

Blackworld

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“UNITY IS THE KEY”: Jacques Dorcely



“Once we raise the issues, then we can come closer to the world unity ...”

J.D.

by Andres Arango

“We Haitians inherited from our forefathers a sense of independence and unity. We serve with those who want to serve and work with us without hypocrisy. We glorify those who unconditionally share our pains, our defeats and success and we reject the rest. Now I want to thank everyone who has been supportive during my campaign for polity president.”

This is the speech read by Polity president Jacques Dorcely during the Haitian Students organization cultural show. After two controversial reelections in office, Blackworld had the opportunity to speak with him in his office.

BW: What was the most difficult part of the election?

JD: The hardest part was getting the students to vote. I understand that all the running around and postponed election dates and other things discouraged many students. That is why such a small number of people showed up.

BW: Did you receive a great amount of support from the minority students?

JD: The outcome of this election is that I have won. I don't know who voted and who didn't vote, but I feel that I had a lot of minority votes.

BW: How do you feel with your position as Polity president?

JD: I feel very lonely from the very time that I have been in office. I do not know how minorities feel about getting me in office. I don't want them to forget me being in office. There's a lot of things to be done and I need their presence. I don't have the answers to their problems but I want to know their problems. They have to be around as often as possible. It is imperative because I want to try to help them solve their problems. I will give my room phone number 246-8473 and my office number 632-6471.

BW: What can Polity do to help the Africana Studies Department?

JD: I do not know what they want me to do. I have never been informed of what they want me to do.

BW: You said during your campaign that you wanted students to unite. What are you doing to unite students?

JD: Next semester I want to concentrate on uniting all the minority organizations. I will try to have a town meeting with all the members

of each organization and bring them together. Once we raise the issues then we can come closer to the word unity.

BW: Who would you want at the town meeting?

JD: At the town meeting I would like to invite as panelists some professors from the Africana Studies Department. Also the Leaders of each minority organization as well as the rest of the students on campus. This will be a giant step toward what we want to accomplish.

BW: How will a town meeting accomplish unity?

JD: In raising the problems and issues minority students, we can tackle the matter at the grassroots. I do not mean outside problems of the majority group, they have their own problems. Haitian Students Organization had a party and hardly anybody from the other organizations showed up. I begin to wonder where this problem arises from. Is it because we speak another language. Why do other student organizations talk about unity and then not practice it. Do they expect me to be Polity president working only with the H.S.O.? When I see this lack of support for H.S.O., I am not inspired to do anything for the other organizations. There is a lot of hypocrisy that Blackworld should openly criticize. We have lots of problems and we need to solve them ourselves.

BW: How can we get to know more about polity?

JD: There is not enough black people in the Polity. I would like to see more of us in the polity office. It seems to me that we are not interested in politics. Polity is a step in knowing something about the process of running something in the outside world. Polity is open to everyone to come and familiarize themselves to what's going on here. They shouldn't wait until they have a problem to come to Polity. They should leave messages for me and talk to the secretary and ask questions about the budgets. Things are not going to get easy just because I am here.

BW: What else would you like people to know?

JD: I would like them to know that I thank them. I thank Blackworld. I want them to know that they must be active in order to get things done. They must participate in senate elections. Senators play a great role here. They can overrule council decisions. Being active is important.

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Continued from previous *Blackworld*



THE OPINIONS EXPRESSED BY PROFESSOR DUBE IN THIS INTERVIEW DO NOT NECESSARILY REFLECT THE VIEWPOINTS OF RAS MARVIN AND THE DREAD CORNER STAFF.

ficant to the African people.

RM: When Italy invaded Ethiopia in the mid 1930's was this the sign of the coming of WWII?
 DUBE: Well, if we look at the causes of WWII and the people that invaded Ethiopia, in Germany there was fascism for a time, in Italy there was fascism, and ultimately the two powers unified together and their main agreement was they are embracing of the idea of fascism. So that one can say that even though the Europeans at that time did not see that the invasion of Ethiopia by the Italians was a prelude to the second World War, that it indeed was.

RM: Not only Ethiopia, but were there other nations inside of Africa that the fascists tried to take over?

DUBE: Libya was already at the time a colony of Italy, so that we cannot say that was the only colony that the Italians had. Somalia, parts of Somalia, there was Italian Somalia, which had been colonized earlier, but Ethiopia was the last.

RM: I'd like to thank you as I think you have shared and enlightened I-self and others and you clarified alot of things about the relationship between Haile Selassie I and the African people. Is there any other thing you'd like to add?

