the Seawolves fell behind early in the first quarter as the Hawks scored the first six goals of the game. Junior, **Dominic D'Orazio (Bethpage, NY/Bethpage)** scored the first of his two goals with :53 remaining in the opening quarter to cut the deficit to 6-1. Another Hartford tally increased the lead to six, Stony Brook responded with three straight goals to cut the Hawks lead to just three at 7-4. Junior **Vin Miller (Bethpage, NY/Island Trees)** and senior **Ken Lorenz (Williamsville, NY/Williamsville South)** each tallied unassisted goals while freshman

Jon Tompkins (New Hyde Park, NY/New Hyde Park Memorial) received a pass from D'Orazio and reached the back of the net. The Hawks then ran off eight straight goals to take a 15-4 lead bridging the second and third quarters to gain control of the game.

D'Orazio finished the day with two goals and two assists while Tompkins chipped in with three goals and one assist.

Against the third-ranked Cavaliers, the Seawolves fell behind early as Virginia scored the first four goals of the game to take a 4-0 lead. Sophomore **Eric Bruckner (East Islip, NY/East Islip)** then got Stony Brook on the board with 3:05 left to play in the first quarter with an unassisted tally which cut the lead to 4-1. The Cavaliers then ran off four

more goals to take a 8-1 lead before D'Orazio scored an unassisted goal to cut the margin to 8-2. After three more Virginia goals ran the lead to 11-2, sophomore **Ed DeLaura (Smithtown, NY/Smithtown)** convened an extra-man opportunity to reduce the deficit to 11-3. That was the final tally for the Seawolves as the Cavaliers tightened up the defense and took control of the game.

News and Notes: Stony Brook will look to end its current two-game skid this week when it hosts Boston College on Wednesday before meeting # 20 Cornell on Saturday. It will be the Seawolves third meeting with a team ranked in the top-20 in the nation this season.

STONY BROOK BASEBALL REPORT

Stony Brook, NY - - The Stony Brook baseball team ran its record to 33-11 on the season with a 4-2 week last week. After a doubleheader sweep of Sacred Heart (13-1, 16-6), the Seawolves knocked off Division I Hofstra (7-2). Stony Brook then won its school-record 15th straight contest in the first game against New York Tech, 9-6. The win was the 200th career victory for Stony Brook head coach Matt Senk. In game two however, the Seawolves fell, 8-4. Stony Brook then dropped a 7-3 decision on Sunday

Against Sacred Heart, the Seawolves proved why they are one of the top offensive teams in the NECC pounding out 35 hits, including seven doubles, and seven home runs in the doubleheader sweep. Junior **C J. Lutz (Lake Ronkonkoma, NY/Sachem)** was 2-for-4 with five RBI in game one. Lutz connected on a three-run home run in the six-run sixth inning which broke the game open for Stony Brook. Fellow junior **George Kearns (Bay Shore, NY/Brentwood)** also helped lead the way offensively batting 3-for-5 with three RBI and a

three-run home run. In game two, Lutz again led the offense batting 2-for-4 with four RBI and another three-run home run. Kearns, junior **Craig Ansman (WestIslip, NY/West Islip)**, and sophomore **Joe Fernandez (WestIslip, NY/WestIslip)** each connected on two-run shots. Fernandez's home run was the first of his career at Stony Brook. The split gave the Seawolves a school-record 31 wins on the year breaking the previous mark of 30 wins set in 1995 (30-8).

In the win over Hofstra, freshman **Chris Flinn (Levittown, NY/Division Avenue)** struck out a career-high 14 batters in eight innings of work while allowing just four hits in picking up his seventh win of the season (7-1). The Seawolves got on the board early when junior **Chris Manna (Garden City, NY/Garden City)** drive in two of his three runs with a two-out double down the line Manna finished the day 3-for-4 with three RBI. The win was Stony Brook's second against Hofstra this season (2-1).

