

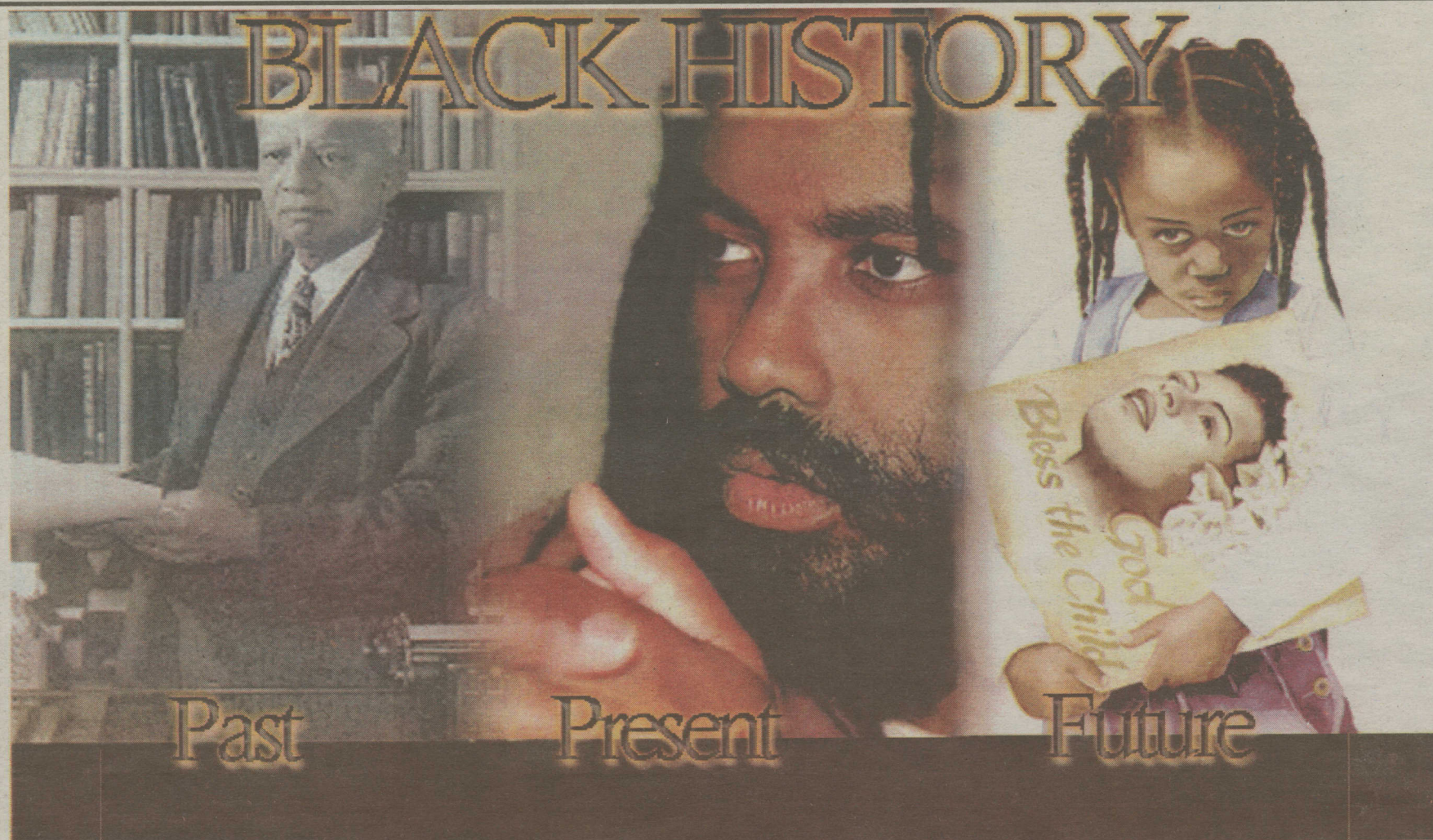
BLACK WORLD

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ONE NATION

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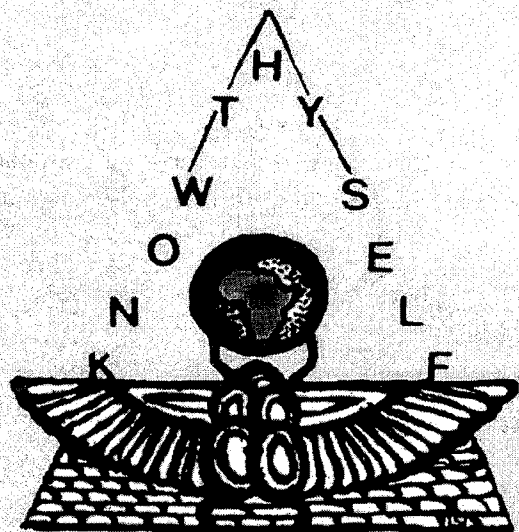
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BLACKWORLD

For Over 25 Years



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Letter from the Editor

The debate regarding mandating affirmative action programs and the like throughout colleges is one that has individual legislation slowly leading towards those who oppose them.

Whether it is seen as an unfortunate phenomenon or one that was long overdue, it is well understood that the days of affirmative action programs are coming upon the last.

As if that's not all, now there is an attack on black studies programs altogether. Candace de Russy, a Pataki appointed SUNY Trustee, said that departments such as Africana studies and women studies have watered down courses and claims they are made to make blacks and women "feel-good" and to give these groups a chance to "pick on" American and Western cultures.

I find it very interesting that this country admits that American and Western cultures have oppressed and negatively treated minorities, but when it comes time for making amends they can never fully commit.

Affirmative action has only been around for a little over 40 years, and it is basically gone. Slavery and legislated racism has existed for more than 400 years, and those who oppose programs like Affirmative action claim the need for it is outdated.

Black studies were implemented around the same time as affirmative action programs, so are they also doomed?

De Russy maintains that black studies are bias and could therefore benefit from more "rigor and balance." Such a statement is not just an attack on the department but on all the people who work hard to ensure that black studies remains an important part of our history.

It is important for us to note that these comments were made during the month that we celebrate our history. Know that if we do not fight for our right to a truthful education it will not be given.

During black history month many of us took lightly the events that were sponsored to help us remember and appreciate the struggle of our ancestors. We did not support these events by attending nor did we make an effort to learn more about our past.

We need to realize that it is our actions that prompt negativity and draw attention to the departments that students like ourselves fought so hard to have on our campus.

Here is something to think about for those that cry reverse racism and seriously ask questions like why can't there be a *White History Month*? In Stony Brook's curriculum if you are receiving a BA in English you *have* to take one European traditions course and one course from the world beyond European traditions.

In other words, everyone has to take a course to learn about non-minorities—meaning white people—and a course to learn about anybody from the rest of the world—it doesn't matter which minority group you choose.

This nation's curriculum from elementary school through college is centered around learning about white people and about all they have given to the world. So this is why we can't have a white history month, because 365 days a year is dedicated to learning about Whites and what they did for, not to, the world.

So, if we want to have a department that entirely focuses on what we did for the world and partially what others did to the world, then let it be.

De Russy says that black studies and other area studies should not be biased and ignore or negate the vast positive cultural legacy of the U.S. and the West. If that is the case Ms. de Russy, you should not be so quick to deny students of the right to learn what African-Americans have given to the U.S. and Western cultures.

The BLACKWORLD staff urges the students of Stony Brook to pay keen attention to this issue and not depend on our professors to fight the fight alone.

Black History is Falling Down

Jonique Richardson
BLACKWORLD Staff

Dr. Carter G. Woodson was born December 19, 1875, one of nine children to former slaves. He did not attend school because he had to help his parents on their farm. As a child Woodson saw the importance of an education and took it upon himself to learn to read. At the age of 19 he and his brother left their home in New Canton, Virginia in pursuit of "higher" education. Woodson entered high school and graduated two years later in Huntington, West Virginia.

From high school Woodson enrolled in Berea College. He earned his Bachelors and Masters degrees at the University of Chicago in history. He became the second black and first of former slaves to receive his Doctorate from Harvard university.

Woodson founded the Association for the Study of Negro Life in 1915 to help black people learn the history of blacks in America and Africa. In the early twenties Woodson founded and was president of The Associated Publishers which released books on black life, culture and experiences.

In 1926 to ensure that Black History would no longer be ignored and misrepresented, Dr. Carter G. Woodson established Black His-



tory Week. Black History Week was supposed to inform and enlighten young black people of their history so that hopefully they would make a change. Black history week was a remembrance of black ancestors and the celebration of black lives. Black History Week evolved into Black History Month,

because of his contribution Woodson was known as "The Father of Black History."

Although people still acknowledge Black History Month, seventy-five years later it seems as if they have forgotten its meaning. The house of the man that saved black history is falling apart. The house that was once home to the thoughts and revelations of a man and his hopes for the future of his people can no longer stand on its own. The walls are decayed and the ceiling is falling in.

Public law enacted authorization to conduct a study to evaluate the potential of Woodson's house for management by the Federal Government. The National Park Service protects many American sites throughout the country but none to Dr. Carter G. Woodson in respect of his work and loyalty.

The staying power of Black History no longer lies in the trivial pursuit of a longer month but in the preservation of its true meaning. If African-Americans do not stand up to save Dr. Carter G. Woodson's home we might as well spit on his grave and damn his determination to save our history. We defy and undermine the importance of the saga of the African-American experience as we stand and watch as "The Father of Black History's" house falls down.

Celebrating Our Culture

Edith A. Ashamole
A.S.U. President

The African Student Union of the State University of New York at Stony Brook is considered one of the most unique organizations on campus.

One of the many goals of this diverse group of students is to encourage African awareness through the promotion of educational programs, community service and social and cultural events.

In honor of Black History Month, A.S.U. promoted events from Feb. 10, 2002 to Feb. 15, 2002. The week was titled "African Pride Week". The e-board members along with some very dedicated general body members helped to make the events a success.

A.S.U.'s "African Pride Week" events were as follows:

Sunday Feb. 10: The 13th annual Black History Month Mass was held. Campus Catholic Ministry and A.S.U. co-sponsored the event. Alpha Phi Alpha fraternity and Sigma Gamma Rho sorority also contributed to the success of the program. Father Innocent of Nigeria who surprised the

audience when he began the opening prayer in four different languages conducted the mass. He started in his native tongue Igbo, then continued in Yoruba, a South African dialect and ended in Latin. His homily captured the hearts of those who attended as he preached about unity among our fellow brothers and sisters. There was also a 'special intentions' segment where five students with different African ethnic background spoke in their native language. The Stony Brook gospel choir sang in such a way, it gave you chills. The mass concluded with a brief reception, dinner and refreshments.