DUBE: Well, I think it is important for at least the African people to understand that the stage of the individual cannot be judged by only his failures because in that way you distort the successes. Haile Selassie I was not a God, he was a human. Being so, he was subject to human failures, but there is no doubt in my mind that I believe that most of the Africans that I have met, South Africans, and outside South Africa, that Haile Selassie I was a popular and very important person and his popularity was a popularity that was all over and I think it was essentially because of his stand, his fight, and ultimately his success, which enabled the

Africans to at least say somebody did restore to us African pride, but also, beyond this was his continued stand and his continued attempt at always being a mediator, bringing the Africans together, even as they differed, to keep at always being a mediator, bringing the Africans together, even as they differed, to keep them saying, hey, wait a minute, we are losing what we are about and what we need to be about, keep the focus, and he kept the focus on colonialism, right up till the time of his death, at least, right up to the time he was couped. He was always there, with all the African states focusing the attention of colonialism in South Africa.

RM: Do you think the knowledge of Haile Selassie I and the role that he played with African people, should we let it slip away from us or should we use it as a lesson for the future?

begin to do that shall we be able, for instance, to see clearly his role in the liberation of all the African people. Because if you stop making Him a God, when other people will be coming to say but he did this and he did that which was wrong. But the weight ceases to be above the man and his role, and distant from the great work that he did.

RM: So you're saying the works that he did demonstrates a great leader for African people within the past couple of hundred years of African history?

DUBE: Oh yes, and a very important one. Not just a leader, but a very important leader. Even though you cannot say 400 years cause there was no such-present. There were a number of symbols, Shaka, for instance, and the Unification of the Zulus, King Shaka, who succeeded where many European states had failed in completely demolishing the British army. But he was a symbol of African ability, rather than to say that he was an African leader at that time nobody looked to Africa as a home, so that leaders like that, where people that made the Africans stand tall-you can hear, for instance, people talking o the Zulus in Nigeria, in Ghana, everywhere, because those leaders came at the time when Africans were under-trodden people and they showed that the African people are not inferior to anybody. So they represent that kind of symbolism and so did Haile Selassie I. He is important insofar as he demonstrated his work so that Africans need not feel ashamed of being Africans, because the accomplishment of these leaders show that Africans are making nothing, because if as Africans they could do the things that, for instance Shaka did, and I could mention many, in West Africa, even though they were ultimately defeated by superior weapons, but those accomplishments show that we are not always dormant, and therefore we have no reason to feel ashamed of being who we are.

We need to see clearly his role in the liberation of all African

DUBE: I think there are two possibilities. One is to treat Haile Selassie I as a leader, and a person therefore who did a number of good things and who allowed bad things to happen also. Not to treat Him as though he was a God, he wasn't a God. We need to—and only if we

RM: Did Haile Selassie I, in relationship to other African nations, have a connection whereas the people recognized Selassie I as any other African leader, or did they feel there was something significant about Him?

DUBE: Well, there was something significant about Him, he was the sole leader of the African people who had fought and ultimately succeeded in keeping his people from colonialism, though the Italians for a while did colonize Ethiopia and rule over Ethiopia causing Him to exile, but he never did stop fighting until there was the second World War, which there was hardly a break between his fighting and the beginning of the second World War. So the significance was the African manhood he represented, that was very signi-

Was There An Africa Before Colonialism?

by Sika Awoonor

Did you know that the earliest man had his home in Africa? In northern Tanzania, archeologists (The Leakey family) found remains of what is believed to be the first human to use tools. The fact that the Sahara exists proves that in its place there was once a viable stretch of land that steadily shrank over thousands of years. The Sahara occupies an area which was once vastly inhabited. Due to its desecation (drying up) the Sahara was deserted by many, which accounts for the vast migration of peoples into the Congo Basin and coastal areas of Western Africa today. Islam existed on the continent way before Christianity made its entry.

I could go on and on about facts that prove Africa had a history prior to colonialism. However, the point is, it was into an Africa with a rich past and a valid form of civilization which suited her uniqueness, that the first European came. That arrival marked the most important turning point in Africa's history and lifestyle. Today, she still contends with numerous unsolved problems that are a legacy from the European Confrontation.

For those who are unfamiliar with the term "colonialism", it represents the system under which Europe took it upon herself to divide Africa up (to suit herself) in order to effectively impose her civilization upon a so-called dark, savage and pagan continent. That is not to mention the fact that it was a cleverly conceived ploy to extensively exploit this "depraved" continent of most of its natural resources. Having cleared up lingering doubts as to the true nature of colonialism, I shall proceed with my topic.