In the doubleheader split with New York Tech, Stony Brook took the win in game one scoring three runs in the top of

the ninth inning. Junior **Gregg Foster (Commack, NY/Commack)** connected on an RBI double which scored sophomore **Phil McCollum (Bay Shore, NY/Bay Shore)** with the game winner. The win was the Seawolves 33rd of the season. In game two the Bears jumped out to a 60 lead after two innings and held on to take the win. Freshman **Alex Trezza (Middletown, NY/Middletown)** saw his season-high 21-game hitting streak end in this contest.

In the third game of the weekend series with New York Tech, Stony Brook jumped out to a 1-0 lead on Foster's solo home run to lead off the game. The lead lasted until the third inning when Tech tied the score at one. The Bears then pushed across three runs in the fourth inning to take command of the game on their way to the 7-3 win. Foster finished the day batting 3-for-4 with two RBI.

News and Notes: Stony Brook will now wait for the ECAC selection to determine who they will face in the postseason. Trezza's 21-game hitting streak was the longest of the season by a Seawolf.

STONY BROOK SOFTBALL REPORT

Stony Brook, NY - - The Stony Brook softball team ran its record to 12-24 on the season after posting 1-3 last week. After dropping a doubleheader to Sacred Heart, (2-1, 8-4) last Tuesday, the Seawolves rebounded to split a doubleheader with East Stroudsburg. Stony Brook won game one 10-2, before falling in game two, 12-4.

Against Sacred Heart, the Pioneers got on the board first with a run in the second inning. The Seawolves then tied the game in the top of the fifth as junior **Corrine Vish (Montauk, NY/Easthampton/Southampton)** singled home freshman **Katherine Deck (Oreland, PA/Upper Dublin)**. Unfortunately for Stony Brook, Sacred Heart responded with a run in the bottom of the fifth inning which proved to be the game-winner. **Junior Cassie Rupp (Horseheads, NY/Horseheads)** pitched six innings allowing just three hits while striking out three. In game two, Sacred Heart

again jumped out early taking a 2-0 lead in the first inning. Stony Brook then tied the score at two in the top of the fifth as senior **Lauren Ruane (Richmond Hill, NY/Sr. Francis Prep)** connected on a triple to drive home Rupp. Freshman **Jen Milito (Long Beach, NY/Long Beach)** then singled home Ruane to tie the score at 2-2. Sacred Heart then responded with six runs in the bottom of the fifth to put the game out of reach. In the game, junior **Tricia Lipareli (Middle Island, NY/Knox)** connected on two doubles to give her 13 on the season and set a new single-season doubles mark (Lisa Repper, 12, 1995).

In the season-finale doubleheader with East Stroudsburg, Rupp pitched six innings allowing just six hits and one earned run to pick up the win. The victory was Rupp's ninth of the season which ties the Stony Brook single-season record for wins (Roe

Molinelli '86), and Stephanie Spader ('98). Freshman **Lisa Notaro (Whitehouse, NJ/Hunterdon Central)** and sophomore **Victoria Menchise (Lake Ronkonkoma, NY/Sachem)** led the way at the plate batting 2-for-4 with two RBI each. In Game two, Stony Brook led 3-0 after two innings, but East Stroudsburg scored three runs in the third and four in the fourth to take control of the game. Lipareli broke the Stony Brook single-season record for at-bats with 119 (Samantha Foronjy, 116, 1998). She finished the day batting 2-for-4.

News and Notes: Stony Brook team marks this season. 'the 1999 team set marks for most hits (296), (278: 1998), most RBI (163), (157: 1982, 1995), most doubles (46), (42: 1998), most hit-by-pitch (10), (9:1997), most total bases (379), (367:1998), and most pitchers strikeouts (113), (79, 1998).

