

BLACK WORLD



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Academic Racial Profiling



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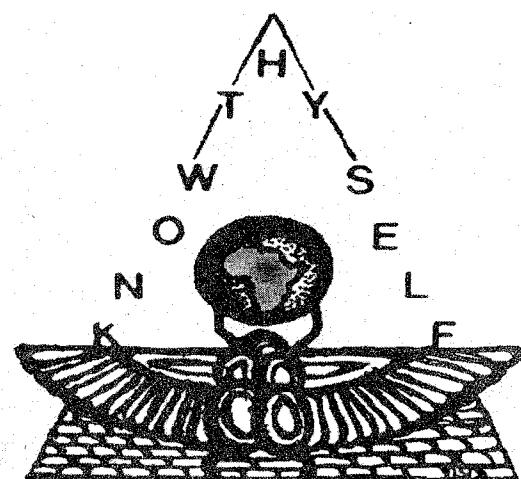
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BLACKWORLD

For Over 25 Years



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Letter from the Editor

In celebration of women's history month, the BLACKWORLD staff would like to say a special thank you to all the women that stood up for what they believed in and crossed the color and gender lines so that young women today can win Olympic goals and travel in space.

During slavery antebellum white southerners believed that there were two types of women, the Jezebel and the Mammy. Today, they believe in the superwoman myth, where they say black woman want to emulate men by being outspoken and independent.

As the gender that still has to fight for equality in today's society, we as women have to continue to break down the gender barriers that stand to keep us from achieving our full potential.

As black women, as well as other women of color, we have to endure the affects of being a "double-minority." So for people like Helen Marshall, Mae C. Jemison, Vonetta Flowers, and the Williams sisters to excel the way they have, speaks volumes for what the rest of their sisters can do.

Yes, there are barriers and obstacles meant to shake our confidence and make us trip and fall, but if we make good use of the only heir-loom our slave ancestors gave us—tough, thick skin—we will persevere as the aforementioned women have.

It is with great pride that I present this issue, one that acknowledges the accomplishments of women around the country.

It serves as a reason why young women today should succeed in life, especially since we have so many resources.

In celebration of our struggle sisters, I say to you—believe in yourselves and your potential. Women were making strides long before us, we just have to continue the fight.

Letter to the Editor:

SUNY trustee Candace de Russy's unfortunate comments about my alma mater were recently brought to my attention by a fellow alumnus, and I would like to address them. I am a graduate of SUNY Old Westbury, class of 1980, a European-American student in an African-American music program run by a great, great educator, the late Dr. Makanda Ken McIntyre. Dr. McIntyre was not only a first-class musician, he was also a mathematician and a man committed to learning above all. He insisted that his music students ground themselves in math, science, psychology, economics and other disciplines as well as music.

Far from the "flabby, feel-good programs" Ms. de Russy describes, there is in fact a tradition of solid scholarship across the board at Old Westbury. Many of my fellow-graduates have distinguished themselves in the arts and other disciplines, and most have been influential in mentoring others. I myself came out of Old Westbury with a BA and had no trouble acing the GRE exams and going directly into a PhD program at City University of New York.

The accusation of "anti-American bias" is simply ludicrous. Old Westbury was a place where all of us were exposed to a richer, more inclusive understanding of "American." We met people we would probably never have met elsewhere, we had our biases challenged and our prejudices melted, we made lifelong friends across all racial and social barriers. I cannot imagine my life without having had this exceptional, unforgettable gift of multi-cultural education. It has been a positive influence on every domain of my life, and remains a standard for what education can and should be. There are plenty of ordinary colleges — surely there is room in the universe for a few that are extraordinary.

Sincerely,
Laura Balkin

ACADEMIC RACIAL PROFILING: Candace de Russy's Attack on Black Studies

By Dr. William McAdoo, Chair
Department of Africana Studies SUNY/Stony Brook

SUNY Trustee Candace de Russy is quoted in *Newsday* (February 4, 2002) as stating, "...most black studies departments are flabby, feel-good programs that carry anti-American bias and do little to advance hard knowledge." And she further asserts, "black studies departments became therapeutic in nature, and the goal became consciousness raising as opposed to conveying solid scholarship..."

Trustee de Russy has no foundation or "hard knowledge" for her assertions, has done no credible research in the field, has no credentials that would allow her views to be taken seriously, yet she makes ridiculous global statements about "most" Black Studies departments. Candace de Russy is engaging in **academic racial profiling!** Those of us, who do have knowledge of the field, know that Black Studies evolved during the 1960's and 70's because of the exclusion of the history, contributions and intellectual traditions of people of African descent, from traditional academic disciplines. The same can be said for Women's Studies and other area and ethnic studies (like Asian American Studies, Native American Studies, Latino Studies, etc.), which de Russy also attacks.

Candace de Russy singled out Black Studies at Stony Brook and the College at Old Westbury as "lax".

Clearly, she has done no research. The Black Studies Department at Stony Brook has a superb faculty of scholar/educators, all of whom have affiliations (mostly by joint appointments) with departments in their home disciplines. Some have won major teaching awards like the Chancellor's Award for Excellence in Teaching and the Teacher/Scholar Award. The courses in the AFS department offer a global perspective, are rigorous, and demand high levels of performance by students, including critical thinking, research, and extensive reading and writing. Students vote with their feet, and it is therefore highly significant that on average approximately 1800–2000 students take AFS courses at Stony Brook each academic year, and approximately 60% are white, the remainder are students of African descent, Asian and Latino students. As an indication of how central Africana Studies is to the mission of our university, courses offered in AFS are used as part of the degree granting programs of seven other academic departments (including History, Political Science, English, Anthropology, Art, Women's Studies, European Studies). Every AFS professor serves on graduate committees (dissertation and Ph.d.) in a variety of academic disciplines outside of the department. Scholarly publications of the AFS faculty members have won national and international awards. Given these facts, Candace de Russy's ad hominem attack on Black Stud-

ies at Stony Brook has the hollow ring of demagoguery. Equally revealing is her spurious attack on Black Studies at the College of Old Westbury, **which does not even have a Black Studies program!** This speaks volumes about de Russy's research skills and intellectual honesty, which are indeed "lax".

Candace de Russy's global assaults against "most" Black Studies programs are clearly uniformed and racist in nature, but there is more. She realizes that labeling Black Studies as anti-Western and anti-American, during the present period of war hysteria in the U.S., will pin the 'un-patriotic' label on Black Studies. She openly uses 9/11 to promote her real agenda which appears to be aimed at expunging from the academic record the true history and intellectual traditions of the majority of the world's people, while privileging eurocentrism exclusively. In a letter to the editor (*Newsday*, February 20, 2002), de Russy asserts: "From the '60's to the present...many black (as well as women's and other 'area') studies programs came to be dominated by radical leftists academics steeped in the anti-Western ideology of cultural Marxism, that is 'multiculturalism.'" So, de Russy even stoops to red baiting (black baiting?) and to attacking the intellectual diversity which has been introduced into academe since the 1960's, by call-

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STONY BROOK LOBBIES IN D.C.

By: Yvonne Belizario
BLACKWORLD Editor

The United States Student Association held the annual National Student Grassroots Legislative Conference on March 8th through March 12, 2002. USSA is a student run organization that lobbies and fight's for educational issues that affects students across the country.

Issues that the organization focused on this year were welfare reauthorization, racial profiling, electoral reform and the appropriations for the fiscal year of 2003. The national president of USSA, Julia Beatty, said "this was a strategic time to push legislation on these issues because they are timely issues."

In 1996 when Congress created the Temporary Aid to Needy Families program they included a provision stating this law would be reauthorized every six years. USSA felt that this program has many changes to be made and since we are approaching the six-year deadline it would be the best time to lobby on this issue.

The changes in the welfare law that the organization is requesting lies in three different provisions. The only educational activities that welfare recipients can partake are vocational training or GED classes for teen mothers. But this participation in vocational activities can last no longer than 12 months. Another provision states that only 30% of welfare recipients in each state

are allowed to involve themselves in educational activities. And the last provision USSA wants to reform requires students on welfare to work 20 hours a week in addition to taking classes and having familial responsibilities.

Under this law, according to Beatty "people were locked out of classrooms." She said that this reform threw up a lot of barriers that prevented many well deserving people from attending school.

When the USSA board of directors convened in August 2001, they felt electoral reform should be an issue because we do not have long before many congressmen, senators, and governors are up for reelection. Because according to them students are being ignored on every level of the political process.

There are many problems with the electoral process that students are not aware of. Presently 13% of the American Black male population cannot vote. 27% of people with disabilities will encounter problems when trying to vote as compared to 4% of people without disabilities. Language barriers either prevented people from voting altogether or contribute to them voting for the wrong candidates because there were no interpreters or bilingual poll workers around in the 2000 elections. And students were turned away because they did not have a registration card or a driver's license.

Racial Profiling has always been a major issue for

USSA especially sinc the profiling post 9-11. But the main focus of racial profiling is the Higher Education Act Drug Clause.

If students answer yes to the question "Have you ever been convicted of a drug offense?" then for every year that they have been convicted they will lose up to a year of financial aid. Anything after two years may result in ineligibility indefinitely. USSA proposes our legislators to pass bill S.989/H.R. 2074 entitled "End Racial Profiling Act of 2001" in order to restore financial aid for students with drug convictions.

Chris Neal, a USSA caucus member, said "this is the best time to talk about these issues because even if the legislators do not meet the deadline of April 1, 2002 to pass the budget, they are in the process of writing the bills now."

By getting the numbers for appropriations and other requests in now we as students will have the best chance of getting what we want from them." "It's easiest to affect change at subcommittee and full committee level then when the legislators go to conference," said Corye Barbour, Legislative Director of USSA.

Some of the requests are for the legislators to increase the maximum Pell grant by \$500, increase the

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The Black Queen of Queens

*By: Gregory Aime
BLACKWORLD Staff*

Helen Marshall is a great example of women in today's society who are capable of doing anything, if they put their minds to it.

Marshall is the first African-American and the second woman to assume the post of the highest elected official in a borough with a population of more than 2.2 million people. She was elected the 18th Borough President of Queens.

As chair of the city council's higher education committee Marshall fought against the privatization of the City University of New York.

Marshall has accomplished many things while in office. She secured funds to restore the city's free dental clinics, led the fight to prevent the sale of Elmhurst and Queens Hospital Center and has fought for many years to protect Flushing Bay from the impacts of LaGuardia Airport.

For eight years, prior to her election to the Assembly, Marshall was an early childhood teacher. She left teaching in 1969 to become the first Director of the Langston Hughes library.

Throughout her career, Marshall has been



an advocate for public libraries, many job training programs and also economic development projects. She was a parent activist in the city's public schools for 15 years. She was also a member of Community Board 3 for 13 years and a founder of the Queens County Overall Economic Development Corporation.

Marshall graduated from Queens College with a bachelor's degree in education. She has also taken graduate courses in education at the Bank Street College, and public administration at Long Island University.

As the first female minority elected to the district, she worked to enrich and unify an extraordinarily diverse community. She called for task forces on quality education, intergenerational housing, improved transportation and a "General Assembly of Queens" to merge cultures together.

Before leaving the City Council, she served as Chair of the Higher Education Committee and was a member of the Housing & Buildings, Environmental Protection and Women's Issues Committees.

Marshall is truly one to be reckoned with.

African -American -Woman wins Gold at Olympics

*By: S.L.Jones
BLACKWORLD Staff*



Bobsledding is a sport which athletes sprint 50 yards and push a fiberglass tube attached to steel runners and then jump in for the ride of their lives careening down a steep curvy track at 90 miles per hour. It is a sport that the U.S. has not seen a gold medal in 46 years.

Bobsledding was a sport where women were not allowed to compete until 1940 due to a controversy. It wasn't until 1992 that women were once again on the map.

On Feb. 19, 2002 in Salt Lake City, Vonetta Flowers & Jill Bakken made history. Not just for winning gold, but for Flowers, she is the first African-American ever to win a gold medal in the Winter Olympics.

This is not the first time that Flowers has been in the spotlight. She was the most celebrated track and field athlete in the history of the University of Alabama. Flowers was a 7-time All American sprinter, long jumper and triple jumper. So how does a track and field star become a gold medal winner in Bobsled?

Flowers' entrance into the sport began with the 2000 U.S. Olympic track and field trials where she qualified. It was during those trials that the U.S. Bobsled Federation was recruiting track and field athletes. It was Flowers' husband Johnny who encouraged her to try out.

With only two weeks of training on how to push a bobsled, Vonetta with Bonnie Warner broke the world's start record in October 2000 in Park City, Utah. Later that season the team won 4 World Cup medals and went on to become ranked 3rd in the world.

But for Flowers the road to gold was not an easy one. She had a conflict with Warner and quit the sport. It was the urgency of the woman who would become her gold winning teammate Jill Bakken that kept her going. The two complement each other. Flowers has physical gifts and extensive experience in track and field, which makes her one of the top pushers in the sport.

How does her Alabama track and field family feel about her accomplishment? "The team and I are extremely proud of Vonetta," said Funk, a blazer track member.

Flowers now joins the ranks of other famous women in the field of sports; Marion Jones, Wilma Rudolph, Florence Griffith-Joyner, Jackie Joyner-Kersee, Alice Coachman and Willye White.

When asked how she felt about winning, Flowers replied; "It's like a dream come true. I feel so blessed to have the honor of representing our country."

Celebrating African-American Women

*By: Patrick Charles
BLACKWORLD Staff*

"The Knowledge Of The Past Is Prevalent To The Understanding Of The Future." This month we celebrate national women's history and their accomplishments.

African-American women play a major role in our country's history. Recordedly they have been contributing to our history since the turn of the 19th century.

The popularity of women's history celebration month sparked a new interest in uncovering women's forgotten heritage. In many areas state historical societies and women's organization have worked together to develop joint programs.

Under the guidance of the National's Women History Project, workplace program planners, parents and community organizations in thousands of American Communities have turned national women's history month into a major focal celebration, all year round. The national women's history project is involved in many efforts to promote multicultural women's history. To help further the knowledge of women's history.