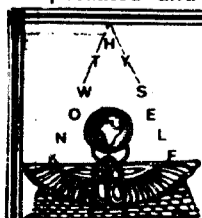
Contrary to what scholars of old, travelers, romantics and adventurers would have us believe, there is a history to Africa that long predates the arrival of the first white man on the continent. Africa was and still is, portrayed as a land of darkness and primitive tribes who engage in orgies, cannibalism, voodoo, sorcery, and generally, any pervertedness that appeals to raw instinct. Unfortunately, this is an image that is still perpetuated and exploited by European and American

media and movie industries. Elementary and high school children in America get a strong mental picture of Africa from movies like the ones featuring "Tarzan." Strangely enough, even after living in Africa for the most part of my life, I am yet to see sub-humans swinging from tree to tree in some wild and impenetrable jungle. I must say, seeing a couple of Tarzan movie have given me a whole new perspective of my own home land, however wrong and misconstrued.

When it comes to Africa's history before the white man ever dreamed of setting foot therein, many have claimed that there was none. History, my dear readers, does not exist only in written books and records. Oral traditions, archeological findings, musicology and ethnology have proven that Africa in fact has a rich past which has sadly been suppressed over the centuries. According to Dr. Kopi Awoonor, an African writer and anthropologist, "Any peoples who fashioned tools and institutions of government and organized agriculture, cannot be described as lacking in history." And, this applies to all surviving civilizations on planet earth!

Africa has a rich past which has been suppressed over the centuries.

Under close observation, it is noted that the different peoples of Africa too have a great deal of unity in concept. The institution of chieftancy, the divine role of chiefs, the cult of ancestors, initiation of several rites of passage from birth to death, the nature of kinship groups based on blood relatedness, concepts of the supreme Creator, the metaphysical conception of the world...are all commonly shared by a united culture and origin in the very dim past.



Blackworld Meets!

MONDAYS—

8:30pm

KWANZAA 1987

by Zachary R. Dowdy

This year's Kwanzaa held in Roth Cafeteria, the new home of the UNITI Cultural Center on December 4, 1987 was a huge success. Miss Natalie Meita was the Master of Ceremonies for the event and she led a capacity crowd in the singing of the Black National Anthem to open the festivities.

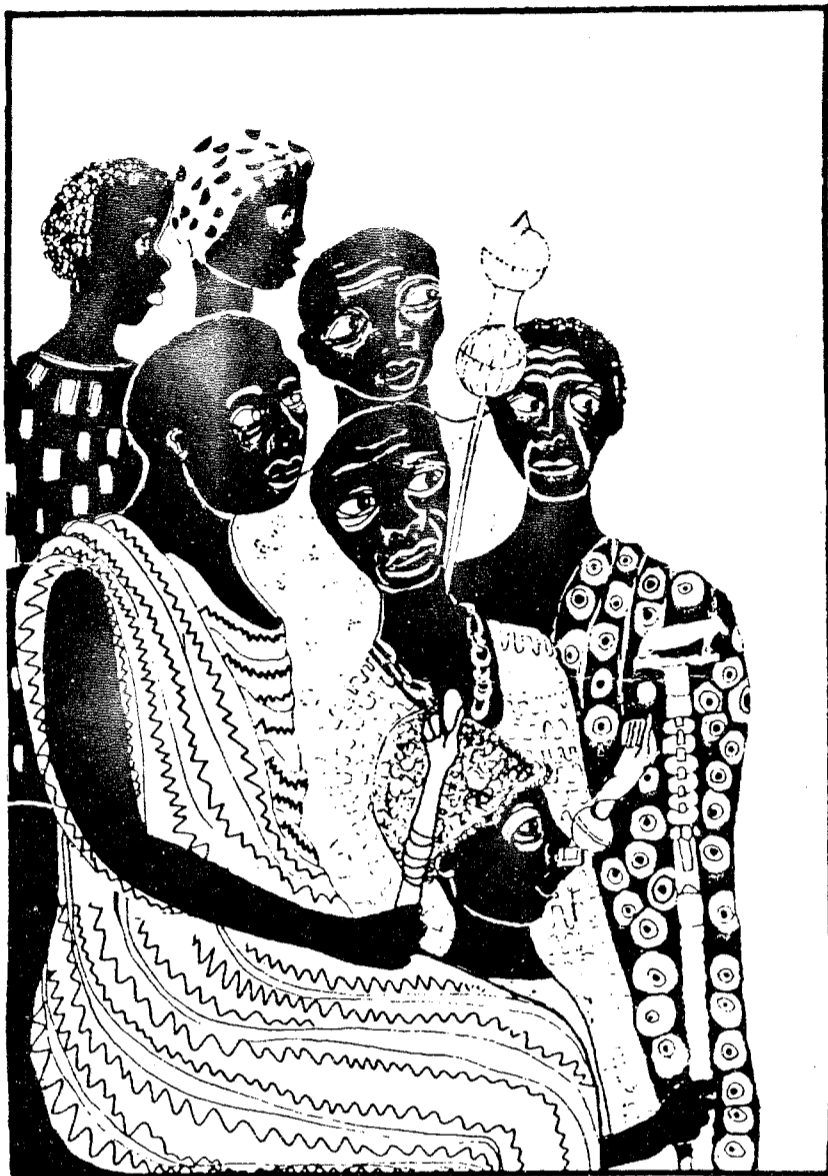
Lucia Rusty was the first speaker this year and she related many touching reflections on the essence of Kwanzaa. Miss Rusty declared, "Kwanzaa is a time for us to focus on our ancestors and their contributions...it is a time of great and serious reflection about our historical past...it is a time to recognize our own gifts and talents and it is a time to recognize all generations that be..." Miss Rusty also intimated that this year's Kwanzaa is an historical event on Stony Brook's campus insofar as it is also a celebration marking Roth cafeteria as the permanent home of the UNITI Cultural Center. She also gave thanks to Mr. Emile Adams, Acting Vice President of Student Affairs, for his role in making the Cultural Center possible.

Miss Rusty also provided some background information on Kwanzaa concerning the origin of this tradition. She stated that Kwanzaa is traditionally celebrated on the day after Christmas in order to obviate the emphasis usually placed on the materialistic aspects of the Christian season. Tradition holds that Kwanzaa is a day on which people contemplate "the intangible qualities of life that cannot be measured," she said. She also reminded the onlookers that "we are one and our original motherland is the land of Africa." Kwanzaa is said to have originated at some point in the past when our ancestors gathered to celebrate the harvesting of their first crops. Hence the epithet "Kwanzaa" is well chosen because Kwanzaa means "first fruits." "After the harvest, the entire community engaged in singing, dancing, eating, and drinking," Miss Rusty said. "Our recovery of Kwanzaa is one aspect of our movement towards the following seven principles: 1) Umoja (unity), 2) Kujichagulia (self determination), 3) Ujima (collective work responsibility), 4) Ujamaa (cooperative economics), 5) Nia (purpose), 6) Kuumba (creativity), 7) Imani (faith). Miss Rusty closed her speech with "Kwanzaa is a time when blacks of all backgrounds get together to celebrate their survival...And it is a time for re-assessment of values and planning for more internal growth...It is also a time for reflection." Miss Rusty then called for a silent moment of reflection on the late American poet-novelist-essayist, James Baldwin.

Jacques Dorcelly followed Miss Rusty and opened his speech with a plea for a moment of silence for Haitian people abroad, as their country is embroiled in such political turmoil. The Polity President elaborated on the subliminal feeling of inferiority many people of color obtain when they think of themselves as "minorities." Dorcelly says, "this false understanding and mis-

.. S.U.N.Y. AT STONY BROOK

Kwanzaa



Family Gathering—Pen and ink
Dindga McCannon (Courtesy Grinnell Gallery)

KWANZAA
'87
Friday, December 4

J.N.I.T.I. Cultural Center

Roth Quad Cafe

interpretation of the word "minority" explains the absence of black students in the student government at Stony Brook." He also intimated that he "would like us to consider the notion of ethnic minority as a means to an end, a means to helping solve the problems confronting black society at large."

Kwanzaa also offered many short performances such as William Smith's recital of Langston Hughes' "I, The Black Child," Randa Henry and Gloria Rodriguez' Funga Dance with Ras Mike on bongos, and a brief skit by the Black Women's Weekend Committee. This particular skit was one in which Kwanzaa is personified into one of the actors. Kwanzaa manifests itself through the emotional verses she uttered. The other actors took the roles of allegories which represent the seven fundamental principles of Kwanzaa. Other such performances were

poem recitals by Natalie Neita as well as one conducted jointly by Mark Aristide of the Haitian Students Organization and Polity President, Jacques Dorcelly. The final act of intertainment was an incredible display by Kamati Denizulu. This group played various exotic instruments which include a xylophone, wood block, castanets, bongos, congas, tom toms, and various drums of different sizes as well as a wooden flute. Denizulu made a grand entrance into the Cultural Center, the crowd bouncing to the unique African sound of basic wind and percussion instruments played with astounding proficiency. Kamati Denizulu performed various pieces which contained remarkable solos on flute, drums, and particularly xylophone. Following Kamati Denizulu were some closing words by Natalie, and then the feasting began.

Shades of A White Man's Voyage

--- by Bessie Ortega

-- Do you ever eat dirt?
-- Sometimes...
-- Does it taste good?
-- Yes, (with surprise) Have you never eaten it?
-- No, but I would like to try. What do you call it?
-- We call it sweet dirt...
-- I thought it was called Mississippi mud. That's what they call it up north. Do you ever eat laundry starch?
-- Sometimes.
-- Who else eats dirt around here?
-- My mother and my aunt up in the white house. Everybody, I think.

Believe it or not this is a Mississippi woman's food source. The questions were asked by Jacob Holdt which are apart of his memorable book American Pictures.

American Pictures offers a shattering firsthand vision of an America that few whites have ever seen. From 1971 to 1976, Jakob Holdt, a dance, hitchhiked across more than 100,000 miles of America on \$40. Travelling as a vagabond, he with some 350 families in forty-eight states. Most of these people were poverty-stricken blacks, southern migrant workers, and the criminals and destitute of ghettos in the urban North. The reports Holdt sent his parents at the outset of his trip sounded so unbelievable that they sent him a camera. Then, by selling blood plasma twice a week at blood banks, Holdt was able to afford film. The outcome of this remarkable journey was 15,000 pictures which have been made into a multimedia presentation seen by more than one million people in thirteen European countries. It is now being shown in the U.S.A. The proceeds have been spent on school construction and farm equipment in Africa. American Pictures, written at the journey's end, contains some 700 of those photographs and has been a runaway bestseller throughout Europe. In this illustrated odyssey, Holdt describes his

experiences at the Wounded knee uprising, with drug addicts in "shooting galleries", and in projects with welfare mothers. He also depicts the friendships he developed with transvestites and transsexuals; the violence and murders he witnessed; his own arrest by the FBI; and his startling encounters with the opposite extreme of American society, including Jay Rockefeller and Ted Kennedy. American Pictures is a forceful reminder that the poverty and inhuman living conditions which were so brilliantly exposed almost one hundred years ago by Holdt's fellow Dane, Jacob A. Riis, in his classic study, "How the Other half lives", continue to exist. Yet, the positive aspects of America, especially the warmth and hospitality of the American people, enabled Jacob Holdt to come away from his experiences clearly loving the country.

So, if you want to pick up somethin heart warming and see the world through the eyes of another, read this book. You could even pick up the book and examine the pictures alone. It shall move you through every emotion you have come to know.

—EDITORIAL—

Dear HSO:

I received your letter of November 20 and I am displeased that your organization was upset by our article entitled "Haiti: Still the Same." I may be mistaken but as far as I am concerned, our organizations are not at war and Blackworld, should not be, as you put it, "retaliated against." It is not Blackworld's purpose to "orchestrate attacks" on other minority organizations at Stony Brook or on any group that exists in the larger society of this world.

Counter to your accusations, we are not dictating that Haitians are AIDS carriers, but we only stated facts which were garnered via sources that are explicitly stated in the said article. I truly do not understand how you arrive at the conclusion that "such a blatant attack is reminiscent of the practices of Blackworld" because my own short career with this "newspaper," as you term it, has been one throughout which we did not foster hostile feelings toward Haitians. By the same token, Laura Deberry has nothing to do with Blackworld's present administration and you should not hasten to consider reporters' words as an "attack" without genuine proof.

You have also stated that you are under the impression that Blackworld is making an "everlasting effort to denigrate Haitians." On the contrary, we do not care to denounce Haitians but to help unify all people of color in order to induce a collective effort of progression in society. I believe this particular statement to be a bit extreme and do not understand why you believe we are in the practice of oppressing the Haitian community. Mr. Dunn related those statistics about Haitians who have the AIDS virus and disease because he felt that this is one issue which merits national con-

cern and it is therefore invariably worthy of the unprecedented attention of the present government. Consider the U.S. government and its efforts to thwart the spread of AIDS in America. There exist many programs and funds to educate people about AIDS and to prevent it from pervading American society. Our sources do not indicate that such efforts have been made in Haiti. Do not harbor the faulty opinion that I am trying to compare the U.S. government with that of Haiti in relation to their treatment of people but this is just an example which points out that there is a connection between the political condition of Haiti and AIDS.

We also do not appreciate the verbal abuse directed at Mr. Dunn. It is not wise to label people as "ignorant, incoherent, and mentally handicapped" as you are in no position to judge the mental capacities of an individual who simply paraphrased the literature he found in various accredited sources. If anything, you should question the validity of the sources he utilized and not the intellectual level of Mr. Dunn. I would like to see any statement in this article disproved by another source. Should you find such information, you may execrate our sources and we will rescind the article in question. You may not agree with Mr. Dunn's journalistic style insofar as he mentions AIDS in connection with Haiti but you are wrong to believe he meant to stereotype Haitians with this disease.

We hope that HSO and Blackworld will meet and discuss this issue in the near future. But I would advise you not to subject Blackworld to such degrading vituperation without a mere cogent purpose. This kind of act only promotes dissension among the minority population, something we badly need to suppress.

Letter to the Editor

November 20, 1987

To the editor:

The Haitian Community at Stony Brook is outraged by the article which appeared in Blackworld the week of November 16, 1987. Once again we are forced into the unfortunate position of retaliating against yet another vicious and tyrannical attack orchestrated by that which is ironically here as a channel to promote unity.

The article entitled "Haiti: Still The Same", written by Danny Dunn implies a link between the political condition of Haiti and the deadly disease AIDS even more viciously the perpetuation of Haitians as carriers. Such a blatant attack is reminiscent to the practices of Blackworld vis-a-vis Haitians. This same "newspaper" in a previous issue featured an article on AIDS by Laura Deberry in which the said author mentioned that AIDS exclusively strikes Haitians and white homosexuals.

We, of the Haitian Students Organization, and other progressive individuals identify the assimilation of this dreadful disease with Haitians as just another means for the malicious author (Danny Dunn) along with the loathsome accom-

pany of Blackworld and acolytes in their everlasting effort to denigrate Haitians.

The author of the article, which can be described as ignorant, incoherent and finally mentally handicapped is surely deficient in regard to the subject which he was writing about; the political state of Haiti. The imperialist nations, the United States in particular, has contributed heavily to the stagnation of Haiti's development and is currently the major threat to any political or social progress in Haiti. These important facts, the entity in question failed to elaborate upon. The author, along with Blackworld are condemnable for conspiring with other well identified forces to entertain and perpetuate such defamation against Haitians.

This incident and its predecessors have proven to us that not everyone of African heritage is for progressive change within the Black community. In our plight for true black unity such individuals will be identified and dealt with accordingly. Down with hypocritical unity! Down with demagogues! Long Live our DETERMINATION and DIGNITY!

—The Haitian Students Organization

Express your Opinions

'Say Something'

IN

BLACKWORLD

Submit Your Views to CENTRAL HALL-031

INTERNATIONAL UPDATE

Haiti: Still The Same

by Danny Dunn

PORT-AU-PRINCE, HAITI

After two years of hard work in a sweatshop shoe factory in Miami, Milford Bruno had finally saved enough money to pay for his beloved wives' operation to remove a cancerous tumor. He immediately returned home to a supposedly new Haiti, the terrorous reign of Baby Doc Duvalier has been abolished, along with is despised dictatorship.

But his 30-year old wife had advanced to the inoperable stage, and was soon to die. The doctors had given her two months to live, it took less time for his hope to die. He had come back to Haiti thinking things would have improved since Jean-Claude ('Baby Doc') Duvalier left. But there is no work and the same people are still in power, there is no democracy.

Haiti is still and always will be (as long as the neo-colonialist government still exists) a place where hopes like people die young. Nineteen and a half months after the departure of Duvalier, the political and economic changes anticipated with the overthrow of Duvalier have failed to materialize. Many Haitians say that they will not partake in the elections on Nov. 29 when this poverty stricken nation holds it's first elections in over three decades. Some believe the military backed council of government which took over after Duvalier's departure, neither can nor wants to bring democratic change to Haiti.

Others say that recent violence surrounding a series of strikes, protests and attacks have left the

country in such a state of apprehension and fear that free and honest elections are impossible. All agree that 'the potential for violence is great. It will not be as smooth as we expected on Feb. 1986,' said former justice Minister Francis Latortