



"KNOW THYSELF"
CELEBRATING 25 YEARS

The Latino Student Newspaper at Stony Brook

En
Acción

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UNITY

Blackworld & En
Acción: News,
Views &
Reviews...

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Even Bigger
Than Before.
Plus Much
More!

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BLACKWORLD



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EDITORIAL: In Limbo

The magic quotient is 270, and neither presidential candidate has amassed the number of electoral votes they need to win the presidency. Election day has come and gone without a president-elect. Blacks: ...and still we're not saved.

-Duane Anthony Bourne

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LETTER TO THE EDITOR Re: "The Cultural Divide"

published Oct. 16, 2000

My piece on interracial communication seems to have sparked some controversy, and inspired at least one reader to respond. That was exactly the point of the article, so I will address the arguments presented in that response.

The reader identified himself as a white male. He did not identify himself as Republican, but he did disagree with my on my strong stance against the Republican platform. He also found my comments to be ignorant and somewhat racist. I will tackle his concerns on two fronts. First I will reiterate the point of my first article, then I will explain why I am against the Republican platform.

Defending the Message

The Racial Divide was intended to be a message to black people that it is now time to expand the scope of our conversations and to begin having serious, meaningful discussions with people of other backgrounds—specifically white people. It is my understanding that many of the opinions, stereotypes and perspectives both races have of one another come from a lack of communication. To get that message across, I used my personal experiences with two of my closest friends—John

Continued on page 4

Interracial Relationships

While the so-called "Melting Pot" theory has been questioned in American society, the outcome is a possible dichotomy between the emergence of racism and interracial relationships. Immigration in the United States hit an all-time high between the 1880's and the 1920's. During that time, people from all places of the world arrived at Ellis Island mostly for economic, political and other reasons. And so evolved the new American.

But what exactly does this mean? Although there are some people that argue that the "melting pot" theory never existed, there is increasing evidence that the integration of various ethnic backgrounds does. Although they still represent a smaller percentage of American marriage, interracial marriages have become more common.

According to the Current Population Survey, there were 310,000 reported interracial marriages in 1970, while in 1994, the number rose to 1.3 million. The U.S. Census Bureau estimates that 23 percent of these marriages are between blacks and whites, while all other types of interracial marriages made up 77 percent of these unions.

Will this lead into full assimilation and possibly the formation of one "beige" race? Regardless of what it may mean for the future, there is evidence of a certain physical change of "races" through the formation of bi/multiracial children. One such example is Abbey Daniel, a 21-year-old son of an Indian woman and a British-Indian man. Although Daniel recognizes both of his backgrounds, he said that he considers himself more culturally linked to the Indian culture. While he admitted that there are advantages to being biracial, he also said that there are disadvantages manifested by society.

"You always stick out and it is hard to get accepted," said Daniel.

In an age where racism and

discrimination still exists, society is still somewhat skeptical about the mixing of races.

Interracial reproduction can be considered a bitter reminder of the era of slavery. Caucasian men constantly reproduced with their female slaves and is a constant reminder of what happened many years ago.

"People are not willing to give up the idea of categories and that makes it harder for biracial children. One piece of evidence is having constantly to fill out applications where you have to bubble in one category or another," Noel So, a 17-year-old of Chinese, German and Czech descent.

There are lots of factors that open up the doors to interracial relationships. Such factors prevailed at the end of Jim Crow laws and the rise of women's liberation. Marissa Carucci, a 20-year-old student at Stony Brook who is involved in an interracial relationship said, "Now women and men alike are encouraged to marry someone they love, rather than someone of their class or race. Marriage is more about preference, not social obligations."

One question still remains. Does the existence of interracial relationships reflect progression or regression in our society in respect to racial tension? Although there is no proven answer, it is clear that today's generation is more open-minded about this issue.

Both Daniel and Carucci agree that since they don't expect the increase of interracial relationships in the future to end racism completely, interracial relationships does not promote a regressive society. So emphasizes the need of society having to accept physical difference. "I just want people to finally accept the fact that I'm not one thing or another, I'm me," Carucci said.

-Susan Loria

CORRECTIONS:

In the Leaps and Bounds section of our Nov. 1 issue of Blackworld, we stated that the subject Damien McCreath is the first black diver in Stony Brook history. McCreath is actually the first black diver in Stony Brook's Division I history. The piece also mentioned that McCreath was a U.S. Marine. He attended officer training school but will not be a Marine until after graduation. McCreath is also an active member of Alpha Phi Alpha Fraternity, Inc.

In the article "Toppling over the Tripling Policy" in en Accion, two quotes were misattributed. They were statements made by Alan deVries of Campus Residences. The last quote of the article was made by Noel So. Also, a paragraph was accidentally cut from the piece.



COLUMN: IT'S A CONSPIRACY Good or Bad Hair

Perms, extensions, braids or weaves; all are an expansive form of the real dilemma- the denial of the true black self.

Black is beautiful. Yet, the recurring pattern among black women is to disregard, disrespect and mutilate their natural naps and kinks for long, silky hair.

The conflict- good hair or bad hair from the European construct.

This overemphasized process of straightening and weaving away our God-given texture has become so celebrated that the salon is often referred to as the "black woman's home away from home". Why?

If black women cannot appreciate and accept the inherent natural beauty that she was born with, then how can she expect others to appreciate her?

Could it be that we still hold the features of the white man as superior to that of our black men and women?

Do we, honestly, want to be known as the unbeweaveable race?

Many look to the workplace as a source of the problem. The encouragement to shy away from all natural hairstyles might pressure the black woman to sacrifice her natural form of self-expression for a job. The question to be answered is, which matters most, money or your heritage?

I have had my braids for a year and nine months, consecutively. So I, too, am a victim of the good hair versus bad hair mentality. It wasn't until recently that I came onto the realization that I braided my short, nappy, brillo pad-like hair but beautiful. I still have not learned to accept my black hair.

It would be unfair to sit here and point fingers at anyone. All black women are guilty.

Why do you perm? Why do you extend? Why do you braid? Why do you weave? If you do it to make yourself believe that the fake is real, then a reevaluation is in order because black is beautiful.

-Milicent N. Ugo



VIEWPOINTS: Sexuality's Inequality

At 25, female virgins are considered virtuous. Men aren't, they're men.

Teenagers and even some young adults are faced with enormous pressure concerning sex. They are bombarded with sexual images and strong sexual content from all fronts. Peer pressure is a strong determinant in peoples' decision to become sexually active.

For men, sex is urged-- a rite of passage. Men are encouraged "to become a man" at very young ages. In fact, most boast of losing their virginity before puberty. Promiscuity may not be a given but it is an underlying implication among young men.

Women are dealt the same cards. They are taught remain virgins as long as possible. A woman is considered a "ho" if she has sex at a young age. But what are young men called?

No matter what age, a sexual relationship is something that one must be prepared for, be in physical or emotional. The rates of teenage sex are astounding though. Both men and women, young and old, should wait until they are mentally ready to handle sex, despite their physical readiness.

-Bunmi Olosunde

Latham Responds to Goldstein

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and Fred. (At this point I should clarify that neither John nor Fred found the piece offensive.)

I began with my personal credo: that the only thing more dangerous than an ignorant black person is an ignorant white person. The reader questioned this statement, and asked if I was making a racist assumption. I maintain that while my credo is definitely subjective, it is not racist. This is because it is a matter of power, not inherent worth.

I am in no way suggesting that most white people are ignorant, or even that most black people are somehow proportionately less ignorant than white people. What I mean is that there are many more white people in America than black people, and on average whites have better jobs, higher incomes and more political positions than blacks. There is no crime in being successful, and there is no crime in being the majority. The consequence of being a majority, however, is having power.

Now let me define what I mean by ignorance. Webster's defines ignorance as "the condition of being uneducated, unaware, or uninformed." I am referring to a type of racial, cultural and social ignorance. A person can be very well educated in terms of academics and current events, but still be unaware and uninformed on the situation of another group of people. Lack of understanding of another way of life makes one ignorant to that way of life. Going by this definition, black people have every bit as much potential to not understand what it is to be white in America as white people have no understanding of what it is to be black in America.

So, assuming that race plays no part in a person's level of ignorance, let us accept that there is an equal ratio of ignorant white people to ignorant black people. But because there are many more white people in America than black people, logically there have to be many more white people that lack exposure and understanding of the

black experience than there are black people that lack exposure and understanding of the white people.

I think most people would agree that ignorance is generally a bad thing, and that ignorant people should generally refrain from making important decisions like voting. When we take into consideration that every registered citizen over the age of 18 can vote, and that people inevitably base their voting choices on their personal situations and experiences, it becomes clear that a person's level of social understanding becomes a crucial aspect.

Further considering that blacks vote much less proportionately to, this means that the white vote is by far the more important. Also remember that it is white people who by-and-large hold positions of power and authority in America. All of these factors force me to support my assertion that however unfair it may seem, the reality is that the whole sum of socially ignorant white people in America are potentially more dangerous than the whole sum of socially ignorant black people. Of course the problem is neither white people nor black people. The problem is ignorance of the other group's situation.

The reader later argued against my statement that educated black people must not only enlighten our own people on the issues affecting them, but that we must also enlighten the majority (read white people) on these issues. According to his response, he interpreted my words as meaning "I will teach others before I learn myself." My response is that I never used those words, nor meant to express that message.

Any black person could enlighten any white person simply by discussing the little things that go into being black. (Getting dirty looks in department stores. Being stopped by the police for no reason. Having professors address you by the name of the only other black male in the class. Things like that.) Just as any white person

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HISTORY CORNER:

Pharaoh Akhenaton: Son of Aton

Whenever there are discussions of the great spiritual teachers of the past, names such as Moses, Christ and Mohammed are often mentioned. These sages provided mankind with the insight to change the base metals of the soul into solid gold.

Yet before the Judeo-Christian-Islamic tradition had been established, there sat a man upon the throne of Kemit (Egypt), who taught his people about the oneness of God, his name was Akhenaton "the heretic King of Egypt." He lived circa 1350 B.C. and was arguably the most fascinating ruler of Egypt.

Born as Amenophis IV, son of Amenophis III and Queen Tiye, the Pharaoh was disillusioned with the religion of Egypt which encouraged the worship of the most high attributes, which were represented by various graven images. He particularly viewed the temple Amun as a corrupt institution which suppressed free thinking while instilling fear and ignorance in the masses, rather than spiritual development.

As he assumed the throne, he replaced the Egyptian pantheon of deities with his God "Aton," which was represented by a sun disk with outstretched arms which held the ankh, the symbol of eternal life. The sun had always been

a symbol for God in Egypt because of its life giving force. New temples were built which were completely open to the sunlight. He then changed his name to Akenaton which translates as "one who is useful to Aton." He outlawed the sacrifices to the sacred bull of Apis (an idol), which creates a parallel between he and the Biblical Moses who forbade his people to worship the Golden calf and other graven images.

As a man who promoted the worship of a peaceful, loving God he can often be seen in paintings and carvings in affectionate poses with his wife Queen Nefertiti and children. One of whom went on to become one of the most recognized figures in ancient Egyptian history, Pharaoh Tutankhamen.

As time passed the Empire was on the decline. Never having much concern for military action, expansion into other territories ceased, and much of the nation's wealth was used to build colorful temples in honor of Aton. He subjected to great opposition, the Pharaoh continued to hold onto his principles until his death at the age of 31. Throughout history there have been many individuals who have taught the masses of God's oneness and love from their

synagogues, churches, mosques and temples, but what makes this man so unique is the fact that he did so from the throne.

As a poet Akhenaton is probably most recognized for his "Hymn to Aton,"

*Thy dawning is beautiful in the horizon of heaven,
Living Aton, beginning of life.
When thou risest in the eastern horizon of the heavens
Thou fillest every land with thy beauty,
For thou art beautiful, great, glittering high over the earth,
Thy rays they encompass the lands even all thou hast made.
Thou art Ra, and thou hast carried them all away captive;
Thou blindest them by thy love.
Though thou art afar, Thy rays are on earth;
Though thou art on high, thy footprints are the day.*

-Adika Butler

Butler is a journalism major at Brooklyn College. A senior, he also writes for his campus' student publication.

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could enlighten any black person by discussing how they and the people they know see race relations and the situation of minorities in America. In this context, it would be very hard for either side to teach others before learning themselves, because life serves as the teacher.

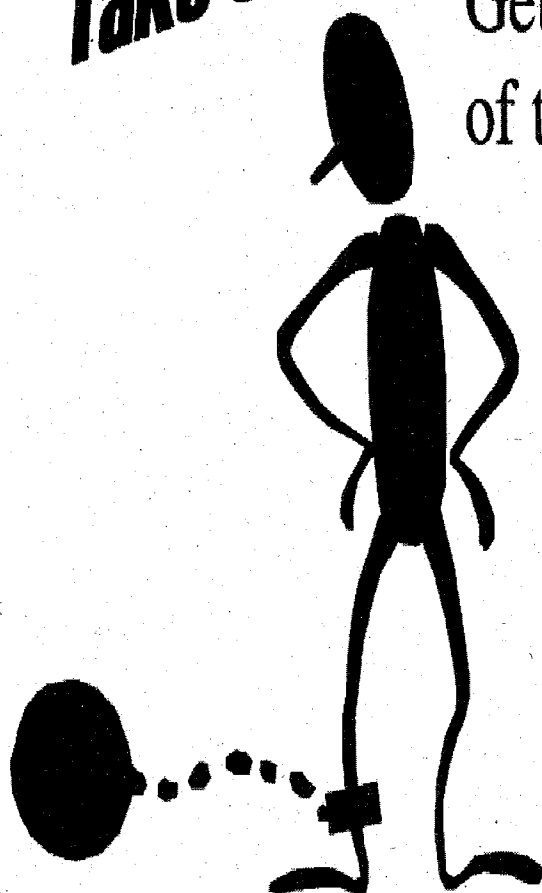
Finally, the reader contested my analysis of the proper role of black clubs and fraternities on campus. He challenged the following statement: "They [read some of my white friends] see these clubs and fraternities as exclusionary and uninviting. Whether that is the case or not is somewhat irrelevant. What matters is that this miscommunication is counterproductive to everyone." He determined that I meant that it is the fault of the white student body that they misinterpret black organizations as exclusionary, and that they should get over it even if this is the case. Again, those were neither my words nor my meaning.

I stated that the question of whether black clubs and fraternities actually foster an exclusionary atmosphere is somewhat

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Take control

Get ready to rid yourself
of that ball and chain.



*Be free of that need to smoke,
Be Free of the smell of smoke
Be Free of that nasty cough
Be free of that tight chest*

**Thursday, November 16th is
your day to take back control**

Visit a CHOICE Center Smoking Cessation Table that day (and the day before) in the SAC or Student Union. For more information call 632-6689, 9338, 6682.

BFSA Forms Statewide Body

After six months of discussion across the state, the Black Faculty and Staff Association have agreed to form a statewide committee. Members of the Planning Committee cast an unanimous vote at the SUNY Stony Brook Planning Retreat on Aug. 12.

The Black Faculty and Staff Association was formed over 25 years ago as a means of creating an appropriate committee dedicated to the issues that affect black students on colleges and universities.

Members of the Planning Committee included James Banks, Suffolk Community College, Makika Batchie, Suffolk Community College, Edward Drummond, SUNY Stony Brook, Julian Johnson, Suffolk County Department of Health, Aldustus Jordan, SUNY Stony Brook, and Denton Watson, SUNY Old Westbury.

There has always been an interest in forming a statewide body from the campus-wide organization. In 1986, members considered forming a similar statewide body, but nothing was decided.

The association evolved into a planning committee to explore a greater body because issues concerning civil rights needed more attention on college campuses.

According to Aldustus Jordan, Associate Dean of Students, one of the main purposes of the organization is to provide an opportunity for black staff members to congregate on a weekly basis and discuss issues that affect them.

"The association builds camaraderie and community amongst us," Jordan said.

Given the association's main focus, the agenda of the committee has shifted. They are still involved with issues concerning the black student body, offering scholarships and saving jobs.

For instance, BFSA worked with administrators over the eight-semester rule, Jordan said. Their involvement was influential given that a majority of minorities who live in the five boroughs.

Also, two years ago, the association was very instrumental in making Africana Studies a recognized department. BFSA is now trying to get a master's program for the department.

The committee is also working with organizations such as NAACP to ensure that Stony Brook becomes more "user-friendly" for prospective employees and students. They have been very

NEWSPOINTS:

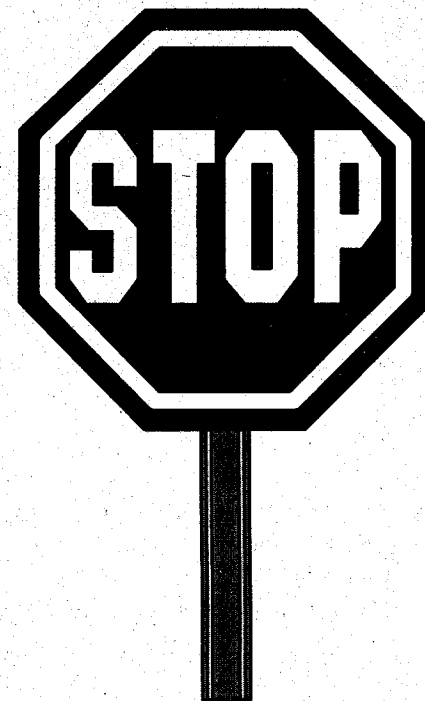
Beating the Ticket

Marked or unmarked, steering clear of parking woes at Stony Brook is all too familiar to those who make up the campus community. Frequent ticketing remains a tiny inconvenience on a campus which does not have adequate parking.