Monday, Feb. 11: A.S.U. presented "Come home, behold Africa," a dance workshop that consisted of one dance instructor and two drummers. It was held in the Student Activities Center lobby. Those who attended joined in on the fun and were able to learn new dance moves from Northern Africa. The Malik Sigma Psi Fraternity Inc. also played a part in encouraging students to participate in the festivities.

Tuesday, Feb. 12: A campus-wide all day program entitled "African Threads" was sponsored by A.S.U. Students were encour-

aged to take pride in their culture by wearing their traditional garbs to class. The few students who participated in this event looked absolutely fabulous and made a lasting impression as the eyes of admirers gazed at the beauty of the African made fabrics.

Thursday, Feb. 14: A poetry open-mic nite, back by popular demand, titled "Color of Love" was another successful program sponsored by A.S.U. that prompted large amounts of people to come enjoy rhythm and blues, fresh strawberries, chocolate kisses and poetry, of course. Two young ladies serenaded the audience by singing acappella. An additional highlight of the evening was when the brothers of Alpha Phi Alpha presented every lady in the room with red roses. Some of the brothers also read their own poetry. Pictures were taken and hugs were given. The event brought some of Stony Brook's most talented poets together.

Reflections on the History of the Department of Africana Studies

By Dr. William McAdoo
Chair of The Africana Studies Department

In November 1998, after 30 years as an academic program at Stony Brook, Africana Studies was elevated to departmental status. Born in the caldron of social ferment of 1960's, when student activists demanded a more inclusive campus and a more accurate and diverse intellectual culture, the AFS Program persevered against incredible odds, before assuming its rightful place among academic departments on our campus. Let me say at the outset, that while Africana Studies, its superb faculty of scholars/educators, and actively engaged students, had been ready for departmental status for many years, it took an enlightened administration under the leadership of President Shirley Kenny, to help bring this to fruition. It also required the determination of students and our colleagues throughout the campus to facilitate this long overdue transition. The role of the Black Faculty and Staff Association (BFSA), in the present context and over the last 27 years, has been critical to this historic transformation. But the history of this journey reveals both continuity and change: troubled days and years, and high points of struggle and achievement.

Visitors to the AFS Dept. today are greeted by a prominent sign designating the "Department of Africana Studies," followed by the words by that great champion of Black Liberation, Frederick Douglass: "Without struggle there is no progress." So, it is only fitting on this memorable occasion that we take a few moments to review some important aspects of the history of the Department of Africana Studies—in order to reflect upon the struggles which have brought us to this place today, and which serve as the foundation for future progress. For we owe a tremendous debt to those who came before us—to the sacrifices of tens and hundreds of individuals whose names and roles are unknown to many of us—and we should know and remember the core values which motivated their

quest to build a Black Studies Department at Stony Brook. For we stand upon their shoulders.

We were born in struggle. The Civil Rights Movement was in full force during the 1960's, as was the nationwide anti-war movement against the War in Vietnam—the nation was shaken to its very foundations. Social justice was on the immediate agenda of many of this nation's young people. The campuses nationwide were aflame with activism, with intellectual ferment, with organization and struggle to correct the inequities of this society and to bring the fruits of democracy to all people regardless of race, gender, religion or social class.

A reading of past issues of the *Statesman* for that period, demonstrates that the campus at Stony Brook was no exception—in fact, like college campuses nationwide, it was a hotbed of social activism. In 1966 there were just two Black students (Mel Brown and Karen Nimmons) on this campus, no Black faculty, and only one Black administrator (Andre Edwards). Stony Brook was a "Lily-white" campus. However, by 1968, a change had begun to take place in academe. Under pressure from student activists, and recognizing that the systematic exclusion of people of color could no longer be justified or tolerated, many campuses around the nation began to establish mechanisms to recruit what were called "historically disadvantaged" students—Blacks, Latinos, and Native Americans. New programs called "Opportunity Programs" emerged nationwide in order to facilitate recruitment efforts. Black Studies programs and departments were instituted.

Stony Brook's "Special Opportunity Program" was established in 1968. Fifty Black students were brought to our campus through recruitment efforts at the time. But, although many Stony Brook administrators had bowed to the growing trend to recruit "Historically Disadvantaged" students, they apparently did so under silent protests and without a sincere intent to see the Op-

portunity Program succeed. The promised funding for recruited students did not materialize. In other words this early effort was programmed to fail. However, this initial group of Black students had brought with them a tradition of struggle growing out of the Black Liberation and social justice movements of that day. So, in 1968, a new organization emerged on campus: the BSU or Black Students United. It was this student organization, and the struggles of its members, which ultimately gave birth to both the Black Studies Program at Stony Brook and AIM/EOP. Their struggles in these early years also resulted in the establishment (April 1969) of the first Black newspaper at Stony Brook, the *Stony Brook Black Voice*—precursor to *Black World*—and the first Black Cultural Center (October 1969), precursor to the UNITI Cultural Center.

In October 1968, in what the *Statesman* described as "an extremely tense atmosphere," BSU met with university President John S. Toll, representatives of Student government, and involved faculty members, to address "the funding foul-up in the Special Opportunities Program," and to demand that the promised scholarships be provided to the recruited students. BSU not only made constructive proposals to fix the problems with AIM, but also demanded the establishment of a Black Studies Program at Stony Brook.

By February 1969, with their ranks reinforced by additional recruits, and no longer willing to tolerate foot dragging on the part of the Toll administration, BSU issued a series of five demands which not only laid the foundations for our present Africana Studies Department and AIM/EOP program, but which reverberate even today. Given the historic significance of these demands, it seems fitting to take a few moments to revisit at least the most important of them. Noting the failure of the Toll administration to act in good faith regarding their grievances and "constructive proposals," BSU announced, "After months of patience and good faith we the Black Students

United at Stony Brook do make the following demands":

"A:BLACK INSTITUTE"

We, the Black students United at Stony Brook, demand a signed agreement by the Administration to provide the necessary resources to establish a Black Institute" [a reference to the Black Studies Program].

"The aims, definitions, courses, policies, organization and development shall be decided by a Committee set up by the BSU composed of chosen faculty and outside advisors. That upon receipt of our proposal and signed agreement by the University..., machinery shall immediately be set in motion so that the Black Institute will be established as a functioning unit by September 1969."

The aims of this new Black Studies Program were eloquently stated by BSU:

"1. That at this point of History, we feel that the Black experience should become part of the mainstream of [the] American Educational system for Black and White to promote better understanding between both peoples.

"2. To provide Black Students with [the] background and educational standing necessary for them to assume the role of leadership in their community, thus eliminating the Social, Economic and Political problems in Black America.

"3. That this be a Degree-granting Institute in the areas of Black Studies.

"4. That this Institute enjoys a maximum amount of autonomy in the University system (i.e. Governing body having power in the hiring of faculty, control of finances, etc., subject to the normal good governance of such matters.)"

The BSU document then goes on to their second demand regarding the transformation of the Special Opportunity Program:

"Black Students United is aware that the "Special Opportunities Program" (S.O.P.) serves no

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CELEBRATING THE BLACK CHURCH

By: Yvonne Belizario
BLACKWORLD Editor

On February 6, 2002 BLACKWORLD co-sponsored a program with the Stony Brook Union Interfaith Center, and other organizations, entitled Celebrating the Black Church in America.

The focus of this event was to capitalize on the importance of the affect the Black church had on the past, present, and the changes the church has to make for the future of Black people.

The program began with a traditional church song from the Stony Brook Gospel Choir that put everyone in the spirit for "some church." Although this was not supposed to be Sunday morning church service, opening the program with what we call the "worship and praise", which includes song, dance, and high-energy testimony and praise, is a traditional part of Protestant Black churches.

Then the Reverend Sandra Leonard of Bethel AME church spoke opening her time up with the 21st Psalm. She spoke about the beauty of Black people and the importance of the church.

Former Polity President and current Stony Brook political science graduate student Jonnel Doris then gave the audience an open fanfare with African drums and explaining the significance of it, not only in the church but in black American

music altogether.

"It's a prevalent part of our church," said Doris. "When the slaves came to America, even though after some generations they became somewhat assimilated they did not entirely forget their African heritage." The present day drum set and the tambourine evolved from that of the Congo drum, noted Doris. But before we had all of the instruments we have today we used to have the Congo drum and two other instruments—our hands and feet," said Doris.

He then proceeded to have the congregation join in an acappella gospel song entitled "You don't know like I know what he done for me," using only the stomping and clapping of our feet as the instruments to accompany our voices.

The guest pastor, Reverend Charles A. Coverdale then came and opened his speech with Genesis chapter 37, verses 18 and 19.

It was assumed that when the slaves were forced here that they had no religion. People outside of the slaves culture assumed that the praise they gave unto the Lord was hedonism simply because it did not mirror any religion believed in America. These people who were not slaves thought they were praising inanimate objects, when they were thanking God for the objects, Coverdale explained.

"Little did they know that songs and rhythms came out the debts of our soul that the masters couldn't hear nor suppress." "So with all of this and because we had "church with no walls" they thought we did not have a religion or spirituality and they gave us theirs," said Coverdale.

"Although Blacks converted to Christianity we did not lose all of our culture," said Coverdale. We did what was typical of Black people and put a spin on their traditional church. These churches are presently known as Baptist churches.

These Baptists were called "crazy", because although they accepted Christ as their saviour they structured their church after no other. A.M.E. churches—African-Methodist Episcopal— took structure from churches already in existence but still kept the African aspect intermingled with the American.

Coverdale then spoke about the message of the early church: "hold on and hold out; you're something in God's eyes; and help is on the way." Because the church was the only place that Blacks could congregate alone on a regular basis church service was longer than traditional Catholic or non-black Protestant service.

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RETHINKING BLACK POWER

By: Karen Rice
Statesman Editor

Studying other cultures and their history is a pivotal way to prevent ignorance and hatred towards others, according to a speech given by Imam Abdul Malik, a speaker presented by the Muslim Students Association.

The speech was given Thursday, Feb. 21 to commemorate the 37-year anniversary of Malcolm X's assassination. The event lasted two hours and was held in the Union Ballroom, it focused on Malcolm X and his role in black history, Islam and the Koran, and black power in American society.

"Educate yourself about other people's history and suffering," Malik said. "It is extremely important not to forget the history or the past. If you forget, you are doomed to repeat it over and over again."