STONY BROOK TRACK & FIELD REPORT

Stony Brook, NY - - The Stony Brook track and field teams competed at the Southern Connecticut Invitational last weekend. The women's team had first place finishes from **Chiquia Mayhew** in the 100 meter dash (13.14), **Meredith Reh (Middletown, NY/Middletown)** in the 1,500 meter run (4:52.94) and **Lea Fernando (Hicksville, NY/Hicksville)** in the 3,000 meter run (11:35.64). Mayhew also finished third in the 200 meter dash while freshman **Meagan Barone (Holtville, NY/Sachem)** finished third in the 1,500 meter run. Junior **Kori LePore (Mount Vernon, NY/Ursuline)**, sophomore **Marcia Chance (Queens, NY/Far Rockaway)** and freshman **Patty Gregory (Ronkonkoma, NY/Connetquot)** each finished in third place. Le Pore ran the 800 in 2:29.94 while Chance finished the 100 in a time of 13.69 and Gregory ended the 3,000 with a time of 11:43.71.

The men's team also had some great performances led by sophomore **Martine MacDonald (Huntington, NY/Whitman)** who finished first in the 800 meter run (2:02.91). Sophomore **Mike Thompson (Centereach, NY/Centereach)** finished first in the 1,500 meter run while teammate **Steven Baader** took first place in the javelin (47.22 m). The Seawolves also had some runners finish in second place led by **Steve Sayegh (Mahopac, NY/Mahopac)** in the 110 meter high hurdles (15.31) and **Ramone Ward (Babylon, NY/Babylon)** in the 400 meter intermediate hurdles (56.26). **Patrick Harding (Georgetown, Guyana/Queens College (Guyana))** finished second in the shot put (14.17 m) while **Rob Blomquist (Holtville, NY/Sachem)** and **Chris Davis (Shoreham, NY/Shoreham Wading River)** finished in second in the 3,000 and 1,500 meter runs respectively. **Jason Strom**

(Centereach, NY/Centereach) picked up a second place finish in the javelin (40.30 m) and the 4 x 400 meter relay team (Ward, Haughton, MacDonald, Vaillant) finished second with a time of 3:23.77. Stony Brook's other 4 x 400 meter relay team (Davis, Thompson, Muhleman, and Blomquist) finished in third place (3:41.13) as did freshman **Craig Matuza (Smithtown, NY/Smithtown)** in The shot put (13.67). **Alonzo Haughton (Elmont, NY/H. Frank Carey)** ended up in third place in the 800 meter run (2:04.48) while teammates **Mike Austin (Centereach, NY/Centereach)** and **Andy Moskowitz (Albertson, NY/The Wheatley School)** finished in third place in the 3,000 meter run and the hammer throw respectively.

Stony Brook will next be in action this weekend when they compete in the Princeton Invitational.

Black Athletes of the Past

By: Josephine Odoro

Legendary great Althea Gibson was a woman of many firsts. In 1957 Gibson became the first African American woman to not only compete, but also win the All-England women's singles championships at Wimbledon and the U.S. Open at Forest Hills. For these achievements she was named Woman Athlete of the Year by the Associated Press. She was the top-ranked woman tennis player in the country in 1957 and 1958, and the first black to achieve his honor.

Gibson known as one of America's most outstanding athletes was born in 1927 near Sumter, South Carolina. She grew up in Harlem

and began playing tennis at an early age.

She developed her remarkable skills in many sports, including paddle tennis as a member of a Police Athletic League program. She turned professional after winning the U.S. title in 1958 and proceeded to win 111 of 118 matches. Even though she is said to have made \$100,000 in one year, she didn't come close to the money paid to today's players.

Although Gibson was a talented tennis player, she also had talent as a singer. She recorded an album and performed on "The Ed Sullivan Show."

After unsuccessfully trying to regain her role in tennis, Gibson spent time serving

on the athletic control board and gave tennis lessons to children in New Jersey. For the last couple of years Gibson hasn't been seen in public. She is believed to live alone, and she screens her phone calls, speaking only to long-time friends, such as former New York Mayor, David Dinkins.

Gibson, now 71, suffered at least two cerebral aneurysms and a stroke that had reportedly left her paralyzed. There were reports from friends that she was improving.

More than 30 years after her legendary performance, no African American woman on the tennis circuit has achieved what Althea Gibson was able to accomplish.



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