Many students receive tickets each semester due to a lack of proper signs. The signs and painted sidewalks are faded and leave students confused when they receive tickets for parking in zones that are unnoticeable. In many instances these zones are overlooked, but are able to be fixed.

According to the University Transportation Department (<http://www.parking.sunysb.edu/parking/ticket.asp>) parking infractions are as follows:

Fire zone	\$50
Parked On Grass	\$25
Handicapped Space	\$50
Parked On Sidewalk	\$25
Tow/Boot	\$40
Passed Stopped Bus	\$15
Abandoned Vehicle	\$25
Parked On Roadway	\$15
Blocking Dumpster	\$25
Unauthorized Parking	\$15
Blocking Operations	\$25
Expired Meter	\$15
No Parking Zone	\$25
Parked In Loading Zone	\$25
Warning Ticket	N/A
Other	\$15



For Your Interest

If you receive a parking ticket on campus, take a look around. Search for signs that say "NO PARKING" or "FIRE ZONE". If your vehicle occupies a restricted area, you will be required to pay the fine. However, if there are no signs or painted curbs (which happens more often than not), then you have the right to appeal the ticket within 14 days of the infraction. March right over to the Traffic Appeals Board and stand your ground. You can even appeal over the Internet. Prevent the University from taking you for a ride.

Michael Klein, Director of Transportation and Parking, failed to respond to our request for an interview.

-Marissa Carucci

instrumental in creating "The Message"; a WUSB radio program sponsored by the Africana Studies Department. The program deals with issues concerning black people on the local, national, and international levels.

The Black Faculty and Staff Association began on the Stony Brook campus and remained an association exclusive to Stony Brook until August 2000.

The entire life span of the

organization has dealt with salaried wages, affirmative action, retention and recruiting of black faculty members and students. With a greater body this will not change.

"Most issues on this campus, as far as black people, are the same as on any other. The campuses may differ in size and regions but the global issues remain the same," Jordan said.

-Yvonne Belizario

NEWSPPOINTS

Meet Polity President-Elect, Jonnel Doris

Doris Hopes to Address Students' Concerns

Jonnel Doris is the kind of man who takes advantage of opportunities. After being elected Polity President this month, he is surely doing that.

Doris intended to graduate in December, but after former Polity President, Calvin Coleman resigned, he saw an opportunity to help the students of the University. There was a definite need for the new president to be as dedicated to the students as Coleman was, he felt.

His dedication to the student body will voice the concerns of students to Administration. "They overlook us a lot", Doris said.

With such issues as student parking and tuition on the rise, Doris pledges to be the go-between students need to get things done. Doris wants to make sure that administrators know that he and the rest of Student Council plan to address problems like those associated with a tuition increase of 150 percent in the last 10 years.

Doris's most recent action was the Campus Recreation Center initiative lobbied by university administrators. Doris felt that students were quieted on the matter. According to Doris, administrators undermined the Polity Constitution, where certain regulations were overlooked.

To Doris, achieving respect is one of his major goals this academic year. This will eventually lead to student unity. He also plans to unify the Polity Council, Senate, all student organizations as well as the commuter student and resident population.

"We are all students with the same basic needs and concerns," he said. "Yes, we are overlooked by administrators a lot, but if we unify and let them know that we are not divided in our goals, we can get more accomplished."

-Yvonne Belizario

Latinos on Television

Latinos have always complained that they have not been fairly represented on television. Many television critics have disagreed with the sentiment or have blatantly ignored it. With the help of the Screen Actors Guild, a slew of leaders of Hispanic organizations and other minority groups like the NAACP, the rose-tinted glasses are being ripped off the faces of critics and television executives.

The Spanish-speaking communities in the United States make up about 10 percent of the population, yet only one-third of them are represented on television. Raul Yzaguirre, president of the National Council of La Raza, said that in the 1950's Hispanics made up about 3 percent of images on television. In 1998, he said, they make up less than 1 percent of images on the major networks - ABC, NBC, CBS and Fox.

This misrepresentation was so evident that in 1998, a group of Hispanic organizations conducted a "brown out" in protest of the disproportionate numbers. In weeks before the "brown out," television executives released press statements claiming that while they did feel they had done a fair job of hiring minorities in front and behind the camera, they acknowledged that more could be done. In the end, most felt the "brown out" did not produce the effects it promised. Most Latinos in the country did not even know what the "brown out" was.

Latin actors rarely receive top billing on television. Of the 86 dramatic and comedic shows that made the fall line up, only three have Latinos in starring roles; Jessica Alba in "Dark Angel," Charlie Sheen in "Spin City," and Martin Sheen in "The West Wing." These shows are an improvement from last year's network lineup. Latin actors usually cast as sidekicks or parts of an ensemble like Cheech Marin in "Nash Bridges" or Bobby Cannavale and

Eddie Cibrian in "Third Watch."

The Screen Actors Guild's casting data shows that of the 56,701 total SAG roles in 1998, a total of 10,933 - or 19 percent went to an ethnic minority. Every ethnic minority except Asian/Pacific Americans saw a slight decline in the number of roles they captured. Over all, Latinos fell from 4.0% in 1997 to 3.5% in 1998.

According to the Corporation for Public Broadcasting, Latinos like actor, Edward James Olmos, who are disappointed with the lack of Latino representation on television and films, are developing Latino-oriented programming for public television. In a press release, CPB President Robert T. Coonrod said, "The new group, the Latino Public Broadcasting Project, would solicit proposals and distribute grants to producers over the next year."

In another statement released by the CPB, Olmos stated, "We really want to keep the pipeline open. I want to talk with broadcasters and producers about the country to boost diversity. We're working toward the common good in the Latino community."

Groups like the National Council of the Raza and the NAACP have struggled to open the doors for minority actors in this country. Yet many believe the responsibility lays in the hands of the Latino consumers. Television executives are accused of not being moved by morality but by the bottom line. If so, Latinos like Alex Nogales, a spokesman for the National Hispanic Media Coalition, will continue to lead the movement that says, "If you don't want us, Hollywood, if you don't want to hire us - then we are not going to consume your product."

-Hypatia Martinez

A CALL FOR ARTISTS!

blackworld_newspaper@hotmail.com

Hand in Hand

The words are so hard to find when I don't want it to sound just like another line.

I don't want to be the cause of a commotion when all I want is to let off vast emotions.

You are different in your nature. That is no fault of your own. You intrigue me with your wonder. Something I hope you already know.

You weaken my knees with your sensual kiss. That is truly something I have grown to miss.

Our moments of passion, rare but so strong, that bonding I wish to forever prolong.

With your soft caress I begin to understand. I now see friendship and love can go hand in hand.

Lost in our youth, getting wiser with age. I hope we can always find a way to be on the same page.

I know you'll always stand distinguished and true. That is why I find myself drawn to you.

If in me you ever begin to doubt, just remember what I'm all about.

By you I will always stand. Because after all is said and done, you are indeed my man.

Precious Moments '00

Untitled: dreams...

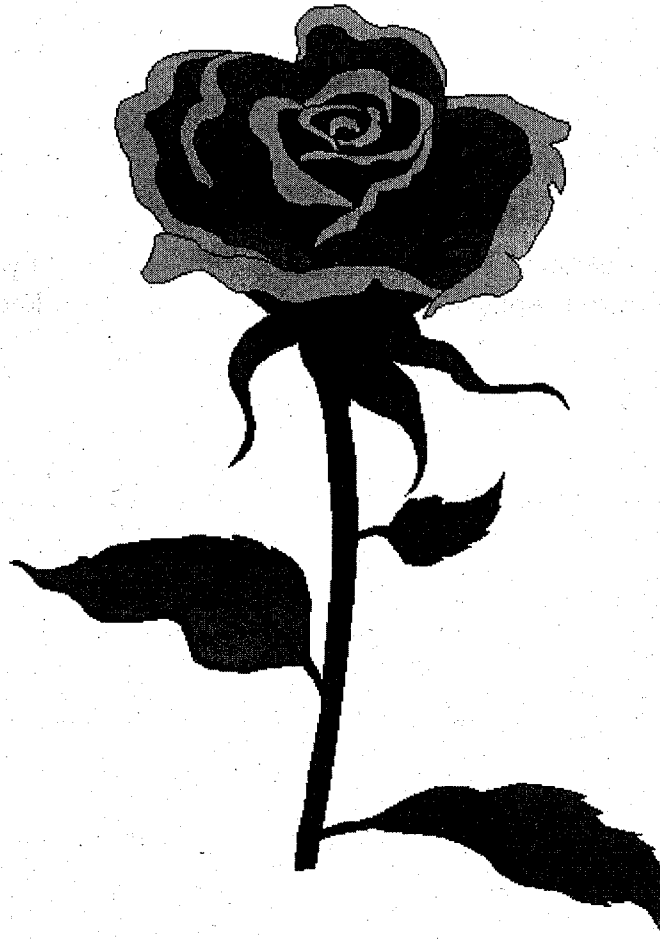
Because of my inability to express myself verbally
 God has given me another quality
 To express myself, which is through poetry
 And my words which I want to say
 Is written so eloquently
 To describe what I feel for you my lady
 And what I evidently want to portray
 Is how my feelings came to be
 Because when I look at thee
 I see past the beauty
 And find that your statue and personality
 Is what intrigues me
 And let me divert for one moment from this reality
 And tell you what I see
 That you and me are in a place so heavenly
 And when our souls combine in theory
 Like God we are one
 And let me not go on
 Because I want to share that dream with you

-Andre Rawle

rhapsodies

The following is a poem dedicated in honor of Renee Padilla:

When tomorrow starts without me,
 And I'm not there to see,
 If the sun should rise and find your eyes
 All filled with tears for me;
 I wish so much you wouldn't cry
 The way you did today,
 While thinking of the many things,
 We didn't get to say.
 I know how much you love me,
 As much as I love you,
 And each time that you think of me,
 I know you'll miss me too;
 But when tomorrow starts without me,
 Please try to understand,
 That an angel came and called my name,
 And took me by the hand,
 And said my place was ready,
 In heaven far above,
 And that I'd have to leave behind
 All those I dearly love.
 But as I turned to walk away,
 A tear fell from my eye
 For all of life, I'd always thought,
 I didn't want to die.
 I had so much to live for,
 So much left to do,
 It seemed almost impossible,
 That I was leaving you.
 I thought of all the yesterdays,
 The good news and the bad,
 I thought of all the love we shared,
 And all the fun we had.
 So when tomorrow starts without me,
 Don't think we're far apart,
 For every time you think of me,
 I'm right her in your heart.



Scarred Rose

Why do you seem like you been hurt?
 Must be the world that hurts us worse,
 hurts us first, takes our lives quick and burns our thirst.
 That's why I'm always getting' high,
 so I reside inside my mind,
 the only place where I can hide,
 a place where no one ever finds.
 Come on baby tell me your pain,
 before you slip and go insane.
 I know this world is so untamed,
 hard to live in, so inhumane.
 Do you seek what I'm lookin' for?
 Some sort of joy behind the door.
 Relax girlfriend, I know you're sore,
 close your eyes and relax some more.
 Ease your mind and breathe in deep,
 slow breaths calm you down like you were asleep.
 Fuck this whole earth, it seems so cheap,
 I count my blessings by heart beat!
 Always grateful that I'm standin' here,
 goin' against what I fear.
 You should do what I'm doin' here,
 write your deep thoughts, make your mind clear.
 If not, just scream FUCK THE World load!
 Do your own thing and always be proud.

poesia

Defending the "Divide"

Continued from page 5

irrelevant. There were two reasons for this. Primarily, an in-depth analysis of black organizations on campus was much too encompassing and divergent a topic to explore in a simple opinion piece for Blackworld.

Second, I have no personal experience with black fraternities, so I cannot responsibly speak on the issue. Clearly, however, if black organizations are purposefully exclusionary, it is a practice that should be stopped. The more important issue, I explained, is that some white people on campus feel the groups are exclusionary, and that the best way to rectify that miscommunication is for members of these groups to open active dialogues with the white population on campus.

The reader's closing statement is infallible. I agree with it 100 percent. He wrote, "Respect their opinions, and that is the only way people will ever respect yours. The change begins with you. There's no excuse for ignorance, whether you're white or black." I cannot express how much I share this view, and I feel it is through dialogues such as this that issues of race and communication can be effectively confronted.

Of course, when he mentioned 'opinions' he referred to my attack on the Republican Party. And that brings us to the second part of my response.

The Case Against the GOP

* As a cautionary disclaimer, I feel the need to clarify that my political stance is just that. My stance. It is completely subjective. Right and wrong are relative terms, and what is presented here is my understanding of what is right and wrong for society.

The reader asks a valid question: what's so bad about being a Republican? After all, part of being an American is having the right to vote as we wish and to choose the views that we feel most comfortable with. So how can anybody write off an entire political party simply for taking stances that differ from their own?

As I stated in my piece, there is nothing inherently wrong with being a

Republican. The problem is that many of the issues supported by the Republican Party are adverse to the equality and well-being of humanity. That is a very judgmental statement. So much so that the reader argued that I do not respect the views of others. This raises the question of opinions and perspectives. Let's define the two.

Webster's defines opinion as "a belief or conclusion held with confidence but not substantiated by positive knowledge or proof; a judgment or an estimation of the merit of a person or thing."

Webster's defines perspective as "a mental view or outlook; the relationship of aspects of a subject to each other and to a whole; subjective evaluation of relative significance; the ability to perceive things in their actual interrelations or comparative importance."

In other words, we have opinions about relatively unimportant things. Choosing our favorite music artist. Matching which shirt goes with our new pants. Deciding whether *The Matrix* is really a good movie or nothing more than a cheap comic book rip-off. These are opinions.

Perspectives, on the other hand, relate to measurable issues of import. Determining whether homosexuals should have every single right accorded to heterosexuals. Resolving whether the wrongful murder of a few innocent people by the criminal justice system is grounds for eliminating the death penalty. Concluding whether affirmative action and welfare are unfair to non-minorities and the wealthy. These are perspectives.

Each and every American citizen is entitled to their own opinion and their own perspective. We are also given the right to act according to these opinions and perspectives, so long as our actions do not conflict with the law. We are even given the right to assert our opinions and perspectives by voting. When we vote, however, we take our personal opinions and perspectives and assert them on the nation, potentially affecting the lives of others. Remembering that opinions apply to relatively

Continued on page 14

Room 303 SAC
THURSDAY 8:00pm

INTERVARSITY
CHRISTIAN
FELLOWSHIP

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Refusé

Art Show
@ the spot
(Fanny Bryce Theatre)

Opening Reception
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Closing reception
November 16 @ 9:30pm

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Exploitation of Latino Workers

Stony Brook is not as integrated as it advertises. It's easy to observe that a representative sample of the world has been architectually planned. Latino workers work everywhere from the cafeterias to the residence halls, all while being stereotyped as typical minority workers. There is not much integration.

Since the American independence from England in the 16th century, this country has not stopped welcoming immigrants to its shores. From the English Protestants escaping persecution to the Cuban-Americans escaping the communist dictator, Fidel Castro, every group has had to endure discrimination in order to assimilate into the mainstream. Yet, many had to brave a viscous cycle, which still continues.

For many, the language barrier is a tremendous door that keeps Latinos and other minorities from achieving their dreams. Another drawback is that American standards make it hard for immigrants with advanced degrees to apply their education in the United States. This leaves them no other alternative than to begin careers from scratch.

"My uncle and his wife recently emigrated from Honduras. He was the mayor of his hometown and his wife was an executive banker. Now they live in suburban Ohio. My uncle is an electrician and my aunt cleans hotel rooms."

Others are coming from poor countries and making better lives for themselves. They may work two or three jobs, but they work. They tolerate miserable hours in the hopes that their children will inherit the opportunities that this land has to offer.

Are minority workers being exploited? If you were an employer would you want someone who didn't speak English answering your telephone?

A negative stereotype is placed on minorities when all hold lower positions on campus. According to a Student Union official, New York State makes sure that everyone gets equal pay. New immigrants are overwhelmed by a technologically advanced society and frequently suffer intimidation, just because they don't know the language. They do not ask questions regarding their tasks and often they are made to do things that other workers don't. Nevertheless, labor unions are working hard to break down these forms of abuses, be it monetary or psychological. Even Stony Brook is not immune.

-Marta Victoria Colon

VIEWPOINTS:

Pimped at the Ballot Box

Black people are senseless as hell. Why did they give their vote away to Vice President Al Gore so cheaply? Was it because he might be less evil than Gov. George W. Bush? That's crazy. When citizens vote for a candidate just to vote against their opponent, they've been pimped, especially blacks.

For what it's worth, Gore might throw blacks a bone from 1600 Pennsylvania Ave., which means that he will not undo any of the laws that aid African-Americans. At his worst, he'll probably find a way to throw more black males in prison, kill affirmative action, which is dying anyway, and slash the funding for many programs that benefit poorer Americans. Either way, a Gore presidency will not present a clear alternative to the black voter. He's just anti-Bush.

Even at his best, Gore might not do much to advance blacks. If he allows African-Americans to leave all of our past gains intact while offering no opportunity to build upon them, then blacks will not progress. They will only become stagnant- a true evil.

And if blacks put Gore into office only to keep a remnant of what we already have, then we've been pimped for nickels and dimes.

It's simple math. By last count 40 million African-Americans call America their home. If only a quarter of them vote, then they would dramatically affect the political pendulum, especially in elections

decided by less than 5 million votes. Voting will affect the political prowess blacks have begged for many years.

When Democrats come knocking at the door, blacks should not automatically cough their votes up. When they do that, they are asking to be forgotten after the elections has passed. Instead, all African-Americans need to learn to trade their vote for something else- getting what they want.

If Gore needs Jesse Jackson to mobilize the black vote, then he also needs Jackson to be his vice president. Jackson does have the sense to shop the black vote around for a candidate who needs it, provided that the candidate is willing to trade something for it; for example, a cabinet position or an overhaul of a program that put blacks at a disadvantage.

Those who doubt that this method of power sharing would ever work are seeing its ramifications right now. Gore and Bush are deadlocked. If they subtract the black vote, guess what would happen? Black voters are the backbone of the Democratic Party. They can make or break candidates.

In 2004, blacks must not vote the way the usual do. Blacks must value their vote. Democrats and Republicans, alike are reminded that times have changed and they've got to pay to play. Otherwise, politicians will go bang for someone else's buck.

-Ralph Edwards-Ulysses

MPB
Civilian Rights Educational
THURSDAY NOVEMBER 16
8:30 PM

In The Unity Cultural Center (UCC)



Panelist Include:

Doug Little, Gary Matthews, and Richard Young
 Members of Public Safety on Campus



Blackworld

Published bi-weekly by students at SUNY Stony Brook



Volume 4 Number 4

NOVEMBER 23, 1976

Symposium: The Task of Unity

By M. VILSAINT, C. HEWITT
S. HOON

"I don't hustle and you can't reggae", stated Ken Danna, (president of the Carribean Club), at the height of the 'Symposium on Black Identity'. He was expressing the need for black solidarity amongst all people of African descent. We must learn to understand one another's differences and unite on our commonalities. This was the focal point of the symposium sponsored by the Carribean Club.

Caribbean Day, Nov. 18, of the Black Week commenced with a gathering of faculty, students and representatives of Third World organizations. The list of guest speakers included: Edward King and Reginald Ibe, (African Student Union), Paget Henry, (Sociology Department), Professor Turner, (History Department), Professor Vaughan, (Africana Studies Department), Emile Adams, (Asst. Director of Students Affairs), Herdi Micou, (Columbia College Department), Randy Brown and Mwata Ben Nubin, (Black Students United), and Ken Danna, (Carribean Club). The approach was sociological, historical, political and geared toward a grass



Marc Pollard/Blackworld

Herdi Micou

roots audience. This symposium was long overdue", concluded Professor Turner. This was also the general consensus amongst those who attended. Our uniqueness, common ancestry, colonial experiences and western ideals were all discussed in order to arrive at the understanding of the different facets of black identity as seen through the eyes of the symposium participants.

Donald Gillian, Acting S.A.S.U., (Student Association of the State Universities), coordinator at Old



Marc Pollard/Blackworld

Rody Dihigo

Westbury, delivered an inspiring and enlightening oratory directed at the lack of representation of black students at Stony Brook. His presentation made one aware of apathy amongst students that prevents us from questioning the fact that the needs of blacks at Stony Brook and elsewhere are not being fulfilled. Mr. Gillian urged and invited everyone to attend workshops at Old Westbury in order to acquaint us with some of the types of actions that are essential in order to unite for a common

cause.

When the discussion was opened up to the attentive and responsive audience, Rody Dihigo and Barrington Brown expressed mixed feelings about the attitude that should be taken to overcome the particular obstacles that prevent the unification of black people and other oppressed Third World groups. On one hand existed a total humanitarian outlook and on the other hand, the primary emphasis was on self-preservation. Randy Brown, (B.S.U.), also stressed the idea of the 'divide and conquer' tactics utilized by the Western world. This is one of the processes that we are trying to reverse in order to achieve black unity.

Donald Gillian from S.A.S.U., commended the Carribean Club in their efforts to congregate with their fellow blacks. Yet this is only the beginning. In order to ensure far reaching effects, we must continue with this action of communication coupled with positive action to actually consider ourselves, 'Black Students United', only then can we form a cohesiveness amongst black students.

Black Social Workers Challenge Racism

By RONALD ANTONIO
and KAREN SCARLETT

On the weekend of November 12, the New York State Association of Black Social Workers held its sixth annual conference at the Statler Hilton Hotel. The theme of the three-day event was "Bicentennial Racism: The Challenge for Blacks."

The conference sought to establish political and economic frameworks that would best suit black people's needs for survival. Initiating the attack was a special panel and program entitled "Meet the Black Press." The four black panelists, Senator Carl McCall, City Councilman Fred Samuel, General Council to the State on Youth Services, Ms. Inez Reid Smith, and Judge Livingston Wingate were interviewed by Ms. Carol Jenkins (Newscaster, NBC-TV), Mr. James Hicks (Executive Editor, Amsterdam News), and Mal Goode (National Black Network).

Hundreds of black social workers, professionals and students were in attendance to hear discussion on issues of unemployment, depression, and recession.

The following day, Ms. Phyllis Walker, President of the Council of Black Student Social Workers and a Stony Brook student, gave her opening remarks as the next item on the agenda, workshops, began. The workshops involved the free-choice participation of registered individuals to explore issues of: Day Care in the Black Community; Child Welfare System; Health Services; The Criminal Justice System; Effects of Inferior Education in Public Schools and Colleges; the Black Family; the Aging Black: Opportunities and Challenges; Effects of Drugs and Alcoholism in the Black Community; Legislation and Black Politics; Economic Development in the Black Community; and Social Work Education: Relevancy to Black Students.

The Criminal Justice workshop, which the writers attended, kept the general theme of the conference, and with the aid of professionals, brought about a better understanding of that system for all present.

The purpose of the Criminal Justice workshop was

to examine the impact of the Juvenile and Criminal Justice System; social, economic, political, etc., on the black community through the discussion of selective topics by Workshop Panelists.

The workshop began with H. Bruce Pierce, a Correctional Educational Consultant, who defined the system and its effects on the black community with a special interest on incarcerated blacks. The main focus of his discussion was eight building-blocks he felt were relevant in dealing with the system. They are as follows: knowledge of self; knowledge of problem-

solving methodology (valuable time is often wasted solving problems already solved. One source of knowledge lies in our elders); knowledge of job exploration techniques (the resources available for job opportunities); knowledge of offender aid programs (knowing which are valuable and which are not); knowledge of test-taking and strategy (their forms and strategies); knowledge of the role of the attorney (know his functions to protect yourself); knowledge of Educational Programs (what is available in order to

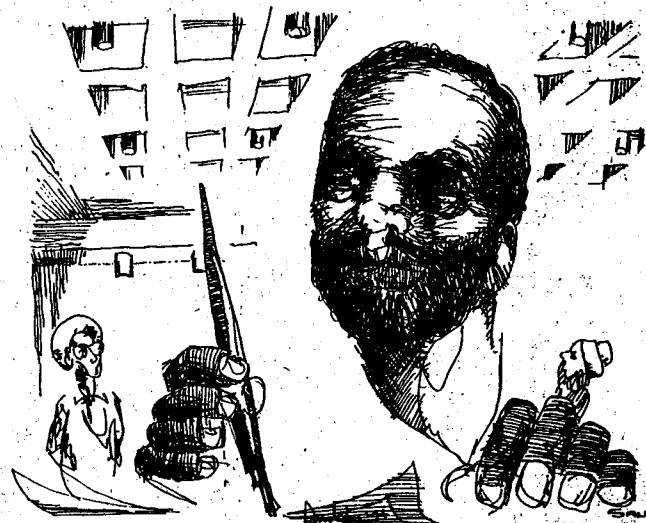
(cont. on pg. 8)



Criminal Justice Workshop

HERE'S YOUR CHANCE DON'T MISS IT

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(cont. from pg. 1)

continue one's education); knowledge of how to assess a learning experience (leaving with information that will aid in the attainment of goals).

These building-blocks are especially important in preparing imprisoned brothers in coping with the system. If not, they will become trapped in the revolving doors in and out of prison.

The second panelist, Edward Dowdy, represented the Think Tank Program. The purpose of the program is to initiate new ideas in order for troubled black youth to become more aware of the dues that must be paid in order to gain any results. The staff consists of ex-convicts, the reason for this being that they have been victims of the system and would be able to relate their experiences to the youth with a greater impact.

The third panelist was Leone Modeste, the director of the Manhood Program. Manhood is an organization whose main objective is to find employment for the ex-offenders. The program was founded in 1967 by the first black Correction Captain in New York City, out of a concern over the ethics of the outer community, where one's manhood is measured by the ability of a man to care for himself and his family. The average age of those in the program in 19-25 years.

The fourth panelist was Mary E. Faulkner, speaking on the Family Court and Juvenile Justice Program. The historical development of the Juvenile Justice System supposedly grew out of the child-saving movement of the late 1880's to the 1890's, a crusade that served a symbolic and status function for middle-class Americans. Its concern was for structure and stability of family life and problems of socialization of young persons. Its aim was to disqualify youth from enjoying

adult privileges.

Ms. Faulkner's main objective was the prevention of juvenile graduation into the Criminal Justice Program. In order to prevent this, Ms. Faulkner said, professionals must learn to understand the Juvenile Justice System, as well as the Criminal Justice Program, in order to prepare the child and his parents to cope with the system and possibly help prevent their re-entry into the Juvenile Justice Program.

The panel also discussed the position the media has taken on the issue of juvenile criminal justice. The recent exposures of youth crimes perpetrated against older citizens was viewed as an attempt to instate harsher penalties for youth. The panelists urged parents not to abandon their youth to the police, explaining that the end result would probably be more damaging to his or her well-being. The focus of the group was on: preventing and diverting youth and adults from the courts, judicial process and prison, as well as the rehabilitation, training, education, and re-entry of black citizens to the community.

Pardoned "Scottsboro Boy" Gets a Salute

In the evening, the Chonga Dance Company of Medgar Evers College performed an African welcoming dance and a salute to the special speakers, Mr. Clarence Norris, one of the Scottsboro Boys.

Mr. Norris was sentenced to death in Alabama 45 years ago for the rape of two white prostitutes. But now, after many years of struggle, he has been pardoned and is back with us.

On October 25, Alabama governor George Wallace signed a pardon which declared Mr. Norris, the last

known survivor of the "Scottsboro Boys", innocent of the rapes he was charged with in 1931.

Mr. Norris, who at the time was "riding the rails" with his comrades when they were seized and jailed, despite a lack of evidence, and was sentenced to death along with his comrades. Ruby Bates and Victoria Price, the two white women who had charged rape, admitted that they had made up the story to avoid trouble for riding on the train illegally. The U.S. Supreme Court ordered new trials twice, but to no avail.

When he was paroled in 1950, Norris quickly fled to New York City, where he has worked and is happily married with two daughters. Mr. Norris, who was left speechless when the audience gave him a standing ovation, remarked, "I'll get used to it," with a deep Southern drawl.

The day concluded with the keynote speaker, Dick Gregory, who integrated the political and economic problems of black people with his usual wit and humor. Gregory pointed out that this "white racist system" has been the root problem of all our problems. Attacking everything from President-elect Carter's support of white racist South Africa to Madison Avenue advertisers' manipulation of all our minds, Gregory pointed out that black people have assimilated a "white racist mentality" as well.

The high point of his speech was the playing of a tape recording where an FBI agent testified over the phone that the man who had been chosen to head the committee investigating Dr. Martin Luther King's assassination was the same man that he saw jump with glee when he heard that King was dead.

Continued from page 10

unimportant things, we must understand that they have no place in politics. Only our perspectives should play a role. Moreover, because our vote can affect the lives of others, we have a responsibility to deeply analyze our perspectives by their actual relations and comparative importance to others.

What that basically means is that we have to take other people into account when we vote because we are not only affecting ourselves, we are affecting many others with lives and experiences we will never see. Having clarified that, let's get down to the problems with the Grand Old Party.

I'll analyze the republican social platform before tackling their economic platform. While not all republicans adhere to these stances, a great many do, among them George W. Bush Jr., the republican presidential candidate.

The GOP is pro-life on abortion, which means they are against a woman's right to have an abortion except in cases of rape, incest or threat to the mother's life. Unplanned pregnancy is not a valid reason. The GOP is for the death penalty. Bush is governor of Texas, which has the highest execution rate in the nation. The GOP is against allowing gays the right marry, adopt children and serve in the armed forces. The GOP is against forming stricter gun control laws and gets a great deal of their funding from the National Rifle Association. The GOP is against passing a national hate crimes bill.

The GOP wants to replace the current five-bracket tax system with a four-bracket system, and to enact the biggest tax cut plan in the 20th century. Every financial analyst from Alan Greenspan, the head of the Federal Reserve Bank system, to New York Times business editors, interpret this tax plan to be aimed specifically at households making \$100,000 and above. The GOP advocates school voucher programs, which base public school funding and enrollment on community set standards, while offering grade school students partial scholarships to attend private school. The GOP is against welfare and affirmative action programs.

As a country that claims to be based on equality and understanding, we have to make

certain decisions about what kind of system we want to support. Do we truly want to be a nation that denies rights to women and gays? Do we want to be a nation that supports institutionalized murder? Do we want to be a nation that does not do everything in its power to ensure the equal treatment of all its citizens, with something as simple as a hate crimes bill? I personally don't want to live in a nation that would allow these things to take place.

In my previous piece I referred to my friends John and Fred, who are republicans. Neither of them supports any of these social stances advocated by the GOP. In fact, they are strongly against most of them. What they do support are republican economic policies. They want larger tax cuts and school voucher programs. They oppose affirmative action and welfare. They ask what is wrong with aligning oneself for economic reasons as opposed to social reasons. This is a simple question, with a not so simple answer.

When politicians are elected, they attempt to enact all the policies of their platforms. They do not assess the parts of their platforms that some of their constituents do not support. This is primarily because their advocates usually do not speak out on the aspects of their elected officials platforms that they do not support. John, who will vote for Bush, supports gay rights. But he is not likely to write to the GOP voicing this concern. Besides, Bush has many more supporters that oppose gay rights. In other words, when John places his economic views before his social views, he in effect sacrifices his social views for his economic views.

I could explain why ending welfare and affirmative action, but instituting huge tax cuts are detrimental to economic and social equality. I could explain why gay rights and abortion rights must be supported, and why the death penalty must be eradicated, but the complexities required make them topics for another time. I leave it up to the reader for now to assess the republican stances on these issues.

I try to follow my conscience at all costs. That means that social equality and the needs of the many come before any economic

issues. We are the most prosperous nation in the world. We can afford to be humanitarians. The Republican Party is predominantly the party of the wealthy straight male. There is nothing inherently wrong with this. But if the GOP does not take the needs and rights of the minority into consideration, it is not the party of the people, but the party of the elite. And so it's not the party for me.

Being republican is not a crime. But the issues supported by the Republican Party are adverse to issues of equality and compassion. In the case of John and Fred, support of these issues comes from a lack of direct exposure to minorities in racial, social and economic situations not their own. By maintaining a dialogue with people of different backgrounds, however, the ignorances that foster these views can be combated. That was the message of my first piece, as it is the message of this one. I do not expect everyone to agree with me, but I do hope readers will try to hear me out.

-Chris Latham

griot

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*We hope that this issue helps
to bridge any gaps within our
communities.*

*We also don't want to exclude
other sectors of the Stony
Brook community. The Unity
Paper does not imply loyalty
to one group.*

*We all have more in common
than we believe.*

Honoring Latinos

At the age of 30, Renee Padilla's life was cut short. Born on Aug. 30, 1970 of Puerto Rican descent, Padilla was hit by a truck on Oct. 7 during a visit to the Dominican Republic.

Padilla was charismatic, friendly and outgoing. She went out of her way to support her community, volunteering through many various activities. Perhaps one of her most significant accomplishments was helping to lay the foundation of Omega Phi Beta Sorority, Inc. while attending the State University of New York at Albany.

After graduation Padilla never parted from her sorority. She always dedicated her time to the growth of her organization in any way.

The sisters of Theta Chapter, Stony Brook and Adam Ortiz, an administrator from the College of Engineering, recognized

her contribution to her community by offering an academic scholarship in her name during Hispanic Heritage Month Awards. Ortiz recognized Padilla as an outgoing and determined woman. She was one of the very few Latino founders of the Latin Greek community to ever pass away at such an early age, Ortiz said.

The loss of Padilla was deeply felt by many, especially the 16 diversified women who started the organization in 1989. She made sure that the Latino community had a voice on campus despite all obstacles. For this, en Accion recognizes her as a role model in the entire community.

The poem of page 7 is dedicated in honor of Renee Padilla.

ΩΦΒ

-Denise Ferreira

WHAT'S RACE ANYWAY?

Is there really such a thing as race? Biologists don't seem to think so. If they know the answer, humankind would get one step closer to bridging the racial divide.

Scientists believe that there is no one racial classification that has more scientific merit than another. The social concept of race however, is different. Socially, people think that race is "natural" and therefore scientifically valid. What many people don't realize is that the term "race" is nothing but a social construct designed to rationalize injustices.

Many biologists consider the attempt to classify humanity as a waste of time. The classifications they do construct exist only for convenience. They might label specific groups for purposes of comparing their anatomy to investigate how people adapt to their environments. That however, is a totally different situation than using those labels to determine how a person should be treated and therefore justify your behavior towards a specific group.

If there is really no biological basis for racial classifications, then why is it that the term is often the center of heated discussions, senseless violence and political debate? The answer is culture.

Merriam Webster's dictionary defines culture as "the customary beliefs, social

forms, and material traits of a racial, religious or social group."

Unfortunately, we still have problems accepting other people's differences as cultural differences. We also fail to realize that the inequalities that exist upon different groups arise as a result of historical, contemporary social, economic, educational and political circumstance, not biologically inherent traits. In other words we as people are all equal. Our situations, however, are not; therefore a move to level out the playing field of opportunity is a move to truly create an equal nation.

-Beatriz Peguero

Against Ignorance

Is it possible for people of color to stand as one nation?

With all of the hardships and struggles history has afforded civilization, it is baffling to see how much ignorance still exists amongst African-Americans.

From categorizing oneself as West Indian, African-American or Latino, it's natural for people to categorize themselves

Continued from page 18

Men: Ladies Step Up!

In this day and age, women should not find it so hard to approach a man. But they do. Why is that?

What's so hard about walking up to a guy and telling him how you feel? That's not too much to ask. Didn't "Waiting to Exhale" liberate women?

To men it feels like a job. But women don't care. Men on campus are at the end of their rope but they still risk dejection again and again.

There isn't any game behind it; men just want women to be themselves.

Men approach women all of the time. Now, we're tired. Step up or step off.

Andre's Experience

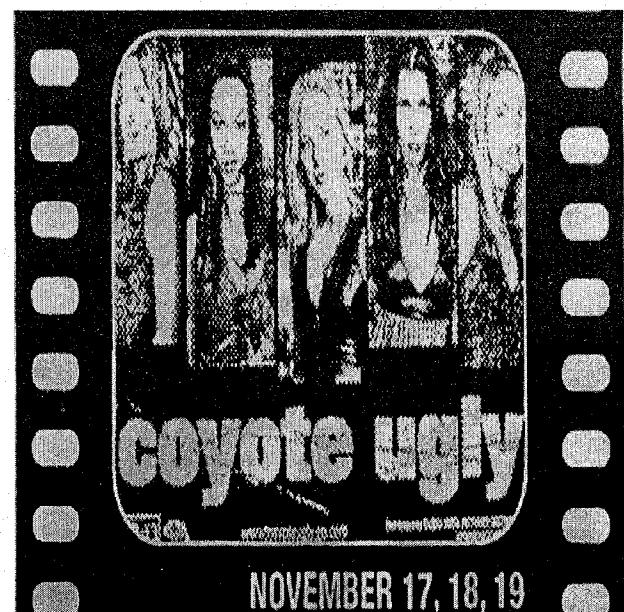
The other day, a female approached me, and I thought in my head, "damn, about time." She approached me and asked all the same questions men do, what's your name, are you with someone, etc. It's simple.

Men know that some brave women approach, but that's quite rare. It's not equal. It's the 2G and females should attempt to adjust with the times.

As time goes on more females will take that initiative. They'll have to. Men are fed up and they're not taking it anymore.

Ladies, it's your time. Be straight with dudes and relationships will run much smoother. If you're up-front, men will definitely return the favor.

-Andre Rawle

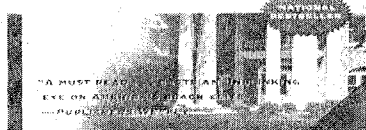


BOOK REVIEW: Ebony Picket-Fences



INSIDE AMERICA'S BLACK
UPPER CLASS
Our Kind of People

LAWRENCE OTIS
GRAHAM



has made it into the upper echelon of the Harper Collins brew.

But not too fast. His book makes a woeful illustration of the black social structure- if there is one? What the book does justify is a community divided along varying experiences.

You'll never find this book on Oprah's Book Club, and rightfully so. His reference to Winfrey and many other household names lack of the elite pedigree would raise more than a few eyebrows at his brazenness.

Graham's first person account on a subject increasingly more familiar to the black commensurate is a highly elaborate and compelling narrative of the experiences of "those who passed the brown paper bag and ruler test (pg. 1)."

From the Boule to the Links, Alpha to Omega, Graham uncovers the history of the black elite, justifying a division within the African-American from a historical perspective.

The book is quite one-sided but provided great insight into a lifestyle underrepresented by the media.

It would be easy to doubt Graham's intentions. From the preface to the back cover, the reader notices countless references to affluent blacks around the country.

Even though the book is not for the cynical reader who eyes style over content, *Our Kind of People* was well organized and researched.

With as much time given to the divide between rich and poor and its inherent differences, it comes as a great surprise that Graham pursued a book like this. Graham's personal passions and jaded vision of society overwhelmed the text. The reader could almost imagine Graham's cosmetically enhanced nose gleam over his rendition of the have and the have-nots.

Best-seller? Only to few.

-Duane A. Bourne

Quotable:

If now isn't a good time for the truth I don't see when we'll get to it.
-Nikki Giovanni

WHAT TO LOOK OUT FOR: Funk 'n' 60 Minutes

It didn't take Funkmaster Flex long before he rocked a

sold-out crowd at the Stony Brook on Oct. 14— not even 60 minutes.

New York's premier disc jockey took time off from his full-time jobs at Hot 97 and MTV to do what he does best— spin records.

He's no stranger to the college concert circuit though. Flex has



Flex ripping it at Stony Brook.

performed at Pace, Iona, Fordham and NYU before.

"I've been in just about every college in New York," he said.

The SPAB sponsored event was not the first time he made his way to Stony Brook. His last visit was canceled when student rushed the door.

This time the students did not entirely disappoint, except when some jumped on the stage during the party and moved the needle.

"I worked with it, I know people want to have a good time," he said. "It's definitely one of the liveliest schools."

If his non-stop performance at Stony Brook is any indication of his ability to rock a party, Flex's fourth mix tape, "60 Minutes of Funk, Volume IV" will jump off the shelves. The Bronx-born disc jockey is set to release the album on Dec. 5.

The album features new music from artists like DMX, Nelly, Faith Evans and Ginuwine.

"I'm excited," he said. "The album is coming out. That's what I need."

-Duane A. Bourne

MUSIC REVIEWS:

"Africa Dream"

Nowadays it seems as if more and more hip-hop artists are becoming "pop" artists, succumbing to "TRL"-ism, and relying on the aggrandizement of material possessions to carry their songs and calling it lyrical skill. Not Talib Kweli and Hi Tek. Their debut album was released on Oct. 17.

Refreshing, philosophical, and deep are just a few words that can be used to describe Reflection Eternal (Train of Thought).



But what else would one expect from that camp, whose notable artists include Mos Def, Common, and The Roots.

A compilation of twenty tracks, it reflects the consciousness, reality and spirituality of the Black

culture. The featured artists are Les Nubians, Rah Digga, Xzibit, De La Soul, and Mos Def, the other half of Kweli's former project Black Star. The album also features R&B and hip-hop icons Rick James and Kool G Rap, as well as an upright imitation of Nelson Mandela by comedian Dave Chapelle.

Simply said, the album is hot.

Kweli's lyrics are perfectly matched with the production skills of DJ Hi Tek, whose voice can also be heard on tracks such as The Blast. The beats are attractive and funky, and instrumental sounds like traditional drums and trumpets can be heard throughout the album. Guitars can be heard throughout the album.

What makes the album is Kweli's use of words. His lyrics flow well whether he's spouting knowledge or just rhyming about Love Language. "On Too Late," one of the best tracks on the album, Kweli asks "Where were you the day Hip Hop died?" Hip-hop is far from the graveyard, but if it has been ailing as much as many people believe, Talib Kweli and Hi Tek have unquestionably played a part in its resurrection.

Stanking It Up

In 1998, Outkast made their mark on hip-hop with the universally acclaimed Aquemini. Now, they are back from seven light-years away.

Enter Stankonia-- the place from where all funky things come.

The Atlanta-based duo released their fourth album on Oct. 31.

Stankonia is 24 tracks of heart pumping, bank-head bouncing, Cadillac hoop-riding joints from the Dirty South. Fans are forced to

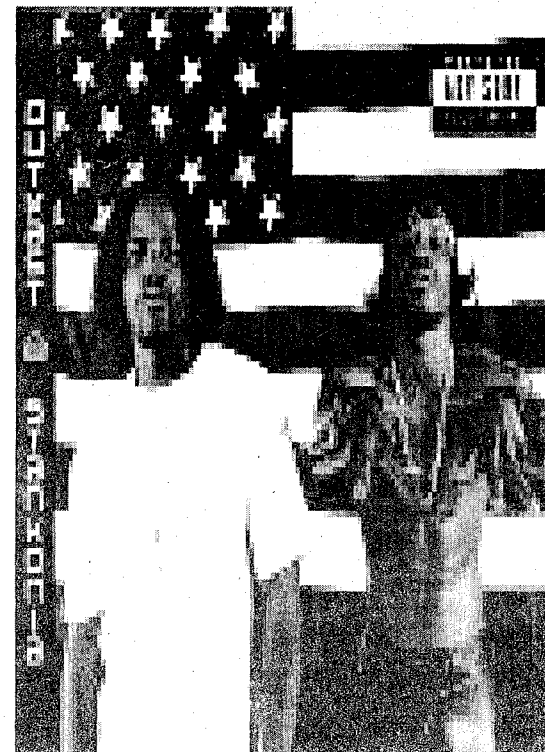
keep it "crunk". But take caution, Stankonia is not for the faint of heart.

What keeps Big Boi and Dre 3000 (Andre Benjamin) on top of the charts is their lyrical command mixed with hypnotic blend of Southern funk and fearless acoustic melody.

After releasing "B.O.B (Bombs over Baghdad)", and more recently "Ms. Jackson", the player and the poet have taken pop culture by storm. B-side tracks like "So Fresh, So Clean", "I'll Call Before I Come" and "?" are liable to make you bounce. And if all else fails the interludes will keep listeners interested.

If you can't keep up with the fast tempo and the duo's colloquialisms, Stankonia's futuristic funk will miss its mark. Stankonia will never top its predecessor-- a classic.

-D.A.B.



next issue...

DEAD PREZ

on stands on
December 5!



FEATURE:

Inside Santeria: The Worship of Patron Saints

The drums began to beat at a faster rate and a woman screamed out in a powerful voice "Yemaya quitame lo malo." Her overbearing voice slowed down the drums and she began to sing.

This is a common song of praise and worship at a fiesta de palo (feast of sticks), for those who practice Santeria. The feast was done last Friday in a basement apartment on 134th street in Manhattan. Dona Juana had promised her patron saint, St. Michael (Belie), a feast after her son's long awaited trial was over "with no problems," she said. "I know he did it (St. Michael) and I promised it so I have to do the feast or he will get mad and punish us, we have to keep them happy" she said.

The humanlike qualities of St. Michael and other saints, that Santeria believes in come from a long history of oppression and devotion.

The roots of Santeria come from West Africa, in Nigeria, the religion was practiced there by the Yoruba tribe thousands of years ago, and still survives there today.

The religion came to the New World when Africans from the Yoruba tribe were sold as slaves in Cuba, the birthplace of what is today Santeria.

The strange flavor of Santeria comes from the syncretism of Catholicism with African Gods (Orishas). The Santero is a devoted Catholic but at the same time will sacrifice a rooster to St. Michael, attend Catholic mass regularly and occasionally go to church to get some holy water for a ceremony or sneak a piece of the Eucharist into their pocket for a spell.

The mix of these two religions occurred when Europeans were imposing Catholicism on the Africans and in order to let their religion survive they would go to church and made the Catholic saints their own by naming each African Orisha a saint. This way while they knelt in church and worshiped the white gods they were really worshipping their own.

Just as they sounded hundreds of years ago in Cuba, the rhythmic beats from the drums could be heard down the block, and a woman

rushed out of a taxi carrying a whole cooked pig to offer to St. Michael. The cramped basement did not stop her from jumping right in to the festivities, she wore a green dress in honor of St. Martha.

"The three of us are going to dance for St. Martha so that she protects our relationship with our boyfriends," she said.

A statue of St. Martha, the dominator of men and relationships was shown at the altar wearing a green dress and dominating a snake with her hands.

The altar was elaborately lit with 21 candles of all colors corresponding to different saints. Apples, necklaces, money, food statues of many saints, including one life size statue of St. Barbara (Shango), hair, photos, and plants all decorated the altar. Surrounding the altar were three men with cowhide drums and one woman with a tamberine who also sang.

The feast was not over until they performed one of their most important practices, sacrificing a rooster. The sacrifice was ruled a constitutional religious practice in a 1993 Supreme Court decision.

After the sacrifice the ceremony reconvened with a different feeling. Suddenly the cramped basement felt as though it was going to explode with energy, people began saying "gracias" (thank you), and making the Catholic sign of the cross. The three girls dressed in green began dancing and one threw herself on the floor and moved like the snake that the statue of St. Martha held. They all shrieked as if possessed and cried in admiration to their protective saints.

Others smoked tobaccos and drank rum. Paquito, one Santero, said "I smoke the tobacco for St. Michael he likes tobacco and rum."

"Everything they do is in the name of God, and once you are born into it and feel the drums in your veins it is impossible to avoid the saints from coming inside of you, I'm getting chills right now." This what Juan Rojas said, a young Dominican man passing by on the moonlit sidewalk who heard the feast.

-Carole Sierra

en Acción

Newspaper wants you!

We want to inform, support, and motivate the Latino student body.

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Let's use our voices to empower the Latino community. All are welcome.

General Body Meetings
Wednesdays at 10:15 p.m.
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Continued from page 15

through phenotype and culture. Questions like "you don't look like..." all contribute to ignorance, despite a shared ancestry. Once criteria are established, individuals continue to make assumptions and stereotype others based on power.

Stereotypes inhibit the unity of our people. It deteriorates the foundation of community through ethnocentrism, promoting hate, prejudice and unawareness.

Another example of ignorance is the "you don't act the part" mentality. The educated Negro who speaks proper English and has impressive vocabulary is ostracized from the mass. This exclusion is damaging to the upliftment of civilization. When people become so busy categorizing each other into rigid predictable roles, they look past the infinite potential of a united people.

Progress beings by looking in the mirror. The more positive energy and love people share, the more socially conscientious the following generation will be. The more resources and knowledge people acquire today, the brighter their futures will be.

Nefer Bovea

Unity:

Sticks in a bundle are unbreakable.

-KENYAN (BONDEI) Proverb

Sticks in a bundle symbolize unity, or Umoja, one of the seven principles we celebrate at Kwanzaa. As African-Americans, it is clear we must help ourselves, and stop bickering, and posturing that divide us. When we help other African-Americans, they can, in turn, help us and our children later. We can spend our money in African-American- owned stores, but products made by African-American- owned companies. Obviously, the more of us who make progress, the better for all of us.

Together, we are stronger. Apart, as strong as one alone might be, we cannot always stand up to the forces that work against us. One stick blows away in the wind. Bound to others, it stays in place.

Our potential for power is great- and power is a terrible thing to waste.

On this day, I pledge to buy at least one item from a black vendor or make a lunch date with an African-American colleague.

JOIN BLACKWORLD

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

BLACKWORLD NEWSPAPER IS
LOOKING FOR WRITERS,
COPY EDITING ASSISTANTS,
WRITERS, TYPISTS, PRODUC-
TION ASSISTANTS, WRITERS,
DISTRIBUTION ASSISTANTS,
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AND JUST IN CASE YOU ACCIDENTALLY GLANCED OVER THE WORD

WRITERS


BLACK WORLD

Published Bi-Weekly by Students from the State University of New York at Stony Brook

November/December 2002

ONE NATION

Volume XLV1,



*"Oh
Pharoah...let
my people
stay"*

PG. 3 HAITIAN CONTROVERSY

PG.4 MOURNING THE LOST OF AN ICON

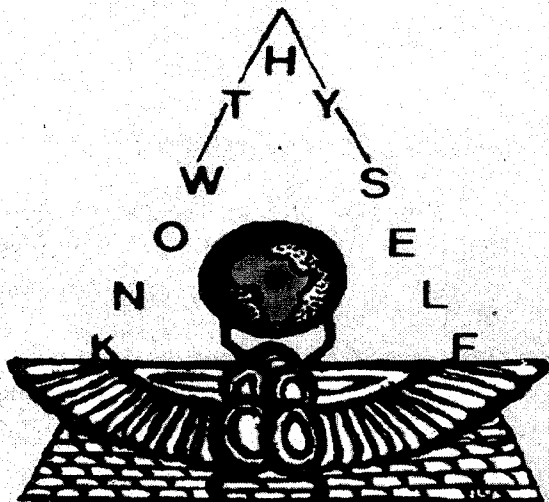
PG. 6 JAZZY'S HAIR CORNER

PG.10 & 11 RHAPSODIES

PG. 12 HASAAN'S MUSIC REVIEW

BLACKWORLD

For Over 25 Years



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Letter From the Editor

The thought of it sickens me. How dare the United States government turn people away and refuse to help them when hundreds of years ago they were forcibly bringing people here against their will because they needed help to build the empire they now call the U. S. of A.

A few weeks ago 200 Haitians were fleeing their homeland with hopes of receiving a better life in America. Unfortunately, the government did not grant them political asylum. I understand that the United States cannot accept everyone that comes to their gates, especially in lieu of Sept. 11, 2001, however, it is the blood, sweat, and tears of slaves and immigrants that made and continue to make this country one of the most powerful nations in the world.

They did not think twice when they invaded Grenada or any of the other countries that they forcefully entered and tried to change. The funny thing is they never commit to help these countries or the people there. It is always about what is in it for America. Maybe if they did people would not see the need to come here because America would have helped them by alleviating the obstacles that keep them in poverty and political turmoil.

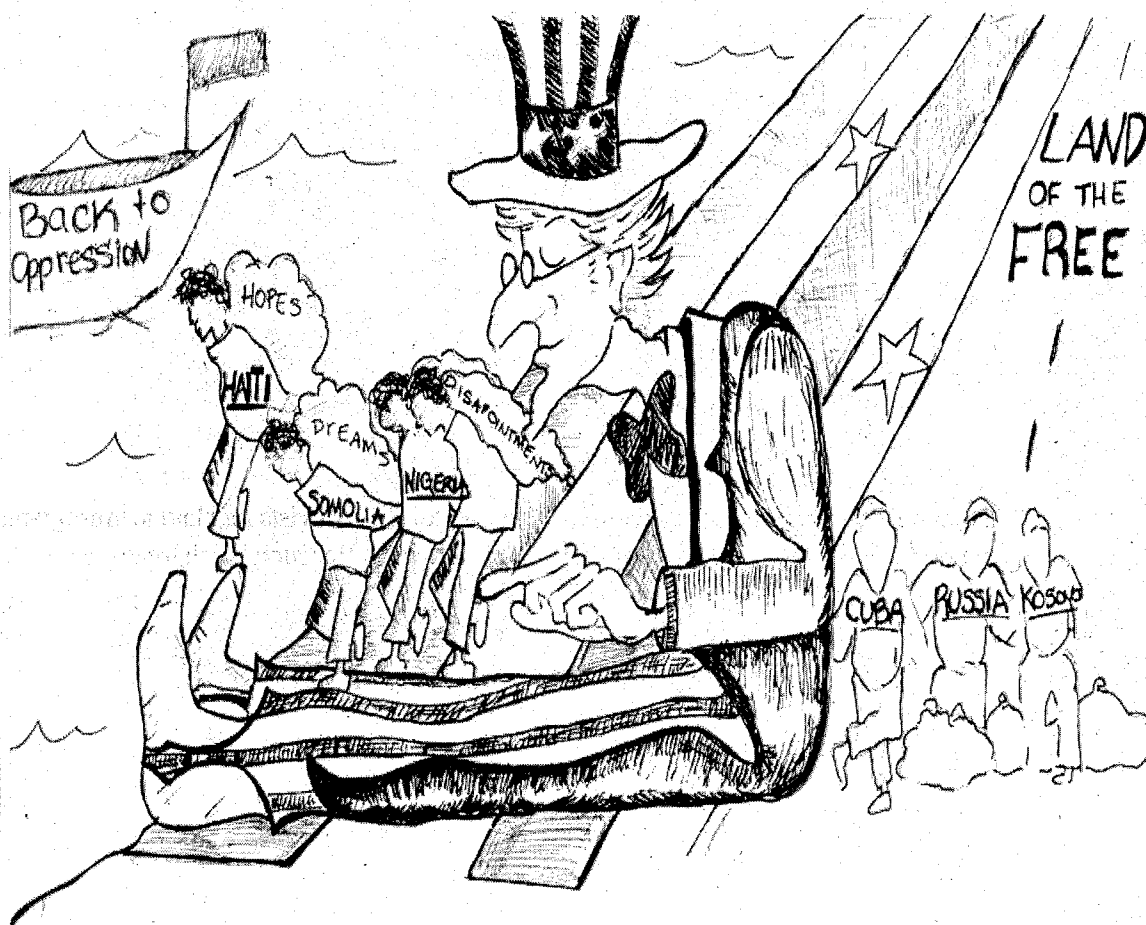
Who can forget what this country did to 5 year-old Elian Gonzalez, who was here from Cuba and wanted to be granted asylum, police officers showed up at his house with machine

guns and protective gear—for a five year-old.

The United States seems never willing to stick its neck out for anyone. What is it going to take for them to help the Haitians overthrow their current leadership? This situation is a real eye-opener because it makes us realize that we should not take the fact that we are here for granted because we never know when they might ask us to take our shit and go!

Why do we allow the government to do this to people? Why don't we get involved? You know why, because it is not our mother or our brother that's running for their lives. We are not directly affected so we sympathize and go on with our lives when these people have to return to the hardships of their country.

In order to implement change we have to work together and fight for and with our fellow man when injustice is being done to him. Jamaica Kincaid once said "...once you cease to be a master, once you throw off your master's yoke, you are no longer human rubbish, you are just a human being, and all the things it adds up to. So, too, with the slaves. Once they are no longer slaves, once they are free. They are no longer noble and exalted; they are just human beings. By this Kincaid means that we have the power to fight and make a change because we are all human beings. There is no master and slave equation, just plain old equality.



Justine Eaglin

America: Sniped Out on Terrorism

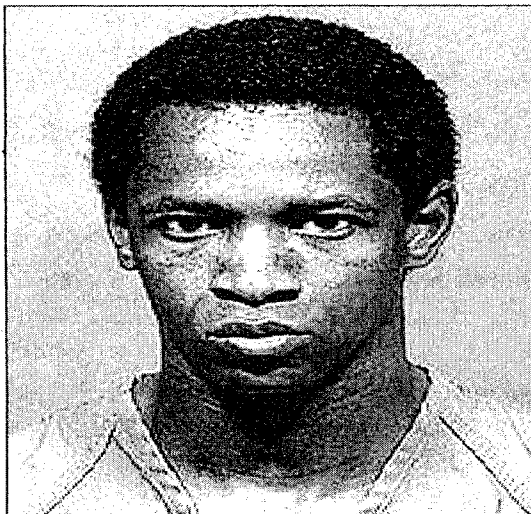
By: Patrick Blemur
BLACKWORLD Contributor

"Wow. The Sniper is black. What? He's black! I can't believe it. Black people don't do these types of things. Are you serious, there are two of them, a 17-year-old Jamaican? This is crazy. Whoa, but I'm glad that's over with and they finally got him!"

The aforementioned probably crossed the minds of many black people as the news was revealed about the apprehension of the Washington D.C. area snipers, John Allen Muhammad and John Lee Malvo. The two are suspected to be responsible for 12 deaths and 19 combined shootings in Virginia, Maryland and the Washington D.C areas. Their rap sheet seems too endless as they are now being tied to other acts of violence before the killing spree that began on Oct. 2 in Washington.

The snipers were apprehended but is the nation safe? During the three-week tirade people were captivated with fear about another terrorist act approaching with a senseless drive for evilness and destruction.

However, no one suspected a black



person, let alone two black people. Though black people are not exempt from such behavior no one suspected this. Typically, serial killers are usually older, white males. And terrorists now have a "typical" description, and both descriptions do not include black people.

These acts of violence toward innocent people definitely aligned itself with that of the terrorists who caused a nation and its people to live in fear.

What has caused this massive eruption

of acts of violence? Although questions such as this cannot be answered in a paragraph, it still remains that this type of fear has never been in our society before, especially in this magnitude.

Since the attacks of Sept. 11, 2001, the nation is still living in fear and distress. Although daily routines have been reestablished, people are at the edge of their seats expecting another act of violence in the United States.

Now a year and a couple months later the country is faced with another type of terrorist act.

Normally when a black person is convicted or apprehended the headlines consistently read as follows: "*two black men were arrested...*" or "*a gang of black males are being sought out by...*" but such is not the case when discussing the case of the D.C. snipers.

The race card has slowly been withdrawn. Surprisingly, the sniper's race is not the focus of the issue.

continued on pg. 8

The Haitian Controversy

By: Jonique Richardson
BLACKWORLD Staff

At sea for eight days, they plummeted into chest-deep water, and risked drowning in hopes of seeking a new life in the United States.

"It's crazy; all they went through to get here," said Jermaine Ofori, a Stony Brook junior. It took two aircraft and 12 vessels for the Coast Guard to find the 200 Haitian refugees who jumped off a stranded wooden freighter on October 29, 2002.

Haiti, a nation of eight million people, is the poorest in this hemisphere and is in political deadlock over flawed congressional elections in 2000. President Jean-Bertrand Aristide and his opposition have resisted international efforts to resolve the deadlock.

Of the refugees obtained, Miami police officials said that most seemed like they were in good physical condition. A pregnant woman was taken to the hospital but no one found was dead or seemed to be hurt.

The Rickenbacker Causeway, joining Key Biscayne with Miami, was closed for two hours while police searched for refugees under a bridge and in bushes. Some begged for rides in the path of vehicles during rush hour.

After waiting to be processed by the Immigration and Naturalization Service, the refugees were taken to detention centers by bus. Miami residents were heartbroken. Those from

the neighborhood known as Little Miami demanded that the Haitians being held by authorities be allowed to stay in the United States.

The Bush administration ordered that the Haitians seeking political asylum be held in detention centers. Those without a claim of asylum will be sent back to their country. This order applies only to Haitians.

"It probably has something to do with the fact that the U.S. does not agree with communism and doesn't like Fidel Castro so they don't send Cubans back," said Babafemi Otuyelu, a Stony Brook senior of Nigerian descent. "Since Haiti is a democracy they send the Haitians back," he added.

Democratic and Republican lawmakers said the policy was discriminatory. In two hearings on Capitol Hill, activists for Haitian immigrants said U.S. officials offer such harsh treatment to Haitian asylum seekers that it appears to be discrimination. Of the Haitians who sailed to Miami, 17 have already been shipped back.

In a similar situation that occurred in 1994, the Leaders of Florida's Haitian community charged that Haitian immigrants received unfair treatment in comparison to Cubans who receive automatic permanent asylum if they are able to reach U.S. shores.

Cuban refugees are permitted to stay in the United States if they reach the shore. Those who don't make it off the boats are sent home. Immigration officials did not return calls to other off campus reporters seeking comment on the order that allows Cubans to stay but sends Haitians back to their country or to a detention center to wait asylum hearings.

According to an affidavit filed by the INS, federal authorities believe that this trip began in Haiti on October 24 but that planning began last December. It took four days to get from Haiti to Miami.

Since then six men have been charged with the smuggling of the 200 refugees. In the minds of federal law enforcement officials, the event was evidence of an alien smuggling scheme, an immigrant smuggling scheme.

"This deals with how people view the United States. Hearing stuff like this make you really think about how sacred freedom is and how we take it for granted," said Michael Gonzales a Stony Brook junior of Philippine descent.

The U.S. seems to represent the ultimate life choice of democracy. "Haitian asylum seekers who come to the United States should be treated fairly and equally by the world's leading democracy and defender of human rights," said Cheryl Little, a leading advocate for Haitian migrants in Miami.

Mourning the Loss of an Icon

By: Darise Jean-Baptiste
BLACKWORLD Staff

The legendary rap trio Run DMC is now "officially retired" as Reverend Run Simmons put it. Jason Mizell, better known as Jam Master Jay of Run DMC was shot and killed on October 30, 2002. He was gunned down at his recording studio in his Queens neighborhood.

A man in a ski mask who was granted entrance into the second floor recording studio reportedly shot Mizell.

Mizell was with his friend Urilco Rinco when he was killed. Rinco suffered a gunshot wound to the leg. Police officials say that there has been no leads or possible motives in Mizell's murder.

Police are reportedly using experts with specific knowledge of the dealings in the hip-hop music industry. These experts are accredited for investigating violence, money laundering, and other crimes "related to hip-hop."

Several members of the hip-hop community have established a fund for the late disc jockey's wife and three children. A \$50,000 reward has been set aside from the fund for tips related to Mizell's murder.

In recent news conferences Mizell's family asked that any witnesses with information as-

sist in capturing the murderer. Russell Simmons, founder of Def Jam Recordings, and close friend to Mizell has ruled out money as a possible motive.

The famous disc jockey was known for giving back to the community by allowing local musicians to use his recording studio for free. Mizell was best remembered for remaining in his hometown neighborhood. Friends say that he would not leave Queens because he had his sister to look after.

Mizell's funeral was held on November 6 where members of Run DMC delivered the eulogy. Darryl McDaniels (DMC) said that Mizell "...was created from the innermost thoughts of God, the deepest thoughts that make history. He came from a class, a special class of humankind, and he represented a most interesting culture." "He had a job to do and he did it perfectly and finished it," said Jason Simmons (Run). "He helped create this hip-hop nation," he added.

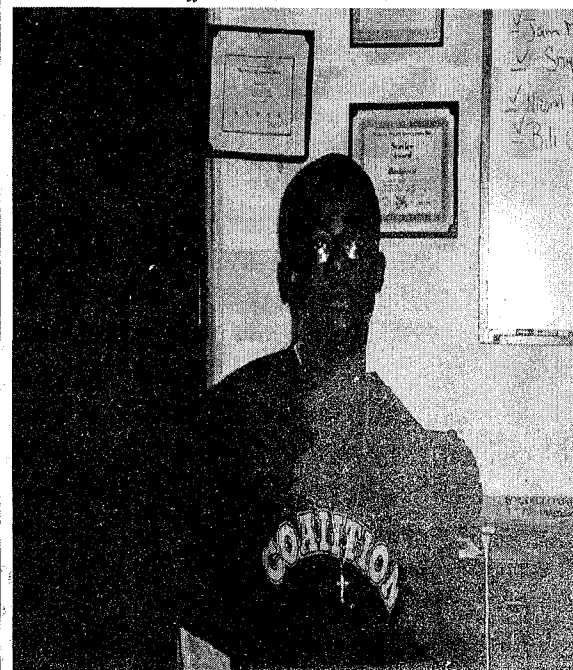
Run DMC's first record single "Its Like That" was released in 1983. Run DMC is widely known for hits like "It's Tricky" and "My Adidas" along with an influence and skill that lends to the younger hip-hop generation. The rap group dates back to a time when the true essence of hip-hop

can be appreciated. Mizell was born on January 21, 1965. The musical mastermind will truly be missed.



The Necessity Movement

By: Adekemi Akingboye
BLACKWORLD Staff



Students often whisper among themselves and complain about being swindled out of money without taking any action. One major complaint of students at Stony Brook University is the recent consecutive increases in the cost of the meal plan by \$40, coinciding with a lack of quality in the food and a decrease in quantity.

When asked what she thought about the meal plan issue on campus, a student spoke very

plainly about what she thought: "The meal plan is a problem because it takes a lot of my points just to buy a beverage to drink. They don't notify us about the increase in price and nothing changes. Why aren't I getting notified about the change in price? No body likes to answer questions when it comes to the meal plan, they just want us to fork over our money."

This student speaks on the collective opinion of not only students in the black community, but the campus community as a whole. When questioned about what she has been doing to make a change she answered, "Stop buying drinks. But seriously, participating in the protest for change in the meal plan."

As a part of the larger Stony Brook community, the black community needs to take unified action in this situation, but in the past we lacked leadership. No one is ever willing to step to the plate and be involved in or ignite something that is important and will improve the community as whole, until recently. Mandel Julien, also known as Del, a third year student on campus has emerged as the organizer of not just the protest but a movement towards better meals and costs, and also a more educated and opinionated student body.

Julien is not only an active Coalition member and member of Polity, but he has also taken the

helm of this movement and the cause under his wing. Many students agree that something needs to be done, but they are unsure of what action is being taken, and with rumors and hearsay floating about the campus, clarification needs to be made. Julien and I discussed the meal plan issue on October 30 to clear up any confusion about the movement's purpose and progress.

Kemi: What could you tell me about what you feel the general opinion of the student body is on the matter of the protest?

Del: It's not a really protest, just a collection of a unified student body.

Kemi: That's funny, why do you shy away from attaching that word to what you are organizing?

Del: In my opinion protest implies more anger and disorganization than patience and careful planning. This is not some group of disorganized students.

Kemi: I apologize for that mistake then. What would you say is the general idea or purpose of the movement?

Del: The purpose is to show Administration that we do have a voice and we will use it to show that there are students that are unhappy with

continued on pg.13

HYPERTENSION

By: Lottoya Manderson
BLACKWORLD Contributor

Hypertension, commonly known as high blood pressure, is a major public health problem among African American women. It is estimated that the prevalence of the disease is 1.8 times higher than that of Caucasian women, causing 3 times as many deaths and is the major reason why the life expectancy of African American women is 5.2 years less than that of Caucasian women.

Of six million African Americans diagnosed with hypertension, only 27 percent have their high blood pressure controlled. Recent studies show hypertension that starts out at an earlier stage is more difficult to treat and causes more organ damage, disabilities from heart failure, stroke, end-stage renal disease and death in African Americans.

The main reason for such a high prevalence of hypertension is not inadequate healthcare access but misconceptions associated with the causes and method of treatment. In a study conducted by the department of African American Studies, San Jose

State University of California, it was concluded "that in a low to middle class urban African American community the predominant belief about hypertension differed sharply from the medical understanding."

Many African American women associate the causes of hypertension with high fat diets and psychological and emotional stress. Due to this belief many women are treating their illness improperly. They think that changing their diet and relieving emotional stress will resolve their problems with hypertension, therefore, they do not get the medical attention they need.

This only causes further progression of the disease, leading to complications related to the heart and brain (heart failure and stroke). The common belief that high blood pressure is, symptomatic, i.e. presence of headaches and other body pains, also results in lack of treatment. Many do not know that the symptoms of hypertension can lay dormant without any physical signs, so they do not see the need to get their blood pressure checked.

African American women are at high risk for developing or dying from some of the most deadly diseases, such as breast cancer, AIDS, diabetes, high blood pressure and systemic lupus, just to name a few. It is suggested that they should pay more attention to and take a more active role in their health. African American women need to make it their responsibility to learn more about the diseases that are affecting them and the factors that predispose them to these diseases. Only then will they be able to change the statistics regarding their lives.

ASIANS & BLACKS: Crossing the Color Line

By: Darise Jean-Baptiste
BLACKWORLD Staff

Ordinarily, a similarity between the movies *Romeo Must Die*, *Joy Luck Club*, and *Bamboozled* might not be obvious to Asians and Blacks. However, on Wednesday November 6, 2002 at "Asians and Blacks Exploring Who We Are Today," participants came to the understanding that Asians and Blacks share a common enemy: Hollywood.

The program was presented by the University Counseling Center along with other participating organizations that promote diversity on campus. The program was designed to break down some of the barriers that exist between the Asian and Black communities on campus.

The program began with a viewing of clips from various movies that feature Asians and Blacks or both. A question was raised about the kind of messages that the films send: are all stereotypes bad? In sharing a common enemy, Blacks and Asians both deal with stereotypical portrayals of their people in the media.

Another common thread that Blacks and Asians share is that they both were victims of oppression, slavery, and struggle. To sim-

plify the common experiences of Asians and Blacks in this way is only the first step toward gaining a deeper understanding of each other's cultures.

Karina Kim, a counselor at the University Counseling Center described the pain she felt when she saw another person of color being a victim of a racist remark. This incident was part of her motivation for co-creating the program.

Before the actual dialogue was sparked, Cyrene Crooms and Jenny Wong, contributors to the event shared brief thoughts on African-American and Asian American history. Wong emphasized the importance of recognizing the many different cultures that collectively make up Asian culture; every Asian is not Chinese. Crooms hopes that communication between different peoples of color can continue so that tragic incidences like the Diallo shooting and the Rodney King riots can be prevented.

During the program, attendees were separated into groups where active dialogue was facilitated. Some of the topics that were discussed were the inaccurate portrayal of people of color in the media, personal stereotypes, beliefs and observations, and possible solutions to the problems. Common negative stereotypes

like blacks as criminals, drug dealers, and gun totters, and Asians as gang members, with kinky sexual habits, or submissive individuals were the points that were raised in one of the groups.

The consensus opinion that the group held of these stereotypes was that one should not take everything that the media portrays as truth. Entertainment often distorts reality; personal experience is the best determinant of getting to know about another culture.

In making an effort to alleviate some of the tension that may exist between Asians and Blacks, Christina Vargas-Law, director of the Office of Diversity and Affirmative Action encourages a continuous dialogue so "that we can move forward."

Awards of appreciation were presented to Dr. Frederick Preston, Vice President of Student Affairs and Dr. Gary Mar, Associate Professor of the philosophy department for being dedicated leaders in providing services in terms of multiculturalism. In accepting his award, Dr. Preston described a life-determining factor as "his or her ability to live with one another." Dr. Mar encourages "everyone to tell their own stories" and not to allow Hollywood or the media to do it for them.

JAZZY'S

Hair Corner



Jasmine Gibbs

An itchy, dry scalp leaving white scales everywhere can be very annoying and embarrassing, especially in today's fastidious world. There are many products on the market that claim they can cure dandruff problems, but before you rush off to the store, understand that the solution isn't so simple.

Many people, at some time or another, have had to deal with those little flakes that continuously fall from the scalp like snow in the winter. Having dandruff doesn't mean that you are sick or unclean. Dandruff is actually a form of shedding the skin. It is normal to lose dead skin flakes because the skin is constantly renewing itself. These cells are shed from the surface all the time. They are so small that we sometimes do not notice that this is happening.

The exact cause of dandruff is unknown, but many dermatologists say that a fungus causes it. The fungus is natural and present in all of us, like bacteria, but may be more widespread in some people. Factors such as stress, an improper diet and excessive use of hairsprays, can also contribute to dandruff.

Many people try to treat dandruff by greasing their scalp. This doesn't work and may worsen the problem. Since dandruff is a natural process, it cannot be eliminated. It can only be managed and controlled.

Thorough cleansing of the scalp and the hair will keep flakes out of sight for up to three days. If regular washing and conditioning doesn't keep you flake free; you may want to try shampoos formulated to fight dandruff.

The best dandruff shampoos contain zinc pyrithione and/or selenium sulfide, these two agents slow down the scaling process. People with dandruff should wash their hair with these shampoos at least twice a week.

There are many products available on the market, the most popular being: Head & Shoulders, Pert Plus, Selsun Blue, Neutrogena, and Scalpicin. The best approach is to pick a product and try it. If the product works and is successful at controlling your dandruff, continue to use it. It is important to remember that there is no known cure for dandruff so if you stop using the dandruff shampoo the dandruff will return.

The most effective treatment is an antiyeast shampoo called Nizoral A-D, an anti dandruff formula (containing the active ingredient ketoconazole). This ingredient is medically proven to effectively inhibit growth of the fungus that causes dandruff. The effect of Nizoral shampoo is long lasting. Even after rinsing, Nizoral keeps working for several days. This means that you don't need to use it every day making it extremely cost-effective. I recommend using it twice a week for 2-4 weeks to clear the dandruff, and then once every two weeks.

You may want to consult a dermatologist if dandruff still occurs and is very lumpy or patchy, if the scalp is red and itchy, or if you have scaly skin elsewhere, because it could be a skin disorder, such as psoriasis.

As you can see, constantly using special products isn't much of a cure, but it is a good start. Just don't forget that if one brand doesn't work, there are many others out there to choose from. Find the one that suits you best and fight those flakes.



To submit hair questions,
email
Jasmine at
blackworld74@hotmail.com

Blacks Embrace Clinton

By: Wisdom and Knowledge
BLACKWORLD Contributors

Bill Clinton was recently inducted into the Arkansas Black Hall of Fame. The induction of the country's 42nd president faced mixed response from Blacks across the nation. Clinton is the first white person to be inducted into the hall in its ten-year history.

"We decided to induct Clinton after much thought and consideration of how we would show our support for his life long support, both public and private, of the issues that effect our community most," said Charles King. He is the executive director of the Arkansas Regional Minority Supplier Development Council, the group that sponsors the award.

During his presidency, Clinton made several appointments of blacks to high positions in state and federal governments. His administration also fought against aids in Africa and the Caribbean. This is the basis for the honor that was granted to him.

According to some, Clinton's appointments cannot be viewed in such a positive light. Though most agree he did make unprecedented appointments of minorities to government

posts, he also abandoned them at the first sign of trouble. One such appointee of the Clinton administration was Mike Espy.

Espy was forced to resign from his post as the Secretary of Agriculture when the administration brought false charges against him. Clinton never came to his defense. Mr. Espy was later exonerated of all charges, but by that time his political career was over. Clinton's actions have always been politically based.



"It is no accident of timing that just three weeks before the midterm elections Bill Clinton was inducted into the Black hall of fame," wrote Rich Galen a political columnist for Mullings.com, an Internet newsletter. Galen believes that Clinton's induction was part of a scheme by the Democratic Party to secure the black vote in Arkansas and further drive a wedge between George W. Bush Jr. and black voters.

If this is true then the Hall is being used as a pawn in the bigger realm of partisan politics. Clinton's blemishes regarding his policies towards blacks both local and abroad cannot be ignored.

In 1998 a midst growing controversy with the Monica Lewinski scandal, Clinton authorized a military strike in Sudan, which killed masses of innocent blacks. He also never granted compensation to the Kenyans after the US embassy was bombed. They are still seeking redress.

His dialog on race failed to provide a final report on how to combat racism. Even

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Rastafarianism: More than Marijuana and Dreadlocks

By: Marvin Hayes
BLACKWORLD Staff

In the 1920s, Marcus Garvey - founder of the "Back-to-Africa" movement, raised the level of consciousness that unknowingly led to the foundation of the Rastafarian religion.

In 1927, Garvey gave his final speech to the Universal Negro Improvement Association, where he urged people to "Look to Africa for the crowning of a Black King, he shall be the Redeemer."

On Nov. 2, 1930, Ras Tafari Makonnen was crowned King of Ethiopia, King of Kings, at Addis Ababa. Upon his coronation, he self-claimed the title "Emperor Haile Selassie (Power of Trinity) I (first) Conquering Lion of the Tribe of Judah, Elect of God and King of the Kings of Ethiopia."

After the crowning of Selassie, many believed that Garvey's prophecy was fulfilled and this was the official beginning of Rastafarianism. What do dreadlocks symbolize? Dreadlocks represent the Rasta's roots, which contrasts the straight blonde look of a white man. It is also supported in the Bible: Leviticus 21:5, "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in the flesh."

Dreadlocks have also come to depict the

rebellion of the system and the "proper" way to wear hair. The system, which Rastas are against, is called Babylon. Babylon is the Rastafarian term for the white political structure that has been oppressing the black race for centuries.

In the past, Rastas claimed that the shackles of slavery held down blacks physically and mentally. Presently, Rastas still feel that blacks are held down but through poverty, illiteracy, inequality, and trickery by the white man. Thus, one goal of Rastafarianism is to attempt to remind blacks of their heritage and have them stand up against Babylon.

The Rastaman's diet consists of "I-Tal" food. I-Tal food is chemical free and not in cans. Although I-Tal food may be cooked, it must be served in the rawest form possible, without salts, preservatives, or condiments. Essentially, Rastas are vegetarians. Those who eat meat are forbidden to eat pork because they are seen as the scavengers of the earth. Fish is categorized as I-Tal food, but other seafood such as crabs, lobsters, and shrimp are not because they are scavengers of the sea.

The fish Rastas eat must be small, no longer than twelve inches. Drinking preferences rest with anything that is herbal, such as tea. Liquor, milk, coffee, and soft drinks are viewed as unnatural.

Ganja, which is known as marijuana to non-

rastas, is smoked for religious, medicinal and celebratory purposes. Rastas embrace some biblical texts as reasoning for why Jah (Rastafarian word for God) gave them the use of the herb, a few of these are:

"... thou shalt eat the herb of the field" (Genesis 3:18)

"... eat every herb of the land" (Exodus 10:12)

"Better is a dinner of herb where love is, than a stalled ox and hatred therewith" (Proverbs 15:17)

"He Causeth the Grass to Grow for the Cattle, and Herb for the Service of Man" (Psalm 104:14).

The colors of the Rastafarian flag are red, yellow and green. The color red symbolizes the blood that martyrs have shed in the history of the Rastas. The yellow represents the wealth of the homeland. Green represents the beauty and vegetation of Ethiopia, sometimes black is used to represent the color of Africans to which 98 percent of Jamaicans are descended.

This being said, do you think that you or anyone you know can claim to be a true Rasta? For being Rasta is more than marijuana and dreadlocks.

Color Complex

By: Leah Habersham
BLACKWORLD Contributor

Self-hatred in the black community is astounding. Just because of a lighter skin tone, or smaller nose, one can be considered better, or at least a lot of whites and some blacks have the belief that they are.

This has proved true at least in the area of white relations with black—according to the book *Color Complex*, light-skin blacks usually, “appear less threatening to Whites.”

Historically, the black community has consisted of an enormous array of colors, shapes, and sizes, which are mostly due to the one drop rule that states: if you have one black ancestor, no matter how far back in your lineage, you would thus be treated as though you were better. This would obviously cause resentment toward people who were of a darker complexion but, nevertheless were to be considered of the same black race.

Willie Lynch, a British slave owner in the West Indies in the 1700's, came to America to tell slave owners how to keep their slaves under control. The following is an excerpt from one of his speeches:

“I caught the whiff of a dead slave hanging

from a tree a couple of miles back. You are not only losing a valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are: I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them. In my bag here, I have a fool proof method for controlling your Black slaves. I guarantee everyone of you that if installed correctly it will control the slaves for at least 300 hundred years. My method is simple. Any member of your family or your overseer can use it.

I have outlined a number of differences among the slaves: and I take these differences and make them bigger. I use fear, distrust, and envy for control purposes. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences, and think about them. On top of my list is “Age”, but it is there only because it starts with an “A”: the second is “Color” or shade, there is intelligence, size, sex, size of plantations, status on plantation, attitude of owners,

whether the slave live in the valley, on hill, East, West, North, South, have fine hair, coarse hair, or is tall or short. Now that you have a list of differences. I shall give you an outline of action—but before that I shall assure you that distrust is stronger than trust and envy is stronger than adulation, respect, or admiration.

The Black slave after receiving this indoctrination shall carry on and will become self refueling and self generating for hundreds of years, maybe thousands. Don't forget you must pitch the old Black male vs. the young Black male, and the young Black male against the old Black male. You must use the dark skin slaves vs. the light skin slaves and the light skin slaves vs. the dark skin slaves. You must use the female vs. the male, and the male vs. the female. You must also have your white servants and overseers distrust all Blacks, but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us. Gentlemen, these kits are your keys to control. Use them. Have your wives and children use them, never miss an opportunity. If used intensely for one year, the

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Snipers (continued from pg.3)

Essentially, it is the sniper's motives and mentality, not their race that is being put to blame. This was not the case during the O.J. Simpson trial or the Long Island Railroad Road massacre, where Colin Ferguson was convicted of killing and injuring random individuals aboard the train in December of 1993. His case was given the title “*Black Rage*.”

This type of classification is not seen with the snipers. Does this mean that there is progress being made regarding African-American representation in media, or is there some other reason their race is not dominating the headlines?

The events of Sept. 11, 2001 changed everything. If the sniper attacks occurred prior to the attacks on 9/11, it would be a broader issue. The focus again would be the plague of the black community and how African Americans continue to jeopardize the infrastructure and integrity of the U.S. economy.

Unlike the past, officials and the media are not trying to define these offenders actions based on race, if anything it is nationality. The fact that they are Jamaican, non-Americans- but not black is how offenders

are characterized in the days after 9/11. It could be that due to Sept. 11, 2001 we are not separating ourselves by race, when it comes to random violent acts but nationalities.

The people in America are in a vulnerable state. However, blacks in America have always been in a vulnerable state. Never collectively have the people of this nation been in a vulnerable state together. More than anyone the U.S. government and policymaking officials are aware that people are living in fear and want a reassurance of safety.

The systematic way of dealing with issues has been changed. The laws and amendments of the constitution have been altered and amended to better equip the government to deal with future acts of terrorism.

All because we are a nation still living in fear. No longer is the African-American public enemy #1, but the Arab, Muslim or any one with the name Muhammad, Abdullah, etc. have taken the place as the scapegoat for media and public scrutiny. *10 black males congregating on a street corner takes less precedence than 5 Arabian or Muslim male individuals on an airplane.*

Not only has this occurrence become

apparent due to the events of Sept. 11, 2001, but also several other changes have been adopted. We have given our utmost trust to our government because of our fear. The tough image that President Bush conveys to the general public probably was the catalyst in the Republican parties dominance in the results of last week's elections.

Results and fast action seems to be the desired by all, while due process seems to be diminishing. New restrictions on U.S. immigration policies and procedures have also taken place, national issues are being raised, yet all the emphasis of communication or what we want to hear about and listen to is about terrorism.

With all the changes in policy, laws, amendments and acts it seems as if the current administration wants us to take the focus off of anything that would divert our attention from remembering Sept. 11, 2001 so that the war with Iraq will still seem necessary. This might be the reason why media attention has died out with the snipers and is still focused on 9/11 and its connection with the war on Iraq.

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Def Poetry Comes to SB

By: Donovan Davies
BLACKWORLD Staff

On Thursday Nov. 7, 2002 in the Student Union auditorium, Stony Brook University experienced its second Poetry Slam. The Coalition, African Student Union, Haitian Student Organization, and the Student Activity Fee Interim Planning Committee co-sponsored the event.

The purpose of the poetry slam was "different from last year's," said Mandel Julien, member of the Coalition.

The slam was a combination of a competition and a showcase. The winners of the poetry slam won the chance to perform on stage at the Def Poetry Jam show the following night.

The competition was set up so that anyone who came in and signed up to perform before the cut off time could perform. Poets were given a maximum of four minutes to perform any of their works.

The poems varied in length as well as style. The first round consisted of every one that signed up. Before and after each poet took the stage, music played in the back-

ground to set the mood.

Every poet was introduced before he or she came on, and they received their score as soon as they came off. The second round consisted of eight of the highest scored poets from the first round. Of the eight poets, four winners were chosen.

Five randomly selected judges, on a scale of one to ten did the scoring—meaning that the highest possible score for any one poet is a fifty.

The fact that the judges were randomly selected upset many people in the audience. "The judging was unfair, it seemed rigged—it looked like all the board members were judges," said Rucard Benjamin, a fellow Stony Brook student.

Randomly selected judges were also a problem that occurred last year. On more than one occasion scores were changed as the crowd's reactions changed. First place went to Hasaan Abdul Baqi for the second year in a row.



Hasaan Abdul Baqi

Is It Worth It?

By: Emmanuel Pierre
BLACKWORLD Contributor

Sometimes I just can't believe how low a rapper will go for a hit. They will go as far as distorting the mind of the youth and maybe even adults for that quick dollar. And a lot of you fall for it saying, "it's just music!" The latest poisoning of the mind comes from New Orleans own Big Tymers. Their song, "Still Fly" has to be one of the most ignorant and sad songs of the new century. Peep the chorus:

"Gator boots with the pimped out Gucci suites. Ain't got no job, but I stay sharp. Can't pay my rent, cause all my money's spent. But that's okay, cause I'm Still Fly. Got a quarter tank of gas - in my new E class. Cause that's alright, cause I'm gon' ride. Got everythang - in my momma name. But I'm Hood Rich - dadah-dadah da-dah da-dah da-dah"

Yeah, it may sound funny at first, but this is a serious problem among Black and Latino households. They're making it sound like it's cool that they don't have a job and that they use their rent money to stay dipped in the latest gear. That all of their bills are in their mother's name so they don't have to be responsible for it... what kind of ignorant, low-

life irresponsible lifestyle is that? They're basically telling cats that "it's alright" to use their money for new gear and cars instead of paying their bills and rent. And then they wonder why they can't buy a house, get a loan, or get out of the projects or their momma's house. But I guess it doesn't matter 'cause you're still fly right?

I've seen too many children go hungry because their parents decided that those mini-Jordan's and Baby Guess outfits looked too cute to pass up. Or that they just had to get their drink on at the club and let their mother feed the baby. Of course if you're responsible with your money and you can afford to do these types of things, cool, do ya thing. But this is for the folks who have no heat in the winter because they want those new Jordan's that just dropped or that fly jacket they saw in the window. By the time you wake up, you will realize that you have nothing, no property, no assets, living from paycheck to paycheck and trapped in a financial situation you cannot get out of. Once you wake up, you'll realize that your credit is shot, you owe \$10,000 on your car when it's worth \$3,000 and all that gear you bought is worn out or doesn't fit anymore.

It's funny how cats think that just because they are not on the streets doing illegal things

that they're living a positive lifestyle. NEWSFLASH: Just because you're not breaking the law doesn't mean you're doing positive things!!!! The chorus of that song does nothing but encourage the urban community to waste their money and not prepare for their future or their children's future. These emcees need to be careful in what they're putting out there, man. And don't email me calling me a hater or whatever. It has nothing to do with that, it has to do with sending out the right or wrong message, period!

For real though, learn to manage your money because it will help immensely in the long run. Be disciplined, open a 401K savings account or put away 10 percent of every paycheck where it won't be touched (I still struggle with this!). Pay your debts and monthly bills and stay away from the credit cards as much as possible (I'm still paying mine off!). Make some priorities for yourself and take care of your financial business first, then go shopping or whatever. This is not the time to play with your money, the economy is bad and companies are laying people off left and right, save yourself from the stress of being in debt.

Lovin U, Hatin U

I know now she must be my true hearts desire
Burns in my heart this eternal fire
Am I insane with an infatuation complex ?
Is it a game to win, is it a personal conquest?
Time passed and I'm still feeling these emotions
Still it's her that keeps my hearts devotion
Often going through these motions
Without so much as a notion as what's going on
Thought we was forever but now she's gone
Flashbacks of how I used to smash that
Can't be together no more and that's that
Damn, what's love and why does it hurt
Got me feelin stepped on, it was dirty
I ain't know what I was getting into,

what I was dealin wit

My heart is broken now and ain't no healin it

Now I'm feelin it

I'm a bitter person now ain't no concealing it

After all this time what would I do if I saw her

Walk on by and just ignore her

Frontin like I ain't thirst

And I gotta be a nigga first

I might show no affection cuz my feelings need
protection

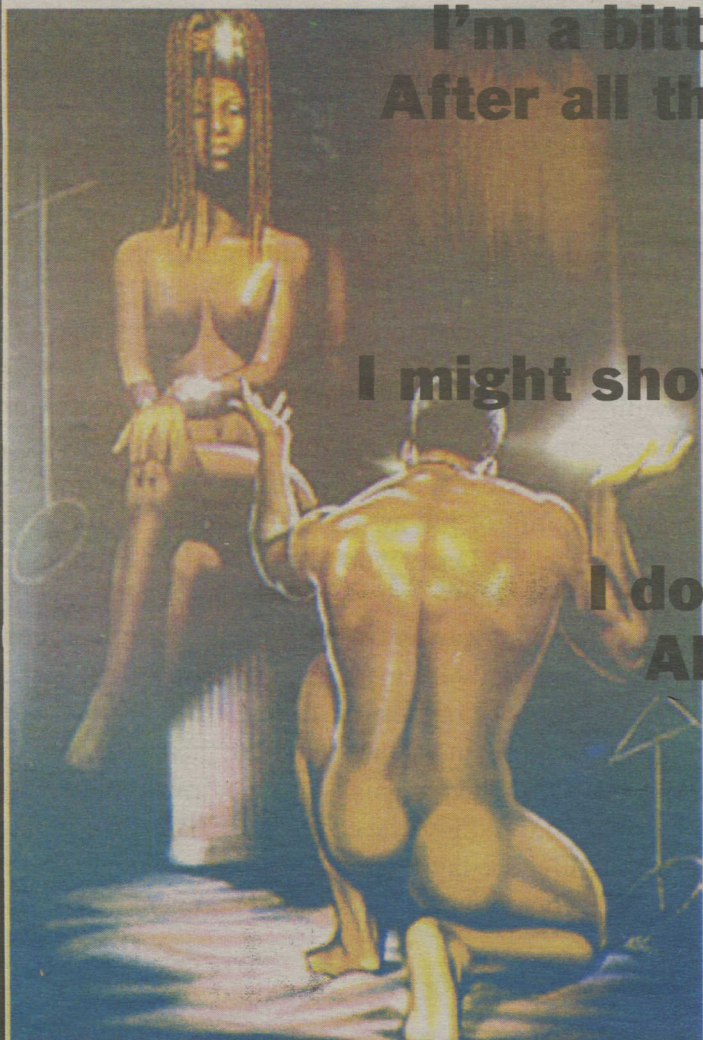
Would we embrace?

I don't know but I yearn to see her face

Although I hate her for being a traitor

I still love her much

My feelings for her remain as such



-Black

You can't handle the truth

Brother, *the truth* is that I know that you are beautiful

Why? Because I can relate to your beauty on a realistic angle

All too often, I admit, I compute it physically, but never based on your conduct-therefore

Reflecting my 'carefree' views

Consequently, I do not have to watch you make a spectacle of yourself or 'entertain' to

Love you

See, there is no need for extras; for props

So why not put away all the dilutions and thoughtless lifestyle

I am impressed with 'the you' in you

I love and accept you I all forms - '[for] richer /poorer'

When you come around wreaking of [detachment], I do just that - detach myself from You

I can see how my actions therefore render me unattainable and to which you seek other

Venues

Surely, you jest?

W/ all the dilution, you cannot be you

You are then someone else

The clash : The *truth* is that that is horrible, and ironically, you are beautiful

Understand?

The plot: I understand that your words no longer hold weight and your lips are growing

Darker

You have become slow to cognizance and fast to anger

t's a chain around your neck from your beloved puppet-master

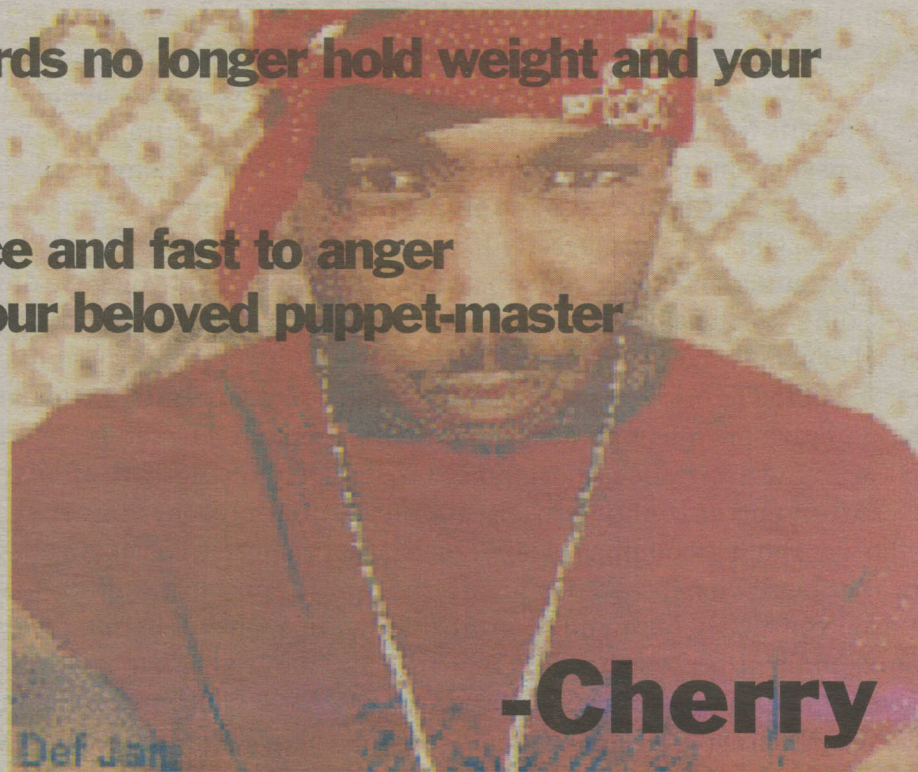
Maybe I'm not making any sense,

-talking out my ass'

-trying to make you come home

or maybe...

You just can't handle the truth.



-Cherry

Def Jam

Music Review Introduction

By: Hasaan Abdul Baqi
BLACKWORLD Contributor

Peace and Blessings Stony Brook University. Yeah, I know... "peace and blessings," slightly trite isn't it? Now, let's talk about music- oh wait! I forgot to introduce myself. My name is Hassan Abdul Baqi. For all those who don't know me I'm a "senior" here at SBU. I'm a Multi-Disciplinary studies major with my focus in Music and English. I'm a poet (that little guy at all the open mic events using big words), a musician (guitar, drums, and piano), an emcee, a painter, producer, headbanger, b-boy, skate punk, ex-break dancer, live wire party exciter, public relations chair for the COALITION. I'm also going to be your music review columnist for BLACKWORLD newspaper.

I feel honored in joining the writing staff since my father was a writer and photographer himself for BLACKWORLD in the late 70's here at Stony Brook (when we were the Patriots, not the Seawolves).

I am the most biased unbiased music critic you'll ever meet. I'm open to all kinds of music but I'm quick to call bad music for what

it is... bad music. My mission is to expose this campus to all forms of black music so don't expect a HipHop/R&B review every issue. I warn you now- there will be NO Ashanti reviews! So if you're one of them patrons of the arts that actually helped her go double Platinum then I'm sorry. If you don't like it, then go buy a Right On magazine and put up one of her pictures next to your Lil Bow Wow poster.

I'll be offering you two articles per issue. One will be a review of an artist or group I feel deserves more attention/praise/support from the black community. There's this notion that we black people have limited ourselves artistically to the confines of a beat machine and a microphone. Hopefully I can help dispel this by exposing you all to more than just my own "alternative" leanings, but to a more diverse view of our contribution to the complete music spectrum. We, after all, did invent almost all the "popular" forms of music out there.

My second column in each issue will be my version of "Unsigned Hype." This is where I'll review an artist/artists (mostly students from on campus) that are unsigned and trying to get some wind under their sails in the music "indus-

try." I'll give a listen to your demo and give my honest and fair opinion of it in BLACKWORLD, and I'll include your contact info that you'll provide for anyone that wants to get in contact with you within the article. So, if you and I are friends and you give me a wack ass demo I will call it a wack ass demo in the paper. So please, to save any friendships that may implode from my article, don't give me any weak ish.

I understand, as students without access to Sony Studios production quality might not be 100 percent of how you wish your material to come across. I'll keep that in mind and focus more so on the potential of the song. If you want to submit material, contact me, or find out more information about the COALITION then you can drop off your CDs (no tapes) in the BLACKWORLD box in the basement of the union room 072, around the corner from the Sinc Site. All fan mail, love letters, death threats, pornography, and computer viruses can be sent to me at braveheart3000@aol.com.

From Apartheid To MTV

By: Hasaan Abdul Baqi
BLACKWORLD Contributor

I didn't have to think too hard on who should be the first artist to be reviewed in my inaugural article for BLACKWORLD. I simply asked myself, "What artists out there are extremely talented, doing well, black, but not really seen by the black community?" Hmm... Lenny Kravitz? Well yeah, but that would be too easy. Then it hit me while sitting on the floor in front of Deng Lees on a Wednesday night watching this cover band called Ants Marching pour there heart out playing someone else's songs.

The Dave Matthews Band formed in Charlottesville, Virginia, in early 1991, when vocalist/guitarist Dave Matthews decided to put some songs he had written on tape. Instead of simply recording himself with a guitar, he opted to bring in some instrumental help to give his musical ideas more depth. Dave found assistance in drummer Carter Beauford and saxophonist LeRoi Moore, who were both accomplished jazz musicians in the local Charlottesville music scene. Based on the recommendation of distinguished local jazz guru John D'earth, 16-year-old musical prodigy Stefan Lessard came on board to play bass. Completing the

band was keyboard player Peter Dinklage, who left the band after a couple of years, as well as the talented and classically trained violinist, Boyd Tinsley.

Now I know what you're thinking. Why is this fool reviewing The Dave Matthews Band in Blackworld newspaper? I'm here to talk about black music, and in that vein I can talk about Elvis, Mick Jagger, and Eminem if I want to. But The Dave Matthews Band is more "black" than people realize. Forget about blackness, their music is hot! So I frankly give a rat's ass that there drummer, saxophone player, and violinist is black (that's 3/5ths of the band). As long as they still make good music is all that I care about. I bet you guys didn't realize that Dave was South African? He was born in Johannesburg then moved to Virginia and back to South Africa at 13. His family are Dutch Afrikaner Quakers He watched first hand the horrors of apartheid and watch his math teacher father struggle in the protest against it. Realizing that at 18 he'd be forced to enlist in the military (which conflicted with his Quaker beliefs) he left South Africa and moved back to America.

Ok, now I'm done defending the relativity of my choosing this group to review let's

actually talk about their music. More specifically, there latest album on RCA records entitled "Busted Stuff."

If the Dave Matthews Band can be believed, anything broken can be fixed with care and time. And if the band's latest, "Busted Stuff," sounds familiar, that's because it's the finished album of material come to be known as "The Lillywhite Sessions," which were leaked on the Internet last year and downloaded by millions. Matthews scrapped an unusually somber, nearly finished album with longtime producer Steve Lillywhite (Sinéad O'Connor, U2, Morrissey, Guster) and instead released *Everyday*, a collection of bright, concise tunes recorded with pop producer Glen Ballard (Alanis Morissette, No Doubt, Aerosmith, Van Halen) that muted his quintet's instrumental eccentricities.

The chief virtue of *Everyday* was that it put an emphasis on the songs rather than on the overly busy arrangements and solos that had been Matthews' trademark, but some of the band's fans thought it went too far.

Think of "The Lillywhite Sessions" as

continued on pg.16

VOODOO

By: Chealynn Feaster
BLACKWORLD Contributor

What is voodoo? Where did it originate? When you think of voodoo, do you think of love spells, dolls, evil spirits and superstition? The word voodoo comes from the West African word *vodun*, meaning spirit.

Vodun is a religion still practiced today in Benin, the Dominican Republic, Ghana, Haiti, Togo and various parts of the U.S. and largely where Haitian immigrants have settled.

Slaves brought their religion with them when they were forcibly shipped to Haiti and other islands in the West Indies. European colonists thought that by desolating the ethnic groups, they could prohibit any sense of community.

However, in the misery of slavery, the Africans found a common thread in their faith. It was the enforced immigration of the enslaved Africans that provided circumstances for the development of vodun.

Different religious groups integrated their beliefs and ethnic groups commingled and modified rituals. The strength that the Africans gained from their religion was strong; they were able to survive cruel persecution.

Slavery included stripping the slaves of their African heritage, culture and language therefore this religion had to take on different forms. It had to be practiced in secret; underground societies were created.

The African religion was a threat to colonial society and practicing it was punishable by death, imprisonment, lashings and hanging.

To survive, vodun had to adopt many elements of Christianity. However, Vodun has gained a bad reputation. It is one of the world's oldest religions but it has been characterized as barbaric, primitive and evil.

An imaginary religion has been created for Hollywood movies with voodoo dolls, violence, and rituals. It does not exist in reality. This concocted image also serves as an effort on the part of the Europeans to suppress and distort a unique religion that flourished among the enslaved Africans.

Practitioners of vodun believe the universe is all one and that each thing affects someone or something else. They believe we are mirrors of each other's souls.

Vodun can be powerful and empowering for those who believe in it.

Clinton (continued from pg.7)

though Clinton apologized for slavery, he didn't make any attempt at securing African Americans' reparations. This should be viewed as inadequate.

In California his three strikes law sends three times as many minorities to jail than any other race. The list goes on.

It is no secret that many blacks in America have shown great support for Clinton. Maya Angelou read one of her poems at his 1993 inauguration and in 1998 Toni Morrison wrote that Clinton was America's first 'black' president.

Bill Clinton on the night of his inauguration said, "Tonight you have done for me what you have asked white America to do for you for so long, that is to look beyond color. You looked beyond my color and saw my heart."

As a member of white America do you think Clinton looked beyond the realm of the discrimination that has plagued black America for centuries? Did he even look beyond the realms of black faces in his audience? Or was this just a political ploy?

Necessity Movement (continued from pg.4)

the current meal plan. I feel that in general students are not happy with the meal plan and they want change but don't know how to do it. A lot of the time students don't know how to flex their rights as students here so as an active member of the student body, I feel it is my right to become a student leader, defending the rights of the student body.

Kemi: Now, I've asked a lot of people this before, including myself, but what do you feel is the main problem with the current meal plan?

Del: The problem isn't mainly with the cost. Thinking of it in terms of inflation makes it simpler. The numbers or cost of a product increases, but the quality of the product should also increase to appease the customer who is paying more, that is not the case here. Also, the fact that the meal plan cost was increased without giving the student body proper notification is a violation of the contract that we are under as Stony Brook students.

Kemi: There are rumors that the movement is dying; that the student body is giving up this cause. Is this true?

Del: There are always going to be rumors that the movement is dying. Student involvement on campus is steadily decreasing. Students come to parties but students won't come to something that is really important. When it is something like the issue at hand, no one wants to really come out.

Kemi: How many people came out for the movement?

Del: Only about 50 people came out to support, but the movement is still up and running. It will not die, not while I am a student on this campus. Those who feel that the movement is dying obviously never spoke to me.

Kemi: If you are lacking in numbers right now, what would you say is the strength of the movement?

Del: There is strength in numbers, but you can't bite the hand that feeds you. People want to see a big protest, but with everything you must be organized. The involvement of students in this movement is key. I am calling on all those who want to get involved to speak to me. I am not going to throw some "halfass", sloppy, under-productive protest. We have to be sure that we are a unified student body or else we will have nothing to show Administration. Unity is key.

According to Julien the movement is not going anywhere. Our black community is coming apart at the seams, and it is very important to bring it together. Taking action and participating in a movement like this is not only important for its immediate effects but also for unifying the black community.

Many times students have used the excuse that the movement is dying to forget about what wrongs are being done to them, but the movement is

still alive. The rumors are not true said Frasilie Stinvil, one of Julien's colleagues.

"Think about where the rumors are being started, Administration," added Stinvil. When an institution is afraid of an uprising, it will wield whatever tools necessary to quell the disruption, including rumors. All these are things that we need to remind ourselves of when we want to make a change on our campus Stinvil stated.

Our strength is not really in numbers but in our motivation and development of ourselves as an educated, informed community. Productiveness is the answer and unwillingness and lack of involvement hinders our community. When Julien was asked what he would call the movement, in lieu of its importance to the student body, he was at a loss for words.

He sat there and thought for a moment and then said with an honest face, "Necessity." He paused, "A human being is supposed to fight for two things, food and shelter. I am in the fight for food."

To learn more about The Necessity Movement you can visit Mandel Julien in the Student Polity Suite during his office hours, which are posted in the office.

Crisis in Haiti

By: Ricardo Lamour
BLACKWORLD Contributor

Currently in Haiti, many citizens are fleeing to seek refuge in the United States. One reason for this is the governmental persecution that is currently occurring and the economic hardships. Haiti is currently in an indeterminate state and is not making any progress.

During Haiti's struggle for independence, Toussaint Louverture was the great leader who emerged out of the mass of the revolted. He proved to be a military genius and a formidable leader. He organized the masses of the slaves into an organized army. With political manipulation, and military campaigns, he gained much notoriety in the colony.

During the periods 1791 to 1800, Toussaint used the French, the Spaniards and the English against one another. He managed to eliminate all his enemies until he was the only power left in St. Domingue (Haiti). By 1801, he was governing the whole island by himself and proclaimed himself governor of the colony. After a lengthy two-year war

with Napoleon, the French treacherously arrested Toussaint Louverture during a meeting in June 1802. Although he was arrested he left able-bodied generals to continue in his legacy to make the country independent.

Haiti thus emerged into the world as the first black independent republic on Jan. 1, 1804. It's revolution against colonialism and slavery was the first successful black movement resulting in an independent state headed by blacks. On Jan. 1, 1804, the heroes of the Independence, to honor the memory of the Indians who had been massacred by the Spanish renamed the island under its original Taino name, Haiti. Haiti in Taino means "High land", "high ground" or "mountainous land."

As far as government and presidency, the country is in a menial state. The cause of all this is because it currently has a corrupt government, which has greedy and selfish people whose only goal, is to feed off of the country and be rich. The government officials as well as the president of Haiti have lost sight of the bettering of the country and resetting it to its original state as the richest nation in the entire Caribbean.

The country is currently in its present state for many reasons. Although many countries act as if they are helping Haiti, they are actually robbing the country of all its natural resources. Many countries have different companies in Haiti, and give the Haitians nothing but a handshake thanking them for the use of their land and people, or they say here's a couple of dollars that doesn't amount to the billions that we've made off of you.

What's disturbing is that the country is not where it needs to be as a nation and the economy needs much improvement. The media portrays Haiti as a bottom of the barrel place to live, or come from; however, it is not as poor as they make it out to be.

Color Complex (continued from pg.8)

slaves themselves will remain perpetually distrustful. Thank you, gentlemen."

One of Lynch's points was that if you had a great variety of people—it would lead to confusion amongst them. They'd begin to resent each other because of the favored treatment given to one over another. This would be expounded upon if there were such a great variety of shades and features. As he stated, this would work for hundreds of years later.

We cannot credit such a profound ideology to just one person, because there were many white slaveholders who held the same evil ideas to be both just and true. Instead Lynch is used as an example meant to support some suppositions as to why there seems to be a faint division between dark skinned blacks and light skinned ones.

Today, the many divisions between the different shades of black people are due to different reasons. Dark skinned black people, resent lighter skin black people because of the many advantages that have been known to follow a lighter hue—such as better job prospects. Some dark skinned people also resent the practice of calling any person with any percentage of black blood in

them thoroughly black. And sometimes light-skinned blacks feel ostracized by the rest of the race because they feel they have to prove their "blackness" in order to be accepted as black. While many lighter skinned people, feel that they are better than their darker skinned brethren for the same reasons that they that the darker skinned people resent them.

Through brainwashing black people fell victim to Lynch's and other people's schemes against them. Today we as black college students either remember calling others or being called "tar-baby", "African boody-scratcher", "blacky", "high yella", "red bone" and other degrading, self-hating names that contributed to a dark skinned complex that some carry with them today.

It seems that only in the mid-nineties dark skinned men have finally been seen as gorgeous or beautiful men. But the awakening is not totally true for darker skinned women. For example we can look at African-American music videos are dominated by light-skinned or biracial black women. And when dark skinned women are in the videos they possess a facial structure and hair texture similar to white women.

It must be stressed that all black people do not have a color complex. With that said, let us acknowledge that it does exist today, and keep in mind that it is grounded firmly in roots called slavery.

Need a Quiet Place to Study During Finals the SAC Has Extended Hours

**From
Sunday, December 15
To
Thursday, December 19**

**We Are Open Till
2AM**

From Apartheid... (continued from pg.12)

the work in progress and "Busted Stuff" as the artists' final vision. Where the 'Net versions were haunting and stark, on "Busted" Matthews and company have crossed the T's and dotted the I's. With nine of the 11 songs the same, it's remarkable how different the two records are. The lyrical sentiments that found Dave in spiritual turmoil haven't changed, but "Busted Stuff" is superior musically. Matthews' lyrics on the new album are very careful, soft and poetic metaphors filled with love, death, despair, hope, strength, weakness and everything in between. His voice is captivating, mesmerizing. It floats through you, almost like liquid, yet still somehow tangible. Listening to Matthews' voice can be extremely relaxing. He has a strange ability to, when deconstructing his own sensibilities through song, come off as almost messianic: as a preacher, speaking words, especially to young people, with a voice that could very well be their own.

The band sounds rejuvenated and jazzed about making music. From Leroi Moore's sax accents and solos to Matthews' uncharacteristically clean vocals, "Busted Stuff" finds DMB at the top of its game.

Tracks include the instrumental "Kit Kat Jam," which wallops the listener with expansive jazz improvis; numbers like "Where Are You Going" which was added to the Mr. Deeds Soundtrack and sadly was the first single. It's a cool song but it's too much of an obvious attempt at Dave to write a song that hooks his female fan base in that it resembles his big hit "Crash Into Me" too closely in form...but Leroi's soprano sax solo more than makes up for this faux pas.

Jazz-inspired sensuality continues with "Grey Street": "[She thinks] I've dreamed

myself a thousand times around the world / But I can't get out of this place / There's a emptiness inside her / And she'd do anything to fill it in / And though its red blood bleeding from her now / It's more like cold blue ice in her heart." Matthews perfectly captures brink-of-adulthood wanderlust so often felt by young women experiencing the not-so-colorful realities of romance, and the undulating fear that comes with accepting responsibility following years of parental boundaries, and fleeing the high school / college safety net: "She feels like kicking out all the windows / And setting fire to this life / She could change everything about her / Using colors bold and bright / But all the colors mix together to grey." Matthews uses very deliberate language to create something brutally poignant. After hearing this song alone, I suddenly began to understand why Matthews's fans could be so obsessively loyal.

This same sense of directing the masses in life is evident on "Captain" on which Matthews cleverly likens a restless ship at sea to a rough and unsure relationship. The captain of the title refers to everybody's basic position in a relationship, that our choices are our own and that we're the only ones who can decide whether or no those decisions are right: "Crazy as I make my way through this world / It's for no-one but me to say / What direction I shall turn." Matthews confides that regardless of his choices, he requires no pity and no sympathy from his lover, that decisions made come out of simple curiosity and that maybe what we need is right in front of us.

Busted Stuff comes complete with two surprises especially for the fans: the song "Bartender" thrown in at the end of the album (apparently this is the most requested song at the Band's shows, not surprising as

the song is an incredible anthem despair and contemplation found at the bottom of shot glass (Dave has admitted to have had an issue with drinking when writing a majority of these songs, thus the reoccurring theme of him being drunk throughout the album), pain and betrayal all woven into this obscure religious metaphor: "Bartender please / Fill my glass for me / With the wine you gave Jesus / That set him free / After three days in the ground"), and DVD featuring live performances of "Bartender" and "When The World Ends" as well as a 5.1 mix of "Bartender" and an Internet key to other exclusive DMB stuff. The inclusion of these goodies is proof enough for me that fans of The Dave Matthews Band willing to go as far as adopting a highway in its name, or to spend thousands of dollars to see the Band live repeatedly also get something back for their efforts. That's, of course, if the incredible music wasn't already enough.

The new versions of the leftover songs sharpen the melodies and shorten the arrangements: The sax riff on "Raven" now swaggers, and the concert staple "Bartender" is trimmed by nearly two minutes. The best (in my opinion) is the eight-minute "Bartender," which opens with the usual DMB energy and evolves into an incendiary jam, a powerful gem rarely captured on a studio recording.

At its best, *Busted Stuff* suggests that *Everyday* was a controversial but necessary detour. After years of trying to build memorable songs out of an awkward mix of jazzy instrumentation and singer-songwriter introspection, *Busted Stuff* suggests a new lesson is starting to take hold: Sometimes simplicity is the best route to the heart of the song.

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Sniper (continued from pg.8)

Changes in the U.S.A. Patriot Act was passed by Congress and signed into law by President Bush in October 2001. Major provisions of the U.S.A. Patriot Act, passed in October 2001, include:

Allowing the federal government to detain non-U.S. citizens suspected of terrorism for up to seven days without specific charges. The administration originally wanted to hold them indefinitely. And there were other provisions.

We must remember, however, that following the attack on our military establishments in Pearl Harbor, our government endorsed measures in the name of national security that ultimately led to the internment of Americans of Japanese descent, people who had committed no crime other than possessing a certain ethnicity.

We cannot allow our justified goal of establishing new parameters for national security to lead to extreme measures that unfairly focus on impermissible assumptions based on race, ethnicity, religion and especially national origin.

This in turn coincides with the level of

freedom we give our government under the guise of war and emergency powers.

In response to the events of Sept. 11, 2001 Attorney General John Ashcroft proposed the Mobilization Against Terrorism Act, which was intended to aid in preventing future terrorist attacks. This proposed legislation contained many commendable provisions that would strengthen our national defense and give Americans comfort. As originally written, however, the bill raised serious issues concerning individuals' liberty rights and social practices.

Other acts have been introduced but have not yet passed, until now. The Homeland Security Bill, which is a new entity of the American government that deals primarily with the protection of United States population from all terrorist acts. With the addition of this department, it became "most significant transformation of the U.S. government in over a half-century" said President George Bush.

Obviously this change would not have occurred if it were not for the 9/11 acts. Who knows what will transpire later on in the fu-

ture. What we will continue to see is the emphasis on the War with Iraq.

But why Iraq? Although Iraq has been a major pain for the U.S. in recent years, why has so much attention been shifted in their direction and not to Afghanistan and the Muslim population, where it was following the attacks? The concept of power and authority is being exercised and has taken in as commonplace. The power of information and representation has embarked on America choosing its enemy. It has been from the Blacks, Japanese, Jews, Muslims, etc. Who are we to believe? Who do you trust?

If there were a terror threat on campus or any where of importance to you, how would you respond? Try not to be sniped on your decision process!!

The Steel and Velvet Brothers of

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Presents

A Discussion For The People

Reparations by

Dr. Charles Barron



Tuesday, December 3, 2002
SAC Ballroom A
7:30p.m.

Refreshments will be Served

VENT

I love hip-hop... I honestly love hip-hop music—the beats, the people, the feelings I get when I hear Jay-Z, or JadaKiss' voice, but recently I've been thinking about black people—especially black children, and how hip-hop music is affecting them. When I hear conversations like, "she's a ho, don't fuck wit her", and see the mouth of an 8 or 9 year old kid speaking such filth, chills are sent through my body. When there's people out there that feel it's better to rap about bitches, drugs, and guns... than to rap about something positive and uplifting, there's a real problem. Obviously, it's not the rapper's entire fault, because we all know damn well—if they didn't have an audience, they wouldn't put out the songs that they do. They give the people what the people want to hear.

We need to make a change in our community. Stop polluting our minds with the nonsense and disrespect that much of hip-hop music puts out! Why keep accepting the garbage? Demand a change! Recondition our minds as a people, it's okay to want to do something other than sell drugs and gang bang. Many young people in school have the idea that they can't be anything better than what they are portrayed to be. They have teachers and a system that puts them down—and at the top of all that... there's music that confirms all the misinformation about them. This tells them, once again, that this is all they can do, and even worse that, that's what's cool; and if they DON'T do that stuff, they're sell-outs. Even if that's not their intentions, that's how it will naturally be taken. They're being conditioned, mentally conditioned, to accept their worth as either a bitch or a gang-banging, drug dealer. And the only honest way beyond this is to become a rap star or singer. Very few can make it in the industry, so what's left for the others who can't achieve such an elite status? Drugs and gold-digging, or a job at McD's? Many children don't think they can make it into college, or they just think it's a waste of time because even if they get all the education in the world—they'll never make money enough to buy a Bentley or support their Fendi fetish.

I don't want to whine or complain anymore, I instead, would like to propose a solution to the problem: we need to stop supporting the negative rappers who think it's cool to rap about selling drugs, killing people, fucking 'bitches and hoes'. Even using the words bitch or hoe on almost, if not all, tracks on their cds. We need to go into our communities, and talk to the children who are misinformed... show them how far we've gotten, and how far they can get. Don't just tell them they can make it, take their hand and show them. Be a mentor. Make a difference in our community.



SOUL FOOD FOR THOUGHT 2

DOES ANY ONE HERE WATCH COMMERCIALS, BUT ME? I USUALLY SEE SOME VERY INTERESTING DYNAMICS AT PLAY. I THOUGHT OF THE 'SEEK AND YE SHALL FIND' PARABLE, BUT SOME THINGS ARE JUST TOO OBVIOUS, YOU KNOW?

THERE IS A NEW "VERIZON" COMMERCIAL THAT USES SOME BASKETBALL PLAYERS [I THINK ITS "VERIZON", COULD BE "VOICESTREAM"]. THEY ARE TOSSING AROUND A PHONE, THE COACH'S PHONE. IT'S SUPPOSED TO BE ABOUT 'ANYTIME MINUTES', SO THEY ALL ARE USING THE PHONE SERIALY (FOR ONE THING OR ANOTHER). BUT THERE IS A BLACK BUSINESSMAN IN THE COMMERCIAL WHO USES THE PHONE ALSO. HE, CASUALLY SITS AMIDST THE TEAM. HE CATCHES THE TOSS AND CHATS BRIEFLY ON THE PHONE FOR AN OBVIOUS BUSINESS-RELATED MATTER. SO WHEN THE COACH RETURNS, HE JOKINGLY ASKS HIS PLAYERS, "SO WHO'S GOT MY PHONE?" AND THE JOKE IS OVER - HA HA.

BUT WHEN THE COACH RETURNS, AS MENTIONED, "HE JOKINGLY ASKS HIS PLAYERS..." THERE'S NO BUSINESSMAN PRESENT, ONLY PLAYERS, HE IS ABSENT FROM THE PICTURE. THE BASKETBALL PLAYER, WHOM THE BUSINESSMAN PREVIOUSLY SAT BESIDE, SITS BESIDE AN EMPTY CHAIR. THIS IS WHEN YOU MUST THINK OF WHAT THIS MEANS. WHY? BECAUSE ITS BEING FED TO YOU AND ALL OTHER POTENTIAL CONSUMERS WATCHING TELEVISION. COMMERCIALS HAVE THE POWER TO EMIT SILENT SUBCONSCIOUS MESSAGES [AND WE ALL KNOW THIS].

IN FACT, WHEN ONE THINKS OF A BUSINESSMAN, HE/SHE THINKS OF SUCCESS; PROSPERITY; FINANCIAL INDEPENDENCE AND EDUCATION. IS THIS COMMERCIAL SAYING THAT A BLACK BUSINESSMAN IS DIFFERENT FROM ANY OTHER BUSINESSMAN? IS HE NOT AS SUCCESSFUL? THIS, WHEN, IN FACT, A BLACK MAN MUST DO MORE TO SUCCEED IN ANY PROFESSIONAL FIELD. HE IS ACTUALLY GONE WHEN THE COACH RETURNS! IF HE IS A SUCCESSFUL, PROSPEROUS, FINANCIALLY INDEPENDENT, EDUCATED MALE, THEN WHY DOESN'T HE HAVE HIS OWN PHONE? AND DOES HE, BEING OF HIS [SUPPOSED] STATUS REALLY NEED TO 'MOOCH'?

FURTHERMORE, HIS LEVEL OF PROCESSING IS LIKENED TO BASKETBALL PLAYERS. AND THIS IS NO OFFENSE TO BASKETBALL PLAYERS, BUT THIS MAN HAS A DEGREE IN BUSINESS. HOW IS IT THAT HE EVER SO-GRACEFULLY CATCHES THE PHONE? MAYBE ITS BECAUSE HE'S BLACK [AND WE'RE ALL BORN TO DO 'TRICKS']. OR MAYBE IT OCCURRED TO DISCREDIT HIM OR TO DOWNPLAY HIS INTELLECTUAL APTITUDE. MAYBE I'M JUST ONE OF THOSE 'SEEKERS', YOU KNOW - LOOKING TOO HARD. BUT I LIKE TO THINK THAT IT REALLY DOESN'T MATTER HOW HARD ONE LOOKS FOR SOMETHING IF HE/SHE SEES IT.

RESPOND

To respond to these comments email us at:

blackworld74@hotmail.com

Responses will be printed.

Anonymity suggested.

The comments on this page do not necessarily reflect the opinions and views of the BLACKWORLD Staff.

Quotable:

“A proud black history can restore and construct a sense of pastness, of collective destiny, as a springboard to the quest for a new collective future.”

- Nathan Hare, Jr.

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THIS IS A CALL TO STUDENTS OF
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PHOTOGRAPHERS

AND JUST IN CASE YOU ACCIDENTALLY GLANCED OVER THE WORD

WRITERS