Malik felt that Americans have not changed enough since Malcolm X was alive and that Americans must still become more accepting of others. He said that there are still many people in America who try to suppress others but that it is basic human nature to do so.

"The mindset hasn't changed," he said. "There are still people out there who think they are superior. We try to be superior, we don't like to be a servant."

Malik explained that it is important for every-



one, including Stony Brook students, to stand up, not just for themselves, but for others as well. It is imperative that people stand up against oppression to ensure their own rights and in doing so, the rights of others, according to Malik.

An example that Malik gave was that because of the blacks in America fighting against persecution, we have civilized laws protecting all American citizens today.

"Stand up for what is right for everybody," Malik said. "Protect your right to believe. America has yet to become a true democracy. Some of us will go to jail speaking out—it is part of the struggle. A lot of people have died to help us be who we are."

Malcolm X also worked to educate others and remove the ignorance that people had against blacks and Muslims, according to Malik.

"Malcolm X is a wonderful example of what it

means to be strong in the face of opposition," said Malik. "We as Muslims today must stand up in all the battlefields."

Malik also spoke directly to Stony Brook students, encouraging them to educate themselves and take an active part in their learning.

"Your generation—if you are to be successful—you must rethink humanity you must ask yourselves questions about everything you need to know," Malik said. "I challenge you to pick up the Koran and read it. Read the holy Koran and make your own conclusions."

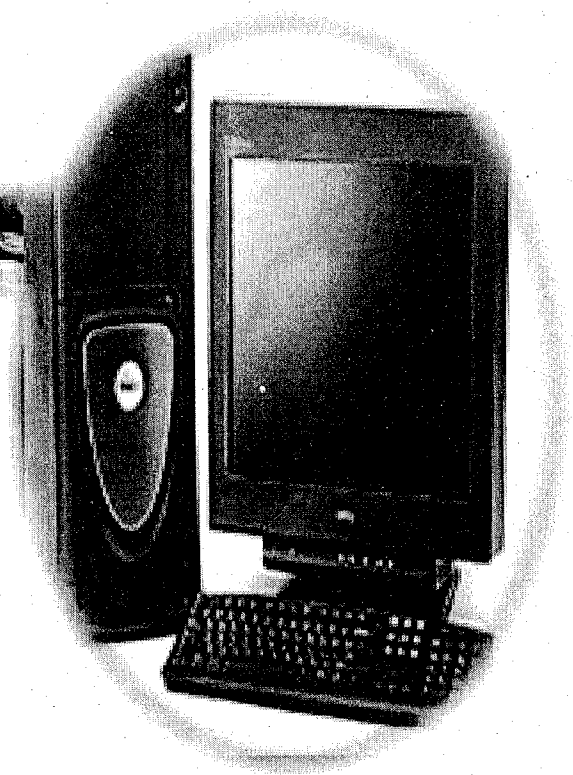
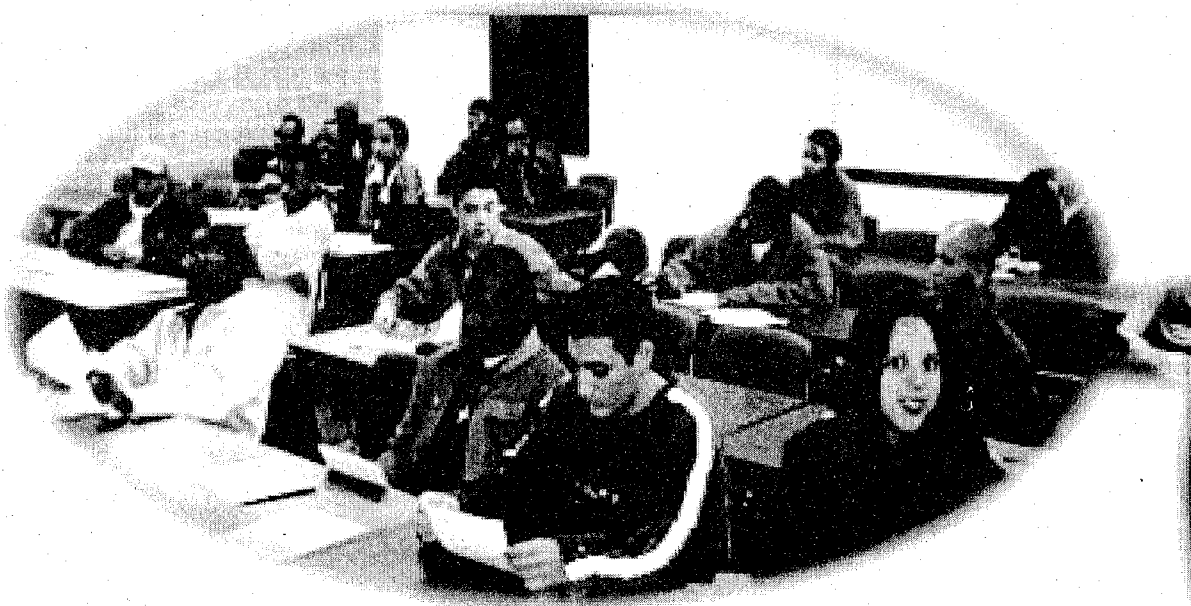
Marya Abbas, 21, a senior from Queens studying economics, also felt that ignorance must be fought and that Islam is a wonderful religion that must be respected and not feared. "We need to raise awareness," said Abbas. "Islam comes in to break boundaries. Islam enforces equality."

Fatima, 19, a student from Long Island studying biochemistry, agreed with Malik when he said that people must work to remove ignorance from their lives and must try to understand other cultures and religions through communication.

"We should get rid of ignorance," said Fatima, who asked that her last name not be used. "Islam is not a racist religion at all. No religion teaches hatred. We need to make ourselves better—we should look at ourselves and perfect our minds through dialogue."

MEAS

Minorities in Engineering & Applied Sciences



INTEGRATING TECHNOLOGY

TIME: 8:30PM

DAY: WEDNESDAYS

PLACE: SAC 304

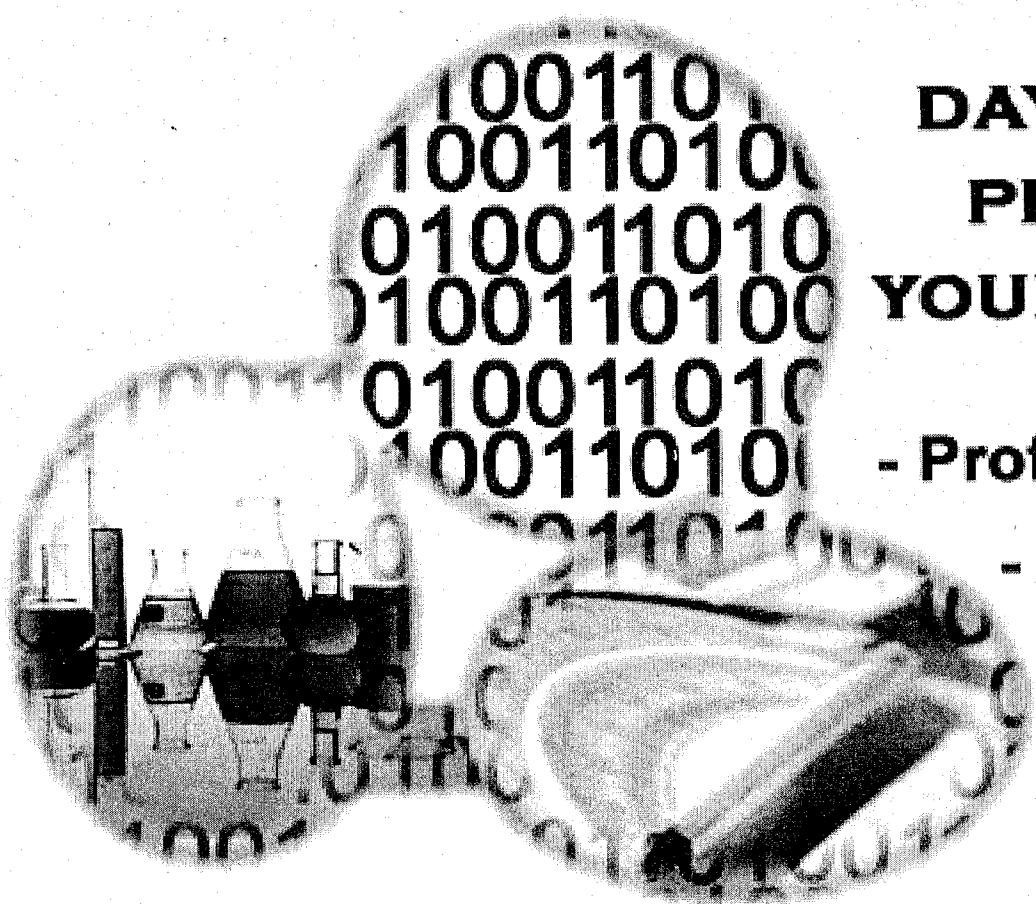
YOUR DUTY: BE THERE

- Professional conventions

- On campus activities

- Scholarships

- Guest speakers



Voices of Our Youth

By: Jonique Richardson
BLACKWORLD Staff

Black students on campus are taking conscious steps to inform and move on with progression from their pasts through the present and into a brighter future. On Feb. 12, in the Student Union's End of the Bridge restaurant, eight students expressed their concern for the direction young black people have taken.

The restaurant was dimly lit and carefully decorated in silver and white. There was a DJ playing music to evoke a certain energy as the crowd slowly moved in. There were posters of "unspoken" heroes on the walls to provide the session's guests with a little background information.

Zalika Taylor, the Residence Hall Director for Ammann, began the ceremony with a poem titled "Rosa Parks is Only One Person." The poem expressed the stand one "uppity nigger" took. It explained how the word "no" said by one woman made one world talk. She told the story of how one woman caused the Supreme Court to act, 17,000 people to walk, and buses to desegregate.

With the crowd anticipating another powerful earful of truth, Kedar Wilson stepped up on the platform next. Wilson grabbed the mic and rhymed of slavery and our present metaphorical chains and bondage to Nas' song "one mic." He ended by saying "one month ain't enough to remember me," and with that concluded the presentation of the past of black people.

Anthony Fiol was first on the mic representing the present. He started off really nervous but exploded with passion as he let out his views of the degradation of black women in videos and the path paved for black youths that has been disregarded.

Fiol spoke about the perspicacity of how black people are viewed on sports covers. He expressed his concern about the role white coaches play as leaders and how black players play a subordinate role to them. Fiol took his seat with a statement left to ring eternally in the heads of black youth, "We're sitting on top of the world, or so it seems."

The recognition for the present ended with Essence of Praise, praise dancers represented by Tanya Douglass and Brandis Weston. Douglass was in black and Weston in White, they moved gracefully as if not only for their ancestors but also for their youths.

There was a brief intermission before the future presentations began and guests at each table spoke amongst themselves and gave pounds to their friends who presented, expressing their pride in their work.

The honorary ceremony came back strong for the future with a spoken word piece by

Jermaine "Tracks" Robinson. Robinson spoke of the past and having a dream. He expressed his disgust in the fact that presently the dream remains but a dream and how if the future doesn't show signs of progression Dr. Martin Luther King Jr. will probably wish he had never dreamt.

Robinson spoke about race unification and the possibility of fulfilling the dream with ease. He spoke of his dream of black men in heavenly suits, heavenly creased and ended with his take on the future. He said the future was now and that black people need to plant positive seeds.

"I Will Heed My Mother's Word," a poem read by Adekemi Akingboye told the story of the bearers of pain and the black mark of beauty. "Daughters have change to be. To Achieve," she said. "But they aren't ready for a leader like me."

The chair of the Social Sciences Indisciplinary program, Georges Fouron was scheduled to give the program's "inspirational speech" but was unable to attend due to a death in his family. Kwaku Osei-Tutu, a student saw this as his opportunity to inform, and took the lead accordingly.

"I am a sad man..." "We need a dramatic change in the future of our young people," Osei-Tutu said. "The family structure is fatherless. Mothers are playing both roles" he added. He also spoke about the missing nucleus in the family structure and how because of it young people are running to gangs for parental figures.

Osei-Tutu also spoke about the blacks loss of doctors and lawyers before they reach college due to gang violence, drugs, and vandalism. He said although black people are only 20 percent of the population they represent 55 percent of the incarcerated and white people are 75 percent of the general population and only 20 percent of the incarcerated.

He accused black people of being petty, bitter and showing no love towards each other. He called them selfish and said they were focused on the salvage mentality, what they want and how they can get it. Osei-Tutu also painted a picture of inmates using the same drive they use towards their criminal activities, towards getting a job and working.

He said black people failed to realize that the most powerful weapon they have is their minds, and how college should be a stepping stone and not a goal. "Black people are buying into false hope...where T.V is president and the Internet is vice president."

"BET is garbage," he said. He talked about his concern for the only black network on television being 85 percent videos, 15 percent paid programming, five percent comedy, two percent gospel, and only two percent news and the fact that black people aren't demanding more from it. "We might as well do away with our progress" he said.

"Is Cita a true depiction of what a black woman is?"

He went on to explain how warped black people's minds are to lay claim to their being a difference between the terms nigger and nigga. He ended his session with instructions to turn off the television and internet and remember that garbage in is garbage out.

The ceremony ended after Osei-Tutu's speech and the sponsors, Irving, Ammann, and Gray colleges concluded by giving their guests a sit-down dinner.

The question at the end of the ceremony is one to dwell on "What can African-Americans do in the future to make history?"

Diversity Through Food

By: Shaila Mentore
BLACKWORLD Editor



Every year students from the school of Health Technology and Management set out to encourage diversity among themselves, faculty and staff by cooking foods from their respective cultures and sharing customs and rituals.

"Students get an opportunity to celebrate their differences," said Craig Lehman, Dean of Health Technology.

The program involves students dressing in cultural garb and sharing dances and customs from their culture. "The students cook the main dishes and faculty and staff bring the dessert," said Debbie Zelizer, clinical assistant professor in the health science program.

Among the guests was Dr. Frederick Preston, vice president of student affairs. "This should be a model for all departments," Preston said of the attempt to encourage diversity.

"The food fest was an attempt to encourage diversity among people and show the public that HSC has a diverse group of students," said Lottoya Manderson, member of the diversity committee. "This year has been the biggest attempt we've made," Manderson added.

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Remembrance: 41 Minutes for Amadou Diallo

By: Stephanie Jones
BLACKWORLD Staff

Do you remember what happened on Feb. 4, 1999? It was the day that four undercover police officers shot a West-African immigrant in the vestibule of his Bronx apartment. His name was Amadou Diallo.

The incident occurred because the police were looking for a rape suspect. They stopped Diallo and as he reached for identification the police discharged 41 bullets, 19 of which penetrated Diallo's body.

In honor of Black History Month, the first annual memorial for Diallo was held on Feb. 4 on the Stony Brook campus. The event took place by the fountain in front of the Administration building.

Rhonda Robbins, member of the Underrepresented Graduate Scholars and Abigail McKay, chair of the organization, coordinated the memorial. The organization provides support for all the underrepresented groups on campus, Africans, Latinos and Native Americans.

Robbins was inspired by this tragic event. Last year she directed a play about the day Diallo was murdered. The play was shown at the Staller

Center for the Arts. This year she decided to do a memorial. "This is New York history, this is Amadou's history, and this is American history," Robbins said. "I want to keep his death fresh in minds and to voice that racism will not be resolved in silence," Robbins added.

The memorial began with song and students were invited to share their thoughts and feelings for 41 minutes to represent the number of times Diallo was shot. Some read poetry while many spoke about issues and thoughts that ranged from police brutality to emotions and concerns regarding Sept. 11.

"Something happens everyday and we all could stand as a witness to a detrimental force and it should be addressed, people should feel empowered to express themselves," Robbins said. "Know that the risk of doing is a worthy risk and an important risk to take. Sometimes you need to take the road less traveled and speak up about your concerns," Robbins added. "Now is the time for us to become active historians."

The event closed with a gathering of hands and the singing of the black national anthem, "Lift Every Voice and Sing"

Though Black History Month is recognized in the month of February, may we never forget for the next 41 decades, 41 centuries, and 41 millenniums the horrors and violence that African-Americans have had to endure. We as a people of great ancestral history need to speak up and pray that the magnitude of violence that has been perpetrated against us will never be repeated.

Little Known Facts: African-Americans in Business

courtesy of Timelines of African-American History

In spite of the severe restriction of "black laws," some African-Americans, mostly free, but occasionally slave, managed to pursue successful business ventures. Simon Gray, a slave, captained a lumber company flatboat on the Mississippi River, working, living, and even vacationing with his family as a free person. In Ohio, African-American plasterers Knight and Bell were contracted to plaster public buildings in Hamilton County. Mifflin Gibbs and John Lester jointly owned a successful store in San Francisco. Samuel T. Wilcox's grocery store in Cincinnati did 140,000 dollars worth of yearly business in the decade before the Civil War. In Atlanta, Roderick Badger, a free man, was a dentist.

Black Wounds

by Patrick Charles
BLACKWORLD Staff

There have been many issues and discussions about how African-Americans are struggling to fit into a melting pot of cultures. We are living in a society plagued with racism, racial diversity, and lack of education.

We live in a time where black men, women and children are senselessly murdered everyday. On Feb. 4, 1999 Amadou Diallo, a West African immigrant was gunned down by four white ununiformed police officers with 41 times. They mistook him for a serial rapist.

A jury containing eight white men and women acquitted the officers of all charges on Feb. 25, 2000.

Amadou's mother Kadiatou Diallo started a candle light vigil on Monday Feb. 4, 2002 in the Bronx. During the vigil she made a special request, she wanted a street named after her son in memory of the injustice he suffered.

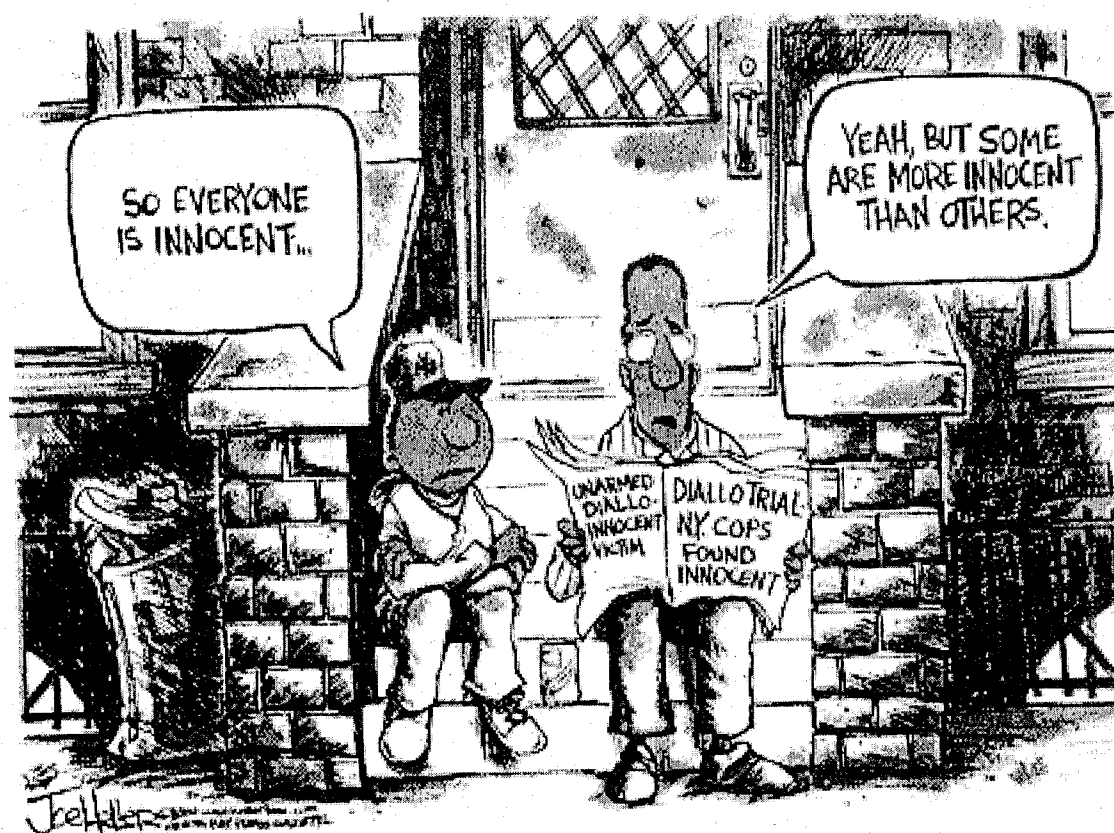
The street would replace 1857 Wheeler Ave. Strong criticism by politicians may not make that a reality. Civil rights leader, Dr. Martin Luther King Jr., a great and educated man, was also assassinated in April 4, 1968. Yet, we acknowledge his contribution and named many streets after

him across the United States.

We as a people should give Amadou Diallo, born in 1975 and murdered in 1999 the respect he deserves.

Diallo attended Cambridge University in London and was about to start a business with his

cousin. He had no prior convictions. He would have been a prominent black man in the community. If we don't start acknowledging the wrongful killings of our people now, we never will.



U.S.S.A Rep Speaks Out!

by Sandy Curtis
U.S.S.A. Rep.

The second month has ended, the cold season is almost gone, but ferocious winds are attempting to keep the ships at sea. The ships are struggling in every possible way to reach the shorelines, but the strong winds are too consistent. The ship is about to take another blow and then across the distance obscured by the rising tides, the lighthouse comes into view. The lighthouse beckons them, it radiates hope as the tempestuous winds continue to roar, and then the sparkling lights in the blackest night leads the ship safely home.

My name is Sandy Curtis; I am the United States Student Association representative for Student Polity. The above statement may seem a bit confusing, but you will be surprised to see the amount that's beneath such a simple parable.

The ships at sea represent us, college students across the country, endeavoring to acquire a college education because society has instilled in us that this is necessary to be socially

and economically stable.

However, the means to this success are circumscribed by past cuts and future cuts to federal funding for higher education. A lack of education affects job choice, one's job choice affects economic status and one's economic status affects access to education for children.

When this cycle perpetuates low-income jobs, low economic status, and lack of education: WE HAVE TO BREAK THE CYCLE. This year, Governor Pataki has planned to cut TAP by a third.

He proposes that students receive only two third of the TAP they are eligible for, but this directly increases the amount of loans students must take out. The Governor has attempted to pacify us, by stating that we will receive the other third of TAP upon graduation.

The third that we will receive cannot compensate for the high amount of loans students will be paying back. Governor Pataki's proposal to cut TAP must be met with resilience. I commend everyone that has written a letter to his or her representative or signed a petition, at times when

it may seem as though your voice isn't heard.

At those times remember we are the lighthouse: they will listen to us one day, because in the midst of assailing winds the lighthouse was found.

As the U.S.S.A representative at Stony Brook, I serve as a student advocate. As a student advocate, I strongly believe it is in my job criteria to help promote student awareness about issues that will directly or indirectly affect us.

Last semester the Educational Opportunity Program (EOP/AIM) in New York was cut by 2.7 million dollars, and this had an adverse effect on the Stony Brook university EOP/AIM program.

The EOP department services over 500 students here at Stony Brook, and in the past two years it has opened the doorway for 153 incoming freshmen in 2000 and 149 incoming freshmen in 2001.

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No! Says Uncle Sam

By: Kenneth Pierre-Louis
BLACKWORLD Staff

Several African-American South Florida taxpayers have been duped by a scheme that promises slavery reparations. Many families have been robbed of their hard-earned money by this scam.

Scam artists continuously posing as tax experts who are telling people from black neighborhoods in various states that the Internal Revenue Service will give \$40,000 in slavery reparation-refunds to blacks who file an amendment in their 1999 tax return.

Many African-American families pursued the idea that they may be able to receive money

for something in the past.

The scam artists offer to complete the form for the taxpayers, charging fees that ranged from \$75 to \$150.

The government said IRS centers nationwide have received a growing number of slavery reparation claims this year, repeating similar experiences in 1994 and 1996. Descendants of slaves are not eligible for reparations, the IRS says.

The scam is based on a bill passed by Congress in 1866 requiring that Confederate property be confiscated to provide former slaves with 40 acres and a mule. President Andrew Johnson later vetoed the bill.

Taxpayers who continuously file these claims

after receiving a denial notice may be subject to a \$500 penalty for filing a false tax return. Promoters of reparations of tax schemes have been convicted and imprisoned, and the IRS said it continues to investigate new promoters for possible prosecution.

Hundreds have suffered from this nationwide scam, said IRS spokesman Michael Dobzinski. He said reports of the scam were concentrated on the East Coast and California.

The scam artists face tremendous jail time. The IRS is not targeting the taxpayers that have submitted the forms, but they can face prosecution if they continue to submit false claims.

No Future Without a Past

By: Shaila Mentore
BLACKWORLD Editor

The next time you decide not to attend an event that's going to help you understand your past, remember this, in this world there are three types of people. Those who make things happen, those who watch things happen and those who wonder what happened.

The opening ceremony to the month that many of you complain is too short to celebrate your past and future had a disappointing turn out.

"We need to think very hard about the role we are going to play in this world," said Dr. William McAdoo, chair of the Africana studies department.

McAdoo gave a very passionate speech about conti-

nunity and change while pleading with the audience not to forget Malcolm X, Dr. Martin Luther King Jr. and terrorism around the world.

Among the less than 40 participants was Dr. Frederick Preston, vice president of student affairs, Dr. William McAdoo, chair of the Africana studies department, Christine Vargas Law, director of the diversity and affirmative action program and less than five students.

The ceremony was scheduled during campus lifetime to encourage student attendance but because of the lack of student participation it lasted only 30 minutes.

Dr. Aldustus Jordan, chair of the black history month planning committee opened the ceremony by acknowledging

some of the members and thanking them for their hard work.

Jordan also took this opportunity to congratulate Roy Flores, coordinator of black history month for the past two years on his move to a career in sports medicine.

During McAdoo's speech he asked, "What has America done to the rest of the world to make them hate us so much?" He later answered his own question by remembering the hundreds of thousands of people that America killed in the Vietnam and World Wars. "Who's the world's greatest terrorist?" McAdoo asked.

After McAdoo's speech professor Floris Barnett-Cash,

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RHAPSODIES RHAPSODIES RHAPSODIES

RHAPSODIES RHAPSODIES RHAPSODIES RHAPSODIES

By Crystal-Joy Medina

I am the rhythm of the drum.

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RHAPSODIES

RHAPSODIES

-Jonique

By Crystal-Joy Medina

Reflections, Africana Studies

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purpose as it is set up presently, and therefore demand that to make it meaningful, the "Program" satisfy the following needs:

- "1. Tuition
- "2. Room and Board
- "3. Insurance- Health and Medical
- "4. Fees- (a) preliminary (b) college (c) books and materials

"In addition to this, BSU also demands the final approval in the hiring of the Director(s), and all persons responsible in the governing of this program. BSU will also have representatives on the Board of the S.O.P. [Opportunity Program] in all matters pertaining to administration, governance, etc."

The text of the BSU demands next addresses Stony Brook's admission policies:

"The members of Black Students United are intensely aware of the unjustifiably small percentage of Afro-Americans and Puerto Ricans included in the student, faculty, and administrative bodies of State University at Stony Brook. Any people, any institution, which professes to be just, recognizes this deficiency, unintentional or otherwise, to be intolerable, and its continuation to be reprehensible.

"Black Students United addresses itself to the immediate rectification of the under-enrollment of African-Americans and Puerto Rican students on the following basis:

"1. The society of which [the] State University at Stony Brook is part has systematically denied to Black peoples the education which has been their right and due.

"2. Black students [who are] qualified and motivated to attend Stony Brook University, do exist in greater numbers than present enrollment figures presume to indicate.

"The correction of this deficiency is required, and guarantees beneficial results for Stony Brook University, the Black community, and the society as a whole. The Black Students United hold that the principles of justice and equality war-

rant and demand that by September 1969, African-Americans and Puerto Ricans constitute no less than 25% of the total admissions at State University at Stony Brook."

Clearly, there has been continuity and change over the years at Stony Brook. For we are still wrestling with problems relating to the recruitment and retention of "historically disadvantaged" students. Stony Brook's record on the hiring of faculty, staff and administrators of color has been dismal at best. But there is absolutely no doubt or confusion—nothing nebulous—about what was meant by the terms "historically disadvantaged" thirty years ago—either in the mind of President Toll or in the minds of the members of the BSU.

BSU ended its list of demands with what might have been considered by the Toll administration as an ultimatum:

"We expect to receive notice of the approval or rejection of the TOTAL of our demands by the President of the University, and other members of the Administration by February 17, 1969. This reply will be presented in the [Women's] gymnasium where reservations have been made to serve this purpose. The date of the public presentation will be Feb 17, 1969, at 8p.m., before the members of the BSU and other concerned students.

President Toll met with three representative of BSU (Hope Notice, Donald Davis and Robert Calendar) on February 10, 1969—a week before the announced deadline—and submitted a written response to the BSU demands, which was printed in the Feb 14, 1969 issue of the *Statesman*. His response was conciliatory in tone and he agreed to attend the February 17 public meeting arranged by the BSU. Clearly, among his concerns was the need to prevent the possibility of what he called "contention and disunity within the University." At the same time, the Council for Student Affairs (CSA) strongly endorsed the establishment of both the Black Studies Program and the establishment of the AIM program to replace the Special Opportunity Program.

The historic February 17, 1969 meeting called by BSU took place in the Women's gym and attracted a crowd of 1500 students. The meet-

ing was tense and representatives from student organizations said, "If the demands didn't come through the school would be closed down." A *Statesman* reporter remarked in his column the next day: "Surely Dr. Toll was just as much aware of what had happened at other universities, as the students in the audience." The *Statesman* reported that, in response to the BSU demands, Dr. Toll outlined plans for the establishment of a Black Studies Program at Stony Brook, and the reporter further noted that the president explained that this program "involving courses and leading to a degree in Black Studies, could be established if approved by the appropriate University procedures." Toll gave general support to BSU's demands for recruitment of African-American and Puerto Rican students without committing to the 25% figure. Concerning the financial aid demands for Special Opportunity Program students, Toll stated that "this is entirely consistent with the university's aims—aid based on financial needs."

Given their experiences with the University administration of that time, BSU members were not at all fooled by promises to address their demands. One BSU member noted, following the February 17th meeting, that: "After BSU applied a little pressure, the administration went on record to live up to these commitments. However the administration has made similar commitments in the past, so as of this date, the situation remains ambiguous." An editorial in the *Stony Brook Black Voice*, the first Black student newspaper on campus (and the precursor to *Black World*) noted in April of 1969, that it was "obvious that the administration intends to procrastinate as long as possible, ultimately establishing a watered down, white washed, version of the original meaningful concept of a Black Studies Program." The writer further noted that: "The university is adept at using every [and] all bureaucratic bags to hang us up, and divert our attention from our legitimate demands." He finally admonished his brothers and sisters to "show courage in the face of violence, [and the] lack of understanding, and oppression, but never to surrender."

The reference to violence pointed to the racist hostility heaped upon Black students at Stony Brook.

Organizations like the Aryan Students United (ASU), a Fascist organization, harassed and threatened Black students with impunity. One BSU member editorialized: "There is one obvious fact to all black students on this campus. That fact is that some [members] of the student body would rather not have us around." He goes on to tell of phoned death threats and other overt acts of racism. Conditions in the surrounding Long Island community were equally inhospitable.

By March 1969, the AIM program (Advancement on Individual Merit) had replaced the Special Opportunity Program (SOP), but the old problems of funding incoming students remained. It was not until September 1969 that AIM came under the supervision of a full time staff, headed by its new director, Mr. George Bunch.

By May 1969, the Social and Behavioral Sciences Curriculum Committee (which included a number of BSU members) approved the establishment of the Black Studies Program, and instituted a search for a director. In September of 1969, the Black Studies Program at Stony Brook was finally opened with Dr. Anny Mae Walker as Director.

In October 1969, the BSU "liberated" the Study Lounge in O'Neal College in order to establish Stony Brook's first Black Cultural Center, the precursor to the UNITI Cultural Center. During this period, BSU also asked the Student Council (precursor to POLITY) to join in calling for a moratorium on construction on the Stony Brook campus, since minority groups had been illegally excluded from work crews in violation of state anti-discrimination laws. They were active participants in the anti-war movement. BSU activism also extended to the surrounding community where they participated in the fight for welfare rights and fair employment practices.

The two decades following the establishment of the Africana Studies Program at Stony Brook were ones of intense struggles for resources, legitimacy and survival. Resource starved and seemingly un-

appreciated by successive adminis-

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Who Is Mumia Abu-Jamal?

BLACKWORLD Archives

Mumia Abu-Jamal was a radio journalist in Philadelphia during the 1970s, the years of Mayor Frank Rizzo. A member of the Black Panther Party from age 14 and later a supporter of the MOVE organization, he was known as "the voice of the voiceless" on Philly air waves. He was the recipient of a Major Armstrong Award for radio journalism, and was named one of Philadelphia's "people to watch" in 1981 by Philadelphia magazine. He was president of the Association of Black Journalists in Philadelphia. He had no prior criminal record.

In December of 1981, Mumia was shot by a Philadelphia cop and almost died when he intervened in a street incident where his own brother was being beaten by the cop. The police officer was also shot and killed, and witnesses saw other men run from the scene. When more police arrived, they beat Mumia before taking him to the hospital, and he was immediately charged with murder. Mumia's brother and another key eyewitness were later harassed by police and driven out of town. Other witnesses who changed their stories to implicate Mumia were rewarded. The dead officer was holding the driver's license application of a third man, but this was never investigated.

It was Mumia that the police wanted. The FBI and Philadelphia police had amassed hundreds of pages of surveillance files on Mumia, beginning when he was 15 years old, for his outspoken opposition to racism and police brutality and his revolutionary politics. As a well-known radio reporter, he was a leading critic of police violence against the minority communities of Philadelphia. (The brutality of the Philadelphia police was so notorious that the U.S. Department of Justice later filed an unprecedented suit against the force.)



When people began to question the murder charges against Mumia, the police put forward the absurd story-two months after the incident-that Mumia had "confessed" in the hospital emergency room, and they had simply forgotten to mention it at the time. The written police reports from that evening and the emergency room doctor say no confession ever happened.

Mumia was given an unprepared court-appointed attorney who was later disbarred. When Mumia tried to represent himself, the judge barred him from most of his own trial. The prosecution used eleven preemptory challenges to knock almost all black people off the jury. Vital evidence was withheld from the defense, and part of the fatal bullet has "disappeared" from the police vaults. The political motivation of the prosecution was made clear when the prosecutor, arguing for the death penalty, read revolutionary quotations from an interview with Mumia published ten years earlier.

In the recent hearings for a new trial, a witness used against Mumia in his first trial came forward to say that she had lied earlier under police coercion. In

retaliation, this witness was arrested in the courtroom as she stepped off the witness stand on an old warrant from another state. In October 1998, the Pennsylvania Supreme Court ruled unanimously against every issue raised in Mumia's appeal and against a new trial. This ruling occurred in the wake of massive police scandals in Philadelphia, where dozens of people were released from jail because they had been convicted on the basis of evidence fabricated by the police. A worldwide movement has grown in the last few years demanding a new trial. Thousands of Mumia supporters march often, California longshoremen staged a work stoppage, students did walk-outs. Those questioning Mumia's conviction include the European Parliament, E.L. Doctorow, Toni Morrison, Jesse Jackson and Amnesty International. To counter this movement, the Fraternal Order of Police and other interested parties have orchestrated a well-financed national media campaign aimed at promoting false information on the case. Earlier, for example, Vanity Fair and ABC's 20/20 ran ridiculous rumors of a confession by Mumia-denied and refuted by Mumia.

The potential to stop his execution is within our reach. But it will take a movement we have not seen in decades. For almost 20 years Mumia has been locked alone in a cell 23 hours a day, denied contact visits with his family. His confidential legal mail has been opened by prison authorities. He was put into punitive detention for writing his book *Live from Death Row*. Journalists are prohibited from filming or recording interviews with him. As Mumia has put it, "They don't just want my death, they want my silence".

For more information and updates on Mumia's case, go to www.freemumia.org or call the Free Mumia Abu-Jamal Coalition at 212-330-8029.

Mumia Abu-Jamal Update

By: Yvonne Belizario
BLACKWORLD Editor



In December, Federal district court Judge William Yohn reversed the death sentence of Mumia Abu-Jamal since his conviction for killing Philadelphia police officer Daniel Faulkner.

Even though Yohn rejected tons of evidence displaying Abu-Jamal's innocence-including sworn confession of Arnold Beverly testifying that he had been hired to kill Faulkner-this ruling is the only positive one in Mumia's case since 1982.

Maureen Faulkner, who has headed a campaign against Abu-Jamal on behalf of the Philadelphia Fraternal Order of Police, (F.O.P.), and all the state's legal entities that has been advocating for Abu-Jamal's execution, are heavily protesting this sentencing. Faulkner called Judge Yohn a "sick and twisted person."

Democratic Party District Attorney Lynne Abraham, who recordedly tries to send more black people to death row in Philadelphia than most other cities in the U.S., immediately held a press conference to assure that the prosecution will appeal Yohn's ruling.

Prosecutor Hugh Burns made it known that

new evidence confirming Abu-Jamal's innocence could finally be heard in a court when he said, "If there was a new sentencing hearing, it would probably entail the empanelling of a jury...and whatever evidence the defendant wanted to review again would be presented to the court."

This has some believing that if the prosecution had such an air-tight case and if the charges brought against Abu-Jamal was not trumped up or bogus there would not be such a fear to allow this evidence to be heard.

But just because Yohn reversed Abu-Jamal's sentence, does not mean he is a fan of Abu-Jamal. His ruling only allowed for a new sentencing hearing within 180 days. Abu-Jamal's advocates feel this will not be enough time for Abu-Jamal to rid himself of all charges, because the most this time

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However, because of past cuts and proposed cut for the 2002-2003 school year, the Stony Brook university EOP/AIM program has been compelled to accept only an estimated 50 incoming freshmen this upcoming fall.

The disparity of these numbers explicitly reveals that students must continue to urge the Federal government to maintain and increase their commitment to low income students through PELL, TAP, grants and other funding.

These calls for caution lights, brings us to an emergency stop... If these cuts are continued a program that has opened the doors for over 500 current students here at Stony Brook may only

be left slightly ajar.

In 2000, over 400 students representing colleges across the country gathered in Washington, D.C to lobby our representatives to support programs and legislation that work towards unbridled access to college for all students.

These students saw a \$450 increase to the maximum-Pell grant. It may not seem like a giant step, but small consistent steps will lead us to the peak.

I urge everyone to remember, our power as students comes from being an organized force that holds our nation's leaders accountable to us, their student constituents. As U.S.S.A representative, I encourage you to contact NYPIRG at 2-6457

to sign up for their lobby day in Albany on Monday March 4, 2001.

I hope this article has opened your eyes to the indelible mark future cuts can have on your college aspirations. Come out to the USSA/SASU general advocacy meetings beginning Wednesday March 6, 2002 in the SAC (room tba).

Please take the initiative to contact me in my office at 2-6435. As the lighthouse we must illuminate our leaders and lead them safely to the land so that they may see that an accessible education is necessary.

Black Church

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Even after the end of slavery, the emancipated citizens still could not go to the local dance hall or saloon to enjoy themselves or catch up on community activities, so they received it all in church. When racism and slavery became too much, church held us together and gave us strength.

Blacks not only received the Word and respect from church, they also received education. Reading the Bible paved the only road towards literacy for blacks in those days.

Blacks also prayed, what Coverdale called, "a different kind of prayer." One of the reasons why our services are so long is because there is so much we have to ask for and pray about, he said.

The church also served as an alternative economic system, to supplement the needs the local, state, and national government did not fulfill for blacks. Any services that a person could offer would be bartered for through the church. The Black church also offered a number of programs from tutoring to trade programs.

Pastor Coverdale is worried about the future of the Black church because he said that for the first time in its history the children have stopped coming to church. The younger generation are in effect losing reverence for their religion.

In order to try and heighten interest in the younger generation contemporary gospel musicians have incorporated hip-hop and R&B into their music. But Coverdale does not feel that this is necessarily the answer. "If we do not get the children back into church they will be a lost people," said Coverdale.

Elections

April 23rd & April 24th

Petition Period for Candidates and
Referendum Groups.

8:30a.m. Monday March 11th to 4:30p.m.

. Friday March 15th

Positions Available:

President

Vice-President

Treasurer

Secretary

Senior Representative

Junior Representative

Sophomore Representative

SASU Representative

USSA Representative

Stony Brook Council

Student Assembly

If you would like to run for a position or need more info, call 632-6460
or stop by the Student Polity Suite 202 in the Student Activities Center

Diversity

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Programs in the health science department include physician's assistant, respiratory care, occupational therapy and physical therapy. They include students from countries like Jamaica, Russia, Haiti, Guyana, Pakistan and the Dominican Republic among others.

"The event went well," said Romona Kumar, respiratory care student. "Many cultures were recognized."

Among the programs respiratory care is the most diverse, while others like physician's assistant, occupational therapy and physical therapy has few minority students.

"This event was a good idea," said Kumar. "It was good to have an event that promoted diversity," she added.

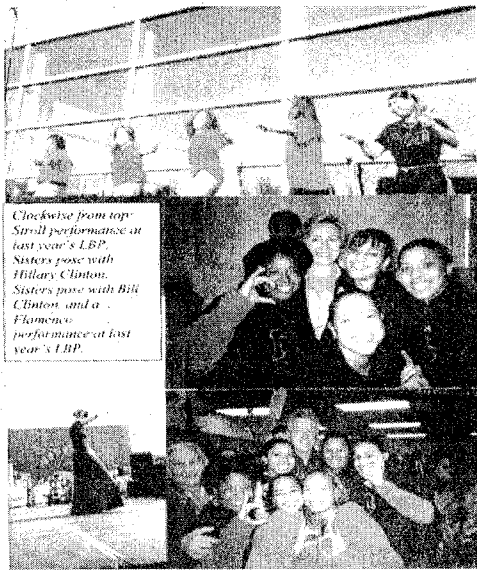
Another way to promote diversity in the different programs is to have more events that integrate the different cultures and backgrounds of the students.

"I think the food fest accomplished what it set out to, we wanted people to appreciate each other through food, dance and music" said Christina Dangervil, clinical laboratory sciences student.

The event enabled the students to relax and have a good time while getting to know their professors outside of the classroom. "The food fest brought us together," said Dangervil.

IFSC Profile Who Is ICY?

By: Jezabel Paulino
BLACKWORLD Contributor



Clockwise from top:
Sisters pose with
last year's LBP.
Sisters pose with
Hillary Clinton.
Sisters pose with Bill
Clinton and a
Flamenco
performance at last
year's LBP.

In 2001 Gamma Ce Upsilon Sorority Inc. spent Thanksgiving alongside former president, Bill Clinton and his wife Hillary Rodham Clinton. We met them at the Bridgewood Community Center in Brooklyn to lend a helping hand in preparing and serving food to senior citizens. At the same time we were also busy conducting a Penny Drive to raise money for the World Trade Center relief efforts. We managed to raise over 35,000 pennies to donate to charity.

Three undergraduate women and one graduate woman founded Gamma Ce Upsilon Sorority Inc., also known as Las Damas de la Gran Cultura Unica, on Stony Brook campus on November 3, 1989. These women felt it was vital to begin to look at the beauty of all Latin American cultures and attempt unification through sisterhood, education, and community service.

For 12 years we have projected the image of strong, powerful women responsible for shaping their own destinies. We were the first Latina sorority on Stony Brook's campus. We are also the only non-Greek Latina sorority on campus.

Gamma Ce Upsilon Sorority Inc. has participated in various public services such as expressing our Latin Culture through educational programs and annual events. Our educational programs include workshops on historical Latino figures and minority assimilation of the American culture, as well as on sexual awareness and women's activism.

One of our annual events is the Latin Block Party, which we co-host with Sigma Lambda Beta, it is a campus-wide event that attempts to educate society about a diversified culture through food, entertainment, performances, games, art, and multi-cultural attendance. This year the tenth anniversary Latin Block Party is scheduled for Sunday April 14, 2002.

For follow-up questions or requests please contact Jezabel at (631) 216-3978.

"Lucharemos para que nuestra cultura sea apreciada, comprendida, y respetada."



ONWARD BLACK SOLDIERS

Blacks in the eye of the African American community

By: Jonique Richardson
BLACKWORLD Staff

Founded at Stony Brook University, this superhero duet show that there is room for improvement in the fashion world. Meet "The Stylistics," friends of seven years whose love for fashion left them with no other choice but to "dress for success".

Inspired by Gucci shades, vintage bags, diamonds and the freshest shoes around, Juan and Melynda dress their models so people will ask, "Where did you get that"? Whether you are running to meet your friends for brunch in the SAC or off to another CSO meeting, this team can show you a thing or two about dressing.

From military inspired collections, using T-shirts and fishnet stockings, to ruffled jeans and chiffon shawls, the ordinary look takes a twist in these pairs of hands. To captivate fashion in its prime Juan and Melynda said they must be in touch with the current trends and have an eye for tomorrow's runway whether it's down the catwalk or down the street.

"The Stylistics" mix hard and soft pieces to generate a comfortable modern appeal suitable for both the supermodel and the parking lot attendant. "We try to use models with different looks to say different things," Juan said.

Juan and Melynda were so displeased with fashion's current form that they decided to start their own business. They found themselves looking at television and saying, "I can do that and I can do it better," and so they did.

They began working with designers who were not established. They were responsible for putting the designer's pieces together for runway shows, ads, and portfolios. However, they both felt held back. They ended up moving to Atlanta and working on low budget television shows and movies. "We were hungry," said Juan. "We did what we had to do to get our names out there."

The exposure is what they wanted and with that they were able to launch their entrepreneur dreams into realities. "The Stylistics" traveled from New York City, Atlanta and Las Vegas to hand-out cards, show their work and pick up trends.

They took their own pictures and altered their clothes for a more distinct look that would promote a variety of prospective buyers. They gave themselves acclaim for trying to reach all flavors of style, custom-made to fit each person's particular form. "Most runway models are about 5'7 1/2 but we had some girls who weren't that tall but were so "bad" we had to put them in," Juan said.

"If you have the look, the potential and the desire you become the exception to the 5'7 1/2 rule. It's not all about the clothes it's the personality the model gives them," Juan said.

"The Stylistics" have worked to be able to answer all the fashion questions asked. Why not journey with them by giving a supportive hand to show encouragement in the march of the black soldier.

Health Risks: AIDS

by Stacy Bunbury
BLACKWORLD Staff

The incidents of AIDS in the African-American community are on the rise. According to the center for disease control, African-Americans constitute more than half of the new HIV infections that occur each year, even though we only constitute 13 percent of the population in the United States.

In 1999, more African-Americans were reported with AIDS than any other racial or ethnic group. Almost two-thirds (63%) of all women reported with AIDS were black.

What this is saying in simple terms is that HIV is an epidemic that is being spread throughout the African-American community. This epidemic is claiming heterosexual Black women as its main victim.

This information may come as a surprise to many people because when they think of the disease, a white homosexual male is usually the person that comes to mind. But the reality of the matter is that AIDS and HIV related deaths are

the leading cause of death for Black women aged 25 to 44.

Although there is extensive information on AIDS and how we can protect ourselves from this devastating disease, there are still people out there who do not heed to the warnings of risky behavior. This behavior includes sharing needles and having unprotected sex.

Some people also believe that if they just have one sexual partner that it is virtually impossible to contract the disease.

This is not the case, everyone is at risk regardless of the number of sexual partners that a person may have or had. People who believed that they were in a monogamous relationship have also contracted the disease. Others believe that they can tell if someone has AIDS depending on how healthy the person looks, the reality is, many people look perfectly fine and have the disease.

There are many carriers of the disease having unprotected sex unaware that they even have it. For this reason people should always protect themselves by being aware of their partners' risk

factors and sexual history.

In 1999 forty percent of women reported with AIDS were infected through heterosexual exposure and 27 percent contracted it through injection of drugs. Women are at risk of acquiring HIV sexually from a partner who injects drugs and from sharing needles.

Additionally, women who use non-injected drugs like "crack", cocaine, and methamphetamines are at a greater risk of acquiring HIV sexually if they trade sex for drugs or money says the Center for Disease Control.

We cannot be naïve about this disease and the devastation that it is causing. It's the twenty first century and Black women are making incredible strides in the business world and beyond but there would be no point to all of this success if we are not going to be around to bask in its glory. This is a disease that must be stopped because it is claiming too many of us and the only way to combat this disease is by educating ourselves.

CRITICS of BLACK STUDIES

By: Victorienne Maxwell
BLACKWORLD Staff

After changing my major three times, I finally decided on African Studies. The advisor I had at the time fervently tried to discourage me from making this my main focus of study. She said something to the extent of "How do you expect to get a job after college, I mean it is good to learn about, but to center your whole academic career around it?"

Her statement did not offend me nor did it shock me. Had I decided on making my major History or Philosophy, I do not think that she would have made such a comment. People simply just do not take black studies seriously as both important and constructive.

Someone with an Africana studies degree can pursue the same options that an English, History, and Philosophy major can, such as teaching, writing, or furthering their education among other things.

In 1968 after the assassination of Dr. Martin Luther King Jr., students here at Stony Brook shut down classes for three days demanding that things concerning black people and their issues are added to the curriculum.

It soon became a concentration of study offered at the undergraduate level here at Stony Brook. But now there is a greater fight ahead as ultraconservative non-afro as well as afro-Americans challenge African Studies courses.

They continue to question the importance of African studies courses and their place in the curriculums of universities as an applicable and demanding major. These critics believe that racism is dead and the problems that plague the people from the Diaspora are no longer evident.

"There once was a case for establishing these studies because they had been neglected for so long," said Jerry Martin, president of the American Council of Trustees and Alumni in *Newsday* Feb. 4, 2002. "But that time has long passed. It's really time to draw them back into the mainstream."

"Like most non-blacks, I guess I have always thought that Afro-American Studies is a pseudo-discipline, invented by guilty white liberals as a way of keeping black intellectuals out of trouble and giving them a shot at holding professorships at elite institutions without having to prove themselves in anything really difficult, like math," wrote John Derbyshire in an online issue of the *National Review* Jan. 11.

One of the biggest critics, sadly, is SUNY trustee Candace de Russy. She maintains that black studies programs are simply too lax and teach bias and do little or nothing to stimulate the knowledge of students, especially the programs at Stony Brook and Old Westbury campuses.

In an issue of the *Binghamton Review*, de Russy discussed the core curriculum as well reformed in the SUNY system. "They need to recognize that the freedoms we enjoy in this country and in the West are not the norm in human history, that they are fragile and precious, and that if students do not learn about these freedoms, they risk losing them," de Russy said.

That is the great bulk of that knowledge lies in black studies. In the February 22 issue of *Newsday* de Russy said "most black studies programs lack rigorous scholarship and have an anti-American bias."

Anti-American, that is simply ignorant on her part. African-Americans from the point of slavery to the present have continued, in the face of various forms of adversity,

to help in the building of this country. African-Americans as well as other minorities that immigrated here are very much apart of this country's history. What is truly American?

After being here for many generations and establishing roots, as European Americans had, African-Americans have intense connections to this country and are fully apart of what is American. She also says "wrongdoing by the United States and other Western nations should be truthfully explained and acknowledged and taught."

Which in my opinion is occurring, black studies deal with far more than the degradation and oppression of blacks by whites in its history. To deny this information to students is simply unjust.

Although de Russy would like the United States and the West to be presented on a pedestal, they have not always acted in a ways deserving such credit; which leads us to the truth concerning both their actions and their conduct during periods of slavery, colonialism, segregation, as well as apartheid.

These histories cover a broad range of topics of socio-political-economic issues of the Caribbean, Latin America, Africa, and other parts of the world. It is impossible to stop studying what is considered to be not American, because America has borrowed much of its foundations and institutions from other cultures.

How can we possibly combat these attacks if powerful people continue to object to the fundamental need for such programs that instruct students in area of history, past, present, and future. With critics like de Russy, who essentially have a lot of power in shaping and developing the SUNY system academically, African Studies as we know may well be threatened.

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trations, AFS nevertheless persevered and grew by means of extraordinary efforts by its dedicated faculty, and the enthusiastic support of its students. In 1984 AFS experienced its first five-year external review by a panel of eminent scholars from other universities. After a comprehensive on-site review, this team of external reviewers, assembled by the Provost, recommended for the first time that AFS be elevated to departmental status. In their report to Vice Provost Graham B. Spanier, the external review team noted in part:

"Our over-all reaction is positive. We were impressed by the quality of teaching and scholarship which the Africana Studies Program has developed—all the more so in light of the special difficulties and constraints under which the Program has labored since its inception at Stony Brook. We feel there is no question that this Program fulfills important intellectual and pedagogical needs in this and any university with claims to national status. We feel that the members of the Africana Studies Program have correctly identified these needs and are pursuing them with dedication and effectiveness."

The reviewers went on to say:

"We are particularly impressed with the strong response Africana Studies has evoked among its students. From all indications, faculty in this program devote more time and energy to undergraduate teaching than is the norm throughout the University."

The reviewers were impressed with the multi-racial character of students who enrolled in our courses, fully 60% being white and the remainder students of color. This accords with the principle set forth a decade and a half earlier by BSU, which held that both black and white students could and should benefit by exposure to Black Studies.

In response to the external reviewers report, Vice Provost Graham Spanier (who is now president of a major university), in his April 9, 1984 report to then Stony Brook President Marburger and the Provostial Council, noted, "The [external review] Committee recommended that the designation of Africana Studies as a department was warranted... I support this recommendation and will urge the Provost to change the status from program to department."

The Marburger administration ignored the recommendation to elevate AFS to departmental status without even a formal reply. President Marburger simply let the matter die in infancy. But his overt hostility

to Africana Studies was clearly demonstrated in the infamous 1985-86 Dube affair, when Marburger denied tenure in AFS to a South African professor (a member of the African National Congress, fighting for an end to apartheid in South Africa), who was a highly valued member of our faculty, based upon external pressure by bigoted interests outside the University. In the process, President Marburger not only violated the tenets of academic freedom, but he also helped to smear AFS, sacrificing our unit to political expediency, while at the same time ruining the career of Prof. Ernest Dube.

In April of 1998, AFS underwent a new five-year external review mandated by the Provost, Rollin Richmond, who selected a panel of distinguished scholars from other universities. Again, the reviews were impressed with the achievements of AFS in the areas of scholarship, teaching and service and recommended elevation to departmental status with the establishment of a graduate degree in Africana Studies. During this same period, a large multi-ethnic contingent of students held demonstrations in support of the elevating AFS to departmental status. Fortunately, a new administration, under the leadership of President Shirley Strum Kenny, has

brought forth a new day at Stony Brook. On November 2, 1998, the University Senate voted unanimously to support the proposal of Dr. William McAdoo, Chair of AFS, to elevate AFS to departmental status, and departmental status was conferred on Africana Studies on November 16, 1998.

Further, the Department of Africana Studies has been authorized to develop a Masters degree in Africana Studies, and we are moving expeditiously to bring this graduate program to fruition.

So, we rejoice today in the knowledge that Africana Studies has persevered through storms and dark days—yet, working, often without encouragement, except from our students, a few colleagues and BFSA—working toward the day when we would take over our well-deserved and legitimate place among departments at Stony Brook. We have kept faith with those who came before us, upon whose shoulders we stand—our brothers and sisters of the Black Students United. We still embrace the core values which guided their worthy efforts. And we look forward to even greater achievements in the future.

No Future

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member of the black history month committee asked the audience to sign a petition to save the house of the father of black history month, Carter G. Woodson.

In closing Jordan said the events for the month were hopefully going to attract people of different cultures because black history month is about all people. "Everyday is black history month," Jordan said. "Everyone should feel welcome and invited."

Planning for the events of black history month began in Oct. and the members met every Wed. thereafter. Students need to remember that nothing got the way they are now by lack of support and interest.

The reason Stony Brook has an Africana studies department is because of the fight of a few black students. Black history month was once black history week but because of students it is now a month. Some people feel it is acceptable to forget their past but remember, you can't know where you're going if you don't know where you came from.

MUMIA

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period would allow for Jamal to receive is life behind bars.

Courtesy of Workers Vanguard.

Mumia Abu-Jamal's case throws into stark relief the whole nature of racist American capitalism. His prosecution and conviction were an extension of the COINTELPRO terror campaign by the FBI in which dozens of Black Panthers were assassinated and hundreds more sent to prison. Among them was Geronimo Ji Jaga (Pratt), who was finally released in 1997 after 27 years in prison hell for a crime the state knew he did not commit.

Jamal's case is a demonstration of the machinery of repression wielded by the capitalist rulers against any perceived threat to a

system based on the exploitation of the many by the few, which in America is rooted in the forcible subjugation of the black population at the bottom of the society.

As ever more death row and other prisoners are exonerated of false convictions through DNA evidence, popular support for the death penalty has waned and America's imperialist rulers have faced growing diplomatic embarrassment around the world. And Jamal's case shows what the racist, barbaric death penalty in the U.S. is all about.

On December 2, the Paris city council voted to make Mumia an honorary citizen of the city, an indication of the breadth of support for his cause around the world. This new court ruling comes even as the right-wing Bush administration, invoking the need for "war measures" as it bombs the people of Afghanistan, is gearing up a new COINTELPRO-style campaign of terror and provocation. Tar-

geting people of Near Eastern descent in the first instance, the government's "war on terror" is aimed at all immigrants, minorities, labor, leftist and all perceived opponents of the government.

What has kept him out of the clutches of the executioner is mass protest and publicity, in this country and internationally, especially by trade unions representing millions of workers.

An award-winning journalist, former Black Panther and MOVE supporter, Mumia's only "crime" is that he is an outspoken champion of the oppressed and exploited.

Once You Go Black...

By: David Kopp
BLACKWORLD Contributor

Donovan McNabb, Dante Culpepper, Kordell Stewart, do these names sound familiar to you? Well, if you've been living in a cave without Sports Center for the last four years you wouldn't realize that these are some of the most gifted and popular quarterbacks in the National Football League today.

As the league has past the millennium, the quarterback position has deemed its players to be mobile, intelligent and of course strong-armed. Along with other present-day quarterbacks the athletes mentioned above by far fulfill these requirements.

They have the strength to bomb the ball fifty yards down field; the allusiveness to avoid would-be tacklers, and blinding speed to sneak the first down. Their game statistics compete with present-day all-star quarterbacks such as Kurt Warner and Peyton Manning. While a select few such as Donovan McNabb and Kordell Stewart are on track to break N.F.L. rushing records by quarterbacks.

There's one thing that separates these football players from the majority of the athletes that have played and currently play this position; something different from these quarterbacks that you would not have seen much of twenty years ago, their black.

If you look back as recent as a decade ago, you would not see many African-American quarterbacks starting in the N.F.L. Some feel that the reason for this misrepresentation of African-American football players competing in the position of quarterback have been simple discrimination.

There is an outdated stereotype that implies that African-American football players were mainly used for their speed rather than their brains. There is also a biased theory and completely stupid notion that black athletes are not smart enough to take on the role of the leader by playing quarterback.

Many present-day football players, that are African-American, as well as some retired legends have said they have all felt that same type of discrimination. With any type of injustice or inequality it takes bravery and courage to break through the walls of discrimination. A perfect example of this would have been Warren Moon.

Arguably one of the greatest quarterbacks in history, Moon was one of the first attention getting black quarterbacks. Moon along with many other black quarterbacks today have broken down those barriers. From what used to be a few has turned into many, when it comes to rising representation of black quarterbacks in the N.F.L. You just have to turn on "N.F.L. Tonight"

to see that in deed times are defiantly changing.

In the past five years alone the number of starting African-American quarterbacks has practically quadrupled from twenty years ago, as these athletes are finally getting the recognition they have fought for and the respect that they deserve. As an athlete you just have to be given the unbiased chance and an equal opportunity to fulfill your dream. The dream we all had as little children-being the star quarterback.

Men's B-Ball "Couldn't Buy a Bucket"

By: Jonique Richardson
BLACKWORLD Staff

With the burden of a losing streak on their shoulders, the men's basketball team tried to make their last home game a memorable one. The remembrance of a 90-54 loss in Boston on Jan. 12 this year taunts the Seawolves' thoughts and left them full of vengeance.

Boston needed to win this game to break the tie for first in America East standings. Boston's win did not seem feasible with Patrick Spitler scoring the first two points of the game with 18:16 on the clock and Mike Konopka hitting two of the first three-point goals.

The Seawolves took the lead with 33-25 in the first half, both teams fans went wild with excitement, either because they had faith that their home team would win during their 5-21 losing

streak or because of the first Wolfie Bobble Head Doll.

The first 500 fans received a bobble head and will have the chance to receive one if they didn't this game on Sunday at the women's home finale against Vermont.

The wolves came back, eagerly, after half time and scored 29 points. They lost to Boston without a fair chance, 64-62. When Boston's Chaz Carr fowled the Seawolves' Mike Konopka with three seconds on the clock, the clock kept running.

With Boston ahead by two points and with one and a half seconds on the clock the wolves lost the possibility of winning by three or tying with two before they were able to.

"Losing gives you the feeling that you failed," said coach Nick Marcarchuk. "You can never leave failure," he added. "I haven't been able to get over this feeling that I failed."



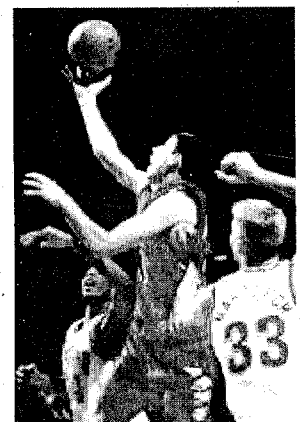
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Quotable:

“This generation, especially of our people, have a burden, more so than any other time in history. The most important thing we can learn to do today is think for ourselves.”

– Malcolm X

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