Here is a list of extraordinary African-

American women:

1. BESSIE COLEMAN — 1ST AFRICAN AMERICAN WOMAN TO BECOME A AIRPLANE PILOT (2 YRS BEFORE AMELIA EARHART)
2. CLARA HALE — FOUNDER OF HALE HOUSE (MOTHER HALE) HOME FOR INFANTS BORN WITH ADDICTIONS TO ILLEGAL DRUGS RECEIVED A LIVING



LEGACY AWARD IN 1993 IN HER MEMORY

3. SHIRLEY ANN JACKSON — 1ST AFRICAN AMERICAN PHYSICISTS
4. DOROTHY HEIGHT — PRESIDENT OF THE NATIONAL COUNCIL OF NEGRO WOMEN (NCNW) FOR OVER 40 YEARS
5. ALICE COACHMAN — 1st AFRICAN AMERICAN TO WIN AN OLYMPIC GOLD MEDAL IN TRACK AND FIELD (1948)
6. DR. MAE C. JEMISON — 1st AFRICAN AMERICAN ASTRONAUT. SHE WAS A PHYSICIAN AND A PROFESSOR.
7. VALERIE THOMAS — INVENTED THE ILLUSION TRANSMITTER
8. ALICE H. PARKER — INVENTED IMPROVEMENT ON THE HEATING FURNACE
9. I.O. CARTER — INVENTED THE NURSERY CHAIR
10. MADAME C.J. WALKER — INVENTED HAIR CARE PRODUCTS AND THE STRAIGHTENING COMB

15th Annual CSO Pageant



*By: Jonique Richardson
BLACKWORLD Staff*

The 15th Annual Miss CSO Pageant, "One under the Sun," was an evening of lots of glitter and surprises. Contestants from Trinidad, Puerto Rico, Jamaica, Haiti, Guyana and Barbados set out to entice the judges and the audience to make the choice of Miss CSO one in their favor.

The evening began with, the campus' famous Dahlia Anderson singing The Black National Anthem. The contestants were introduced through the unveiling of their countries flags, and sent backstage to prepare for their night of fame.

Host Salih Moncrief entertained the audience as he would end up doing for the rest of the night, in

an array of clothing changes ranging from a tank top, jean shorts and Timberlands to full piece suits and hard bottom shoes.

For the talent portion of the show Miss Trinidad, Colette Martindale, did an informational skit telling why tourists should visit Trinidad and Tobago. Ms Puerto Rico, Adrianec Ross, danced and rapped. Miss Jamaica, Michelle Tyne, sang "Wind Beneath My Wings" while Miss Haiti opted to do an original spoken word piece.

Miss Guyana, Jasmine Beria, did a cultural dance and Miss Barbados, who won the award for best talent did an original skit where she played an older woman waiting for the dollar van on her way home from her daily social activity- funerals.

The contestants all played star roles in different aspects of the pageant as proven by the awards given for best talent, which was taken by Miss Barbados. Miss Congeniality, which Miss Guyana won; most dedicated, which was an award the judges felt Miss Trinidad was exceptional in; best smile, which Miss Barbados took home; most cooperative; taken by Miss Jamaica and best cultural wear which Miss Jamaica stole.

When the dancing, eveningwear, and parade of swimwear was shown there could only be one Miss CSO. Miss Guyana was the second runner up and was presented with a trophy and sash. The first runner up was Miss Jamaica who also received a sash and trophy. The winner and 2002's Miss CSO was Lauren Lashley, Miss Barbados, who won a crown, sash, and large trophy.

For Mr. CSO, there could only be one king. Michael Gonzales won that title and although he was excited expressed his exasperation from all the hard work.

At the end of the night although there was only one Miss CSO and one Mr. CSO all contestants showed the importance in representing the values received from each culture that may separate people geographically but brings them together socially.

"Water separates our islands but not our minds." Like the theme of the pageant said, "One under the Sun."

The Gambia is Crumbling

By: Deborah Sticher
BLACKWORLD Contributor

My name is Deborah Sticher, I am a Stony Brook 2001 alumnus, and I am presently serving as an U.S. Peace Corps volunteer in the Gambia, a small country in West Africa.

Since I finished my training last Sept., I have been working in Banjul, the capital city, as a computer specialist. However, I have another interest in a place called Georgetown (its colonial name) or Janjangbureh (its traditional African name), a small island up-river. Two fellow Peace Corps are posted there and we are working on a project to develop the island.

Georgetown is a settlement of about 3,000 residents. Besides the town itself, the island is primarily composed of rice fields and forests. Georgetown was originally a British colonial settlement and an important hub of river trade and transportation.

Its central river location resulted in a diverse mix of people settling on the island. This includes people of many tribes, including Mandinkas, Fulas and Wolofs. The Gambia was one of the main destinations in the days of the slave trade.

Author Alex Haley traced his family roots to the Gambia and researched the history of this small country and wrote Roots, the story of Kunta Kinte, a Mandinka man captured and taken to America as a slave.

Georgetown was a common stop for ships traveling up the river to gather slaves so the sunny island also has its share of ghosts from this dark time in history. The town's story is not only a source of pride for its residents; it also serves as a point of interest for Western travelers exploring the Gambia. These tourists come to the Gambia for its cheap prices, friendly people and sunny warm days. On McCarthy Island there is a handful of tourist camps for such explorers to choose from.

The island's attractiveness and compelling histories is undeniable but there are obvious problems: beautiful colonial buildings stand crumbling and unmarked for those interested to learn about it.

There is no form of a sanitation system at all. Many tourists visit the island but only stay at the hotels which means the community does not receive any benefit from their visits.

Realizing this, my fellow Peace Corps and I began to brainstorm what we could do to improve this town: planting trees, painting murals, organizing an effective sanitation system, and especially preserving and documenting historical sites, which includes creating a web site about Janjangbureh.

Once we began seeking counterparts within the community, we were pleasantly surprised to

learn that a group of motivated community folks have very similar ideas concerning Janjangbureh's development.

Presently, we are establishing a town committee on development and brainstorming the actualization of ideas.

Work has already begun with the creation of a small park in the center of the town. The site commemorates the Freedom Tree, a salute to what the Gambians endured and overcame during and after the slave trade.

However, this work is now at a standstill because of lack of funds. In the near future we also hope to construct trash incinerators in conjunction with sensitizing the town on environmental issues such as litter and pollution.

Once these projects get under way, we can begin to also focus on the other historical sites in the town, which include colonial lampposts, the colonial graveyard and the old slave house. Another important issue to address is more of a partnership between the tourist camps and the town community.

We need help! We are currently developing a resource list of suggested items to donate to our project - and money can go a long, long way in this country. So please, send this article forward to anyone or any club or organization that might be interested in this project.

Any questions on how to help may be forwarded to PCV Megan O'Laughlin at mambinkin@yahoo.com or PCV Deborah Sticher at debsticher@hotmail.com.

“History Remembered”

By: S.L. Jones
BLACKWORLD Staff

You cannot talk about women's history without talking about the history of the Civil Rights movement. The movement has not only had an impact on black people, but on women as well.

Women played a strong role, on shaping the political struggle for rights that African-Americans benefit from today.

On Feb. 27, 2002, the Stony Brook campus had the pleasure of hearing a lecture given by a distinguished African-American professor who has posed questions about the Civil Rights movement and what it meant to African-Americans.

Professor Valerie Smith is a distinguished professor of English and African Studies at Princeton University. She is the author of many books, which include; *Self Discovery and Authority in the Afro-American Narrative, Not just Race, Not Just Gender: Black Feminist Readings*.

Smith's lecture was centered on a paper

she wrote discussing the history of the Civil Rights movement. She discussed the politics and how the use of memory and nostalgia are presented in movies portraying the Civil Rights movement.

“Change and active participation has been explored in many texts and films,” said Smith. Her lecture focused on two very popular films. “*Once Upon A Time When We Were Colored*” (1995) and “*Boycott*,” an HBO production (2001). Each of the films highlights types of nostalgia. Reflective and Restorative nostalgia, which is a recollection of memory, and the recalling or storing of things remembered.

The Film “*Once Upon A Time When We Were Colored*” highlights the use of Restorative nostalgia, which is the longing of going home, the truth in tradition from the past and the present.

Smith showed a clip of the movie, which is a story of one man remembering his youth in the south, which also took place around the institution of the Jim Crow period.

A black businessman, who had been buying ice from a white man for years, suddenly was no longer able to buy ice from him. The white man states “it's just business, not personal”. It was this era that whites did everything they could to deny African-Americans of equal rights.

The film “*Boycott*” highlights the use of reflective nostalgia, which is the acknowledgement of loss, the imperfect process of remembrance and the meditation of history.

Smith then showed the beginning clip, which showed the events that were taking place and led to the Civil Rights movement.

We see Rosa Parks sitting on the bus, we are then shown scattered pictures of a black man hanging from a tree, images of African-Americans that had to pay their money up front and then exit the bus and enter in the back where African-Americans were forced to sit.

Smith summarized the differences of these films and discussed how one might play a better role in discussing and presenting both memory and nostalgia.

In honor of women's history month, Smith was asked what she thought the role of women should be for the future? “To be able to reach beyond any limitation that any person or institution might seek to impose”, she said.

“To achieve a higher-self and be of service to others in a broad struggle, not just personal, on community as a whole that perseveres through social justice, environmental justice and personal empowerment,” she added.

Academic Profiling....

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ing ‘multiculturalism’ anti-Western. In fact, this is tantamount to asserting that only Western history and the Western intellectual tradition is worthy of being included in academe! De Russy apparently wants to turn the clock back to a time when only the ideas of Western empire, colonialism, and notions of Western (read ‘white male’) superiority, dominated academe and all of its disciplines. She has even gone so far as to advocate that Black Studies programs be disbanded and that their faculties be absorbed into traditional disciplines. In this regard, Michael Gormley of *The Associated Press* quotes de Russy as saying “black studies programs should be folded into a school’s history department or some other department and not allowed to continue as separate entities.” Clearly, she would be pleased to see Black Studies disappear! Hopefully, she thinks, to be suffocated and reduced to impotence and sterility in the bosom of hostile intellectual environments!

What do we call someone who speaks without knowledge or research? Ignorant at best. Candace de Russy’s ignorance is far from innocent. She is not speaking as an individual without official standing. She is an official of the State of New York and she speaks for the SUNY Board of Trustees and Governor Pataki, who appointed her. She cannot claim the right to ‘free speech’—which would certainly be her right as an individual—while wrapped in the mantle of the SUNY Board of Trustee! In fact she has her hands on the levers of power. She impacts both the academic and fiscal decisions of the Board of Trustees, with consequences for the entire SUNY system. Instead of functioning as an advocate for SUNY, she has used her role on the Board to advocate and promote an anti-SUNY right-wing political and fiscal agenda. Yet, de Russy, when exposed for her bigotry and race baiting, attempts to take refuge behind the ridiculous claim that she is being denied her ‘freedom of speech’.

In fact, de Russy is an avid practitioner of the Big Lie, a stratagem borrowed from Fascism and well known in the 1950’s era of McCarthyism and witch-hunting in the U.S., one of the darkest chapters in modern American history. The Big Lie requires no proof or research or basis in fact. Only an atmosphere of national hysteria in which to falsely label adversaries of intolerance and despotism as enemies of America, “unpatriotic” and dangerous. Candace de Russy’s Big Lie and defaming statements concerning Black Studies, Women’s Studies and other area studies, indeed remind us of tactics typical of Hitler’s infamous information minister, Paul Josef Goebbels, who in his day targeted Jews, Socialists, trade unionists and other opponents of Fascism as ‘unpatriotic’ enemies of the state, and who relegated people of African descent to a sub-human species! Whose information minister is Candace de Russy?

Can weak Black Studies programs be found? Yes. Can weak programs in the traditional disciplines (History, Political Sciences, Sociology, Anthropology, English, Economics, Philosophy, etc.) likewise be found?

Without a doubt! The Big Lie always requires a tiny truth with which to misrepresent the totality. Candace de Russy’s global statements condemning Black Studies, Women’s Studies, and other area studies are merely a reflection of bigotry gone wild in an attempt to privilege eurocentrism and an extremist agenda, which have little to do with either true patriotism or the best of American values. The incontrovertible fact, of course, is that Black Studies, Women’s Studies and other area and ethnic studies arose because of the exclusion of the contributions, histories and intellectual traditions of people of color and women, from traditional disciplines. For the most part, while there has been some incremental progress, most traditional disciplines today remain firmly rooted in the Western intellectual tradition, without significant representation of the non-white world, which constitutes the majority on this globe, with traditions and civilizations that predate those of Europe and America. Any recent progress that has been made in bringing diversity to the traditional academic disciplines is largely due to the beneficial impact of Black Studies, Women’s Studies and other area and ethnic studies. The very success of these new academic formations in bringing diversity and a more accurate rendering of world history and intellectual traditions to academe, clearly disturbs those, like de Russy, who feel that the history of the world is the history of the West alone, and that all things valuable and worth studying and emulating have emanated from the West.

Thus the very existence of Black Studies and other area and ethnic studies, and the new and solid scholarship and knowledge which they have brought to academe, challenges and threatens the hegemonic racism and exclusionism of de Russy and her supporters, who now must desperately resort to the Big Lie and smear campaigns, reminiscent of McCarthyism. There appears to be a desperate but futile attempt by conservatives like de Russy to turn the clock back in order to recapture the kind of intellectual ambiance which prevailed in academe when naked imperialism and colonialism ruled the world, and academe was configured and harnessed to serve and justify this horrific period of world history. However, in reality, if 9/11 has taught us anything, it is that given the impact of globalization and the multiplicity of problems such as poverty, economic exploitation, disease, political strife and social dislocation—which are largely the legacy of colonialism—ethnic and area studies are more needed in academe today than ever before.

SUNY spokesman, David Henahan’s characterization of calls for de Russy’s removal as “an over reaction to an academic discussion,” (*Newsday*, February 22, 2002) is merely a transparent attempt to rescue the credibility of the SUNY Board of Trustees, which has been seriously damaged and embarrassed by one of its members who has sunk to the level of purveying crude, racialized Cold War propaganda in pursuit of her own **special interest**. This has nothing in common with the civil discourse, based upon solid scholarly activity and research, which should be the hallmark of “academic discussion” and free exchange of ideas in a university setting. She has abused her position, power and the trust of the citizens of the State of New York, and should resign or she should be removed.

USSA

continued from pg. 3

SEOG by \$150 million and to increase the Perkins loan by \$75 million.

When President Bush released his budget proposal in February we saw that he eliminated all funding for some programs and kept other programs at the federal funding level.

Stony Brook’s USSA representative, Sandy Curtis and twelve other concerned students went to the conference to lobby to our legislative representatives about these issues.

Stony Brook student Stacy Bunbury said, “I didn’t think I was going to be interested in what this conference had to offer because I’m an Health Sciences major.” “But, she continued, I realized that these issues USSA chose to lobby on affects all students regardless of major, sexual orientation, creed and color.”

Tuesday March 12, 2002 was lobby day for all the schools in attendance.

The legislators on Stony Brook’s agenda were Senator Hilary Clinton, Senator Chuck Schumer, and Congressman Felix Grucci. Although none of the legislators showed up in person they sent a staff person that worked closely with the issues we were scheduled to speak on.

Both Stony Brook and Binghamton University representatives scheduled themselves to speak to Senator Clinton’s staff member, Wendy Catz, at the same time because were both SUNY schools and wanted to make a greater impact on her with our numbers combined.

Since we had four issues to speak on we split them up, two to each school. Stony Brook spoke about welfare reauthorization and racial profiling; the Binghamton representatives spoke about appropriation requests for the fiscal year of 2003 and electoral reform.

Catz told us that Clinton supports welfare reauthorization. According to Senator Clinton former President Clinton did not realize the negative impact of the bill he passed in 1996 for welfare recipients. So Clinton said she is in favor of any bill that will better the lives of this disenfranchised group.

On the issue of improving students’ situations with financial-aid, Catz said Clinton voted “yes” for the Harkin’s Amendment—which is an amendment to increase the Pell program.

Senator Schumer’s staff assistant, Latonya Harry said that Schumer also voted “yes” on the Harkin’s Amendment. He also supports programs for retention and increasing federal funding.

Deidra Walsh, Congressman Grucci’s assistant, said Grucci would be equally receptive to our requests just as the other assistant’s said the other legislators would be.

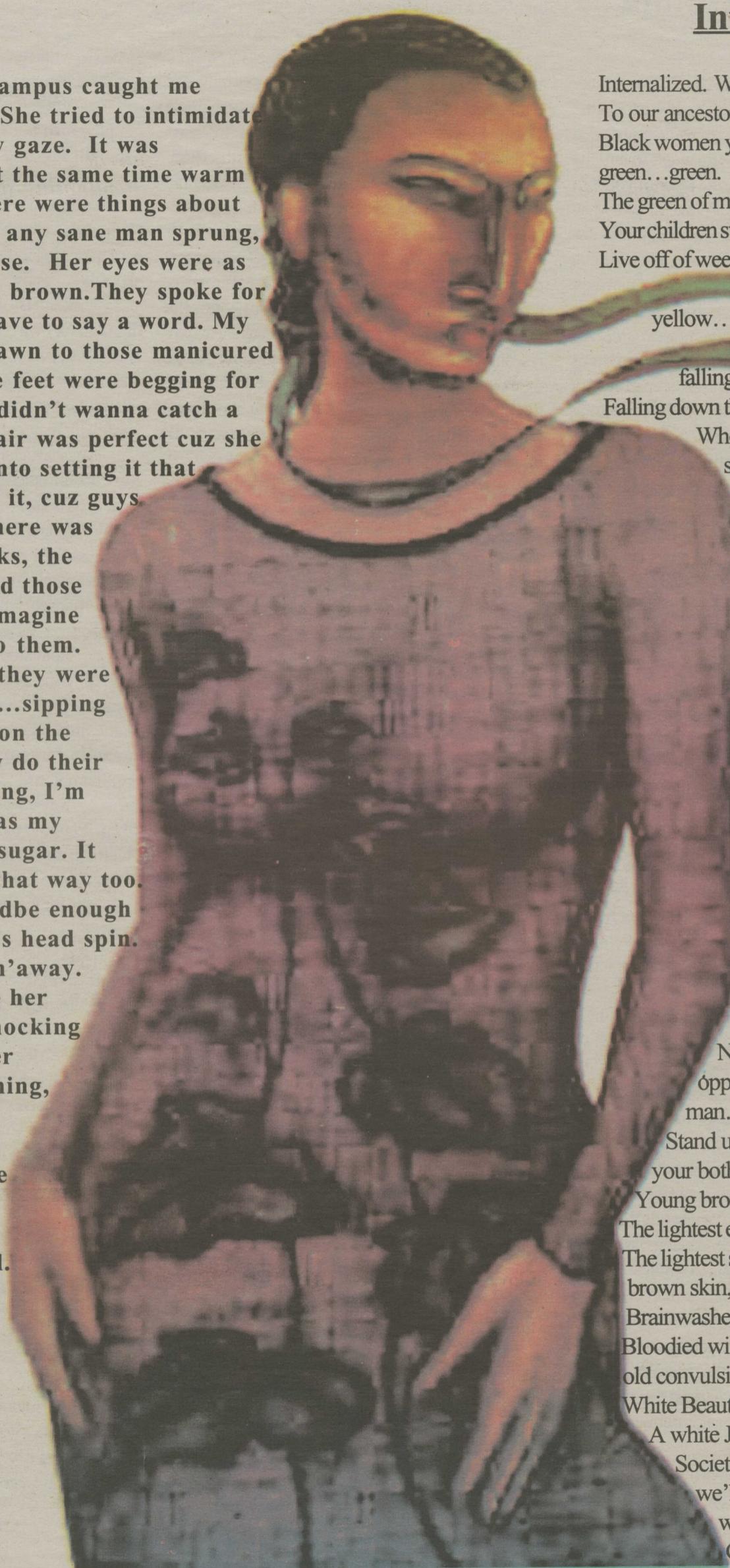
If the future voting records of these legislators are in accordance with what their assistants assured, Stony Brook can say the USSA’s 33rd National Student Grassroots Legislative Conference was a success.

Nubian

So this chick on campus caught me checking her out. She tried to intimidate me with her heavy gaze. It was impersonal, but at the same time warm and familiar. There were things about her that could get any sane man sprung, brotha or otherwise. Her eyes were as deep as they were brown. They spoke for her. She didn't have to say a word. My own eyes were drawn to those manicured toes Tasty. Those feet were begging for a rubdown, but I didn't wanna catch a beatdown. Her hair was perfect cuz she put a lot of time into setting it that way. It was worth it, cuz guys like me notice. There was pride in those locks, the cultural kind. And those lips...I couldn't imagine getting too close to them. They looked like they were made for blowing...sipping hot chicken soup on the coldest day. They do their fair share of smiling, I'm sure. Her skin was my favorite shade of sugar. It probably tasted that way too. Just a taste should be enough to make anybody's head spin. Now she's struttin' away. Yeah, u should see her walk. Swaying, knocking like a grandfather clock. Do your thing, sista.

*Any resemblance to persons living or deceased is mostly intentional.

Anonymous



Internalized

Internalized. We are full of lies and cut ties To our ancestor's staunch pride. Black women your brown eyes are turned green...green.

The green of money stacks and jealousy. Your children starve; Live off of week old collard greens.

Black hair turned yellow... turned yellow. The yellow of golden locks of hair falling... falling.

Falling down the back of a white woman Who has the money stacks... stacks. Stacking up the lies to stifle our own pride.

Black man, your lust has changed course...course. On a course, thirsting for a light skinned woman; White woman; any woman but a brown woman. Make sure u love her. Her not her skin. Her skin. Your children starve, Live off of week old collard greens.

Your friend has now turned to your nigga... your nigga...

The Nigger who, back in the day, worked the cotton fields...fields. Fields owned by the white man.

Nigger; a word begot to oppress you by the white man... man

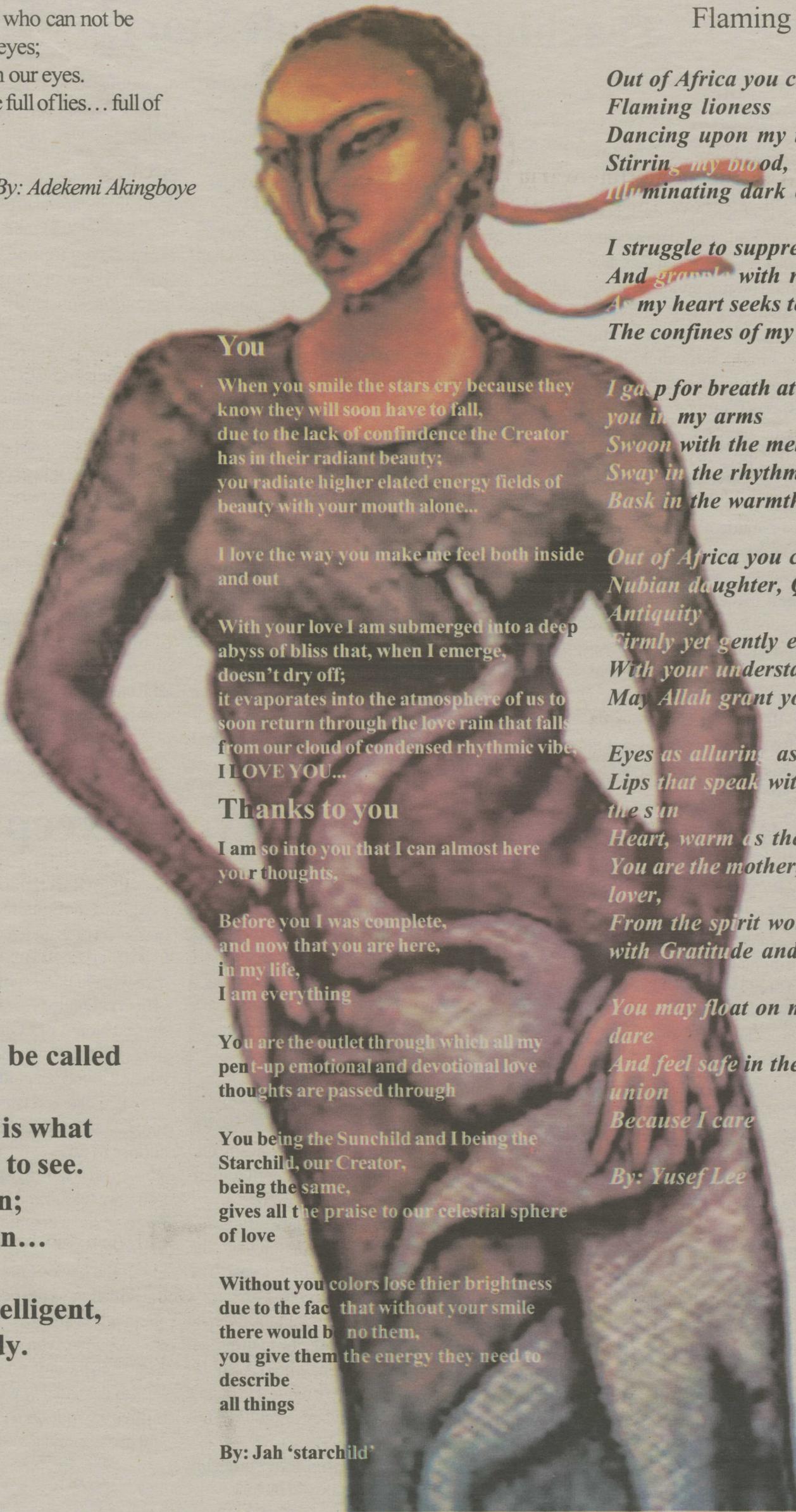
Stand up and be a man, don't call your bother your nigga, He's a man. Young brown children wish for The lightest eyes... The lightest hair... The lightest skin...skin. Owning your brown skin, has that become a sin? Sin. Brainwashed wading in a pool of sin, Bloodied with mass delusions, Century old convulsions, fabrications of White Beauty, White Jesus, White God.

A white Jesus?

Society telling us even in the end, we'll end up at the feet of a white man. God of the Bible.

God of one people, who can not be defined by a man's eyes;
Please, help us open our eyes.
Internalized. We are full of lies... full of lies... of lies. Lies.

By: Adekemi Akingboye



Clarification

I am NOT to be called
A minority
Though that is what
You CLAIM to see.
I am a human;
I am a woman...

A strong, intelligent,
Educated lady.

You

When you smile the stars cry because they know they will soon have to fall, due to the lack of confidence the Creator has in their radiant beauty; you radiate higher elated energy fields of beauty with your mouth alone...

I love the way you make me feel both inside and out

With your love I am submerged into a deep abyss of bliss that, when I emerge, doesn't dry off; it evaporates into the atmosphere of us to soon return through the love rain that falls from our cloud of condensed rhythmic vibe.
I LOVE YOU...

Thanks to you

I am so into you that I can almost here your thoughts,

Before you I was complete, and now that you are here, in my life, I am everything

You are the outlet through which all my pent-up emotional and devotional love thoughts are passed through

You being the Sunchild and I being the Starchild, our Creator, being the same, gives all the praise to our celestial sphere of love

Without you colors lose thier brightness due to the fact that without your smile there would be no them, you give them the energy they need to describe all things

By: Jah 'starchild'

Flaming Lioness

*Out of Africa you came
Flaming lioness
Dancing upon my turbulent waters
Stirring my blood, lifting my spirit
Illuminating dark corners*

*I struggle to suppress my feelings
And groan with runaway thoughts
As my heart seeks to escape
The confines of my chest*

*I gasp for breath at the thought of
you in my arms
Swoon with the melody of your voice
Sway in the rhythm of your walk
Bask in the warmth of your smile*

*Out of Africa you came
Nubian daughter, Queen of
Antiquity
Firmly yet gently easing my pain
With your understanding
May Allah grant you peace*

*Eyes as alluring as the new moon
Lips that speak with wisdom old as
the sun
Heart, warm as the universal womb
You are the mother, sister, daughter,
lover,
From the spirit world, and I glow
with Gratitude and pride*

*You may float on my waves if you dare
And feel safe in the sanctuary of our
union
Because I care*

By: Yusef Lee

Teaching the Whole Story

*By: Portia H. Shields
President of Albany State University, Georgia*

March 10, 2002 a SUNY trustee's statement that black studies are "flabby feel-good programs that carry an anti-American bias and do little to advance knowledge" only further validates the need to keep them on college and university campuses. Indeed African-American studies, like women's studies, should be strengthened. Prestigious universities such as Brown, Harvard, Georgetown and Howard realize this. But Candace de Russy's remarks show that too often academia still has not come to grips with its legacy of exclusion. Specialty programs like these are more likely to be targeted as "flabby" and "feel-good" because they present points of view that have been suppressed throughout the history of the country. De Russy told Newsday in an interview in which she made her remarks that African-American programs have become "therapeutic in nature." Responding at the time to a flap over academic standards in the black studies program at Harvard University, she went on to say, "The goal became consciousness raising as opposed to conveying solid scholarship." Her criticisms are troubling on a number of levels. First, the arrogance of privilege is evident in evaluations of a program by someone who is not an expert in the field. One who is not a physician

would not dare criticize medical school curricula; yet, if a curriculum is based on the experiences of blacks, criticism is freely offered. It is assumed that because the program focuses on blacks, it cannot be viewed as legitimate scholarship. This smacks of the white privilege that caused the development of these programs in the first place - the 1960s, a turbulent political and social era and a time when there was societal division in America, one black, one white, one rich and one poor. The message that is presented in remarks questioning the validity of African-American studies is that although one has not experienced such a program, one can judge it as inferior because there cannot possibly be anything of substance that blacks have contributed to this country. She said that the materials used in these programs lack "solid scholarship." This is the same criticism of women's studies. In many cases, black history, like women's history, has not been written down, or is fragmented. This doesn't make it invalid. Second, de Russy said that these programs have become therapeutic in nature. In other words, she was saying that these programs give students self-esteem by discussing blacks' contributions - maybe even exaggerating them. While in some cases this may be true, there is a larger question: Why are black students still feeling marginalized on white campuses? In an ideal world, students would not look to ethnic or gen-

der studies for affirmation of their presence on campus or their forefathers' significance in the building of this country. Many black students attend historically black institutions for this very sense of affirmation. They hope to gain the confidence that can assure them of success in their professional lives, and we provide that in a very affirming environment. Black students in the SUNY system, or any other predominantly white institution, constantly battle both overt and covert forms of racism, indicating that they are not completely welcomed on those campuses. On At least four campuses across the nation last Halloween, white students chose to wear black face and Ku Klux Klan paraphernalia for campus parties. With these constant transgressions, it seems plausible that any group of people would need some sort of therapy. As most people of color will attest, their cultures support the notion that they must be two or three times more qualified than white Americans because they are viewed as inferior from the onset. This is why it is important for specialty programs to continue their legacy by offering rigorous courses and promoting the diversity within that discipline. The final concern de Russy raised was that these ethnic or gender studies programs spout an anti-American bias and

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"To Serve and Protect" everyone except.....

*By: Victorianne Maxwell
BLACKWORLD Staff*

In August of 1997 Abner Louima a Haitian immigrant attended a nightclub Flatbush, Brooklyn and ended up in a brawl with New York City Police afterwards. He was then taken to the 70th precinct where he was beaten and sodomized.

The verdict against officers Charles Schwarz, Thomas Wiese, and Thomas Bruder, were all overturned on February 28th by a Second Circuit Court of Appeals in Manhattan. The original judge who tried all of the defendants, Eugene H. Nickerson, died in February of this year, and the cases were randomly assigned to other judges.

Schwarz was convicted of holding Louima down as Officer Volpe, now serving a thirty-year sentence, sexually assaulted and beat Louima with a plunger. Schwarz, who was serving a sixteen-year sentence, will get a new trial on the basis that he had not received a fair one previously. Schwarz was released on March 7, on a one million-dollar bail. The courts reversed the obstruction of justice charges against Schwarz, Weise, and Broder, on grounds of insufficient evidence. The three former officers will not face any legal action on those charges, with no possibility of a



retrial. Volpe, who pleaded guilty, is the only one of the four, who is still in prison and will remain there.

There is a possibility that a new jury based on his involvement may convict Schwarz, the new trial is scheduled for June 24 of this year. The new judge assigned, Judge Raggi, to Schwarz's retrial made a ruling in 1998 that hurt the defense of the officers under investigation, the main police union and the Patrolmen's Benevolent Association. Schwarz and his attorney's request to have a new judge was denied because Raggi does not intend to step down.

Louima, Diallo, and Dorismond are probably the worst cases of police brutality in history.

Patrick Dorismond was the off duty security guard that snubbed an officer's inquiry for marijuana in an undercover sting. In the year prior to the Dorismond murder, three other unarmed men were fatally shot by New York City police officers. Diallo was shot 41 times and killed by several New York City officers. The police officers in Diallo's case as well as the Dorismond's were all found not guilty.

If Weise and Bruder reapply to the police force they could be reinstated, which they may choose to do.

In an article in the New York Times, when Schwarz was asked if he would ever rejoin the force if he were cleared of all the charges, Schwarz said "No...." I thought I was a good cop, but in the back of my mind, what happened to me will always be there. I always have to worry about who I am."

Louima, who won an 8 million-dollar settlement with the city, now lives in Miami.

It is a sad day when murderers and violent bullies can put on a uniform, promise to serve and protect, and get off absolutely free.

Condoleezza Rice

By: Jennifer Jacques
BLACKWORLD Contributor

Condoleezza Rice is one of America's most powerful and prominent black women. She holds the position of national security adviser and works in President George W. Bush's Cabinet, among important political figures such as vice president Dick Cheney, secretary of state Colin Powell and secretary of defense Donald Rumsfeld.

She is the first woman to hold such an esteemed position. Rice has always excelled in everything that she has decided to pursue. She has published two books and written many articles for academic journals. She is fluent in Russian and is a talented pianist.

Rice was born in Birmingham, Alabama during the period of segregation. She received her Bachelor of Arts degree from the University of Denver at the age of nineteen, graduated cum laude and was a member of Phi Beta Kappa.

In 1975 she received her M.A. from the University of Notre Dame and in 1981 she received her Ph.D. from the University of Denver's Graduate School of International Studies.

She taught political science at Stanford University from 1981 to 1989 where she became an associate professor and became a member of the

Center for International Security and Arms Control.

Her outstanding ability to teach earned her a teaching award in 1984. She soon became internationally known as the "think tank" of Stanford. In 1987 she was given a one-year fellowship, which gave her the opportunity to serve as special assistant to the director of Joint Chiefs of Staff assigned to Strategic Nuclear Policy.

In 1989, former president, George H.W. Bush chose Rice as his advisor on Soviet Affairs and in the same year, she became a member of the National Security Council. During her term, she was the highest-ranking African-American woman on the council.

However, Rice did not stop there. She advanced from her position of director to senior director of Soviet and Eastern European Affairs. After serving for two years in the Bush administration, Rice returned to Stanford in 1991.

On Sept. 1, 1993, she became the youngest and first black chief academic and budget officer at Stanford University, making her second in command at the institution. Many in politics and business continued to seek her expertise. California Governor Pete Wilson selected her to serve on the bipartisan committee to draw new legislative and congressional dis-

tricts in California.

That year she was also elected to the twelve-member board of directors of Chevron and to the board of Transamerica Corporation. Rice again left the academic world for politics in 2000, when she served as Texas Governor George W. Bush's top national security adviser during his presidential campaign and after his landslide victory.

Rice exhibits class, intelligence and endurance. She came from a part of the United States that is known for suppressing the rights of African-Americans, but she refused to allow that to hinder her.

She had plans, goals and aspirations that she knew she could accomplish if given the chance. Today, she serves as a symbol that African-American women are persevering and breaking the so-called, "glass ceiling." She has gone where no woman has gone before, which is why she has been honored with so many prestigious awards.

A Cultural Woman

By: Jonique Richardson
BLACKWORLD Staff

A cultural woman is a woman who employs her cultures background into her daily activities in society.

With that in mind the resident assistants of the undergraduate apartments: Melissa Breton,

Diandre Dawes and Lauren Poli presented the program "A Cultural Woman" in the University's Unity Cultural Center.

The atmosphere was set in the dimly lit room with the couches facing the stage. The platform had a stool, a mic, and a spotlight focused on the speaker of the moment.

Cathy Sylvester opened in song with "America The Beautiful" and what followed was a night of poetry and dance from the Portuguese, Irish, Hispanic, African-American, Haitian, and African cultures. Representatives of Essence of Praise danced and at the end of the night a variety of food including cheese quesadillas and beef patties were offered.

Unique poems of love, strength, and determination, the acceptance of appearance and God's unconditional love were performed to remind all in attendance about the women "knocking on society's door waiting to be let in." As it was described by Sandra St. Victor in her poem Phenomenal Haitian Woman, a rendition of Maya Angelou's Phenomenal Woman, "Independence is a song of women who won't accept men rapping them of an opportunity."

The program ended with thoughts of the women's fight, hard work and determination. "I am limitless," said Bunmi Olosunde, one of the nights speakers. "I control my future because of the past."



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STRUCTURAL RACISM

By: Stacy Bunbury
BLACKWORLD Staff

Structural racism is a pattern of discrimination that has been allowed to persist in the United States end of slavery. Along with the racist attitudes that comes with the discrimination, there is a belief that whatever this racism is based on is valid. In other words, it is not looked upon as racism, it is seen as the way that things are.

Racism involves the abuse of power to one group by another group.

In this case the group that is being abused because of structural racism are the youths in the inner city. They have no say as to what is happening to their education. The right to an equal education was one of the rights that was formerly held back from African-Americans but now the opportunity is available and they should be able to take advantage of it. Unfortunately equality of education has been denied to African-American children in the past and it is still being denied now. This is because the educational system in the United States is biased against "minorities".

Inner city students in America are not motivated to learn due to structural racism that they encounter daily. This is one of the many reasons that causes these students overall to perform at a lower academic level than they have the potential for.

There are many reasons as to why these students are discouraged. One of these reasons are that there is a lack of sufficient material that includes African-Americans and provides them as role models. The

students learn about what the white people did for the country and they start to believe that the race that they belong to did nothing to the development of society.

African-Americans are also being denied the right to equal education because it is a long-standing belief that they are inferior and ideas of minority inferiority were spread. The misinformed fell into the trap of believing that race determines intelligence. From this belief came the usage of biased tests to prove their belief. They are biased in the sense that the tests have questions about things that the average person that lives in the inner city would not experience. Also, the quality of the inner city education cannot compare to the education that is given to the students in the suburbs yet, the standardized tests are made according to the achievement of the kids in the suburbs. Although these tests were found to be biased, they are still being used to assess a student's intellectual ability. And when the "minorities" are found to have the lower scores, instead of recognizing that the tests are biased, the belief is that the "minorities" are just not equal when it comes to intellectual ability.

Racist whites have used the educational system to keep their status and to keep African Americans poor and uneducated. This can be seen when comparing the public school system in the inner city, which is composed mainly of "minorities" and the public schools in the suburbs which is composed mainly of Whites. Schools in the inner city are not as technologically advanced and they also have a poor quality of teachers in the system compared to those that are in the suburbs which have a higher

quality of teachers and an infinite amount of technological resources.

Along with the educators and technology that is offered to the suburbanites, they are also given the chance to have extracurricular activities. The children in the inner city do not have the opportunity to do the type of outdoor activities that the suburbanites have such as soccer, tennis, and baseball. The inner city schools just have the basics which include track and football. My high school didn't have a football team. We didn't even have a schoolyard. This would be unheard of in a suburban school district. I have seen many schools out on Long Island, all of which have big athletic fields which are used for games and other purposes. The kids in these areas learn that school can be a fun place and they end up getting involved in various activities. They run for student government and join athletic teams and clubs.

The budget that is given to the school children in the inner city is much less than the money given to the children of "suburban U.S.A". Instead of spending the money that is given to the board of education on the well-needed educational resources, the bulk of the money is usually spent on metal detectors and security guards. This is basically saying that the quality of the education does not really matter because they rather spend the money to have them in a jail environment. The schools have bars on the windows and when the children enter, they are confronted with the metal detectors but its not over yet because they now have to deal with the infinite amount of security guards that they see inside of the school. After a while, this is what the child believes the world is, metal detectors and security guards, and school bears a resemblance to a jailhouse. I don't think that this is a coincidence.

The school system is designed so that kids in the inner city get discouraged and stay behind thus offering nothing to society. They are brainwashed into believing that they don't deserve anything better than what they get in respect to education.

There are only a select few kids in the inner city that can overcome the blatant discrimination that is thrown at them while the rest become victims of the structured racism. It becomes imbedded in to their minds that they are no good and will amount to nothing because that is what the school system is trying to tell the inner city youths.

The education that is received in the United States is not distributed equally instead, the uppermiddle class whites are the people that benefit the most from the education that is given in America. The group that loses out the most is the African Americans. They have to overcome outright racism in order to succeed in American society where basic education is assumed to be equal. They should be able to have access to the same opportunities that the white students have, and not suffer from less teaching, fewer qualified teachers, and a lack of educators who believe they have the ability to learn.

Teaching...

continued from pg 10

ought to be mainstreamed into traditional departments. If it is anti-American to study and question how forebears willfully came to this country, massacred the indigenous people, enslaved Africans to build the country and rewrote the history of those deeds to soften the blows, then most definitely these programs are anti-American. But if it means that these programs oppose the value of life, liberty and the pursuit of happiness for everyone, then they are not. Higher education's history is full of events that could be classified as anti-American. The forcing of Native Americans in schools during the early 1700s to convert them to Christianity is anti-American. The separate but equal doctrines in the South that funneled blacks to poorly funded state colleges and universities, a practice that is virtually alive today, is anti-American. The blatant racism, which required courts to force state universities in the 1950s and early 1960s to even admit blacks, is anti-American. African-American studies are nothing like this. It seems that if white Americans were "American" throughout the history of higher education, ethnic- or gender-studies programs would not have emerged. Today, it is easy to simply "mainstream"

these disciplines into broader fields as a means of eradicating the programs. Teaching the whole story of our history should have been the practice from the beginning. But the contributions of other groups in the making of America were discounted as insignificant and the people viewed as inferior and not eligible to participate in higher education. African-American programs and other specialty studies would not even have been necessary if the history of our country had included other people's contributions. But it focused mainly on white people. Black studies still have a place in higher education today, and progressive institutions realize that fact. Agreed, the programs must be stringent and present differing points of view to be a serious discipline, as should any program. Perhaps it's time for an independent evaluation of these programs. Without validations, there is no basis upon which to judge whether these programs are inferior or need improvement - unless you look at the outcomes, such as the contributions of people who come through these programs. When the ill informed challenge the worth of a program, they further justify its existence in an environment that continues to be hostile to blacks. Sadly, but in all honesty, the unmerited and unsubstantiated criticisms of blacks and others outside of white mainstream America is anti-American.

Quotable:

**The people affected
by the problems
should be the people
to come up with the
solution**

**- Julia Beatty
USSA National President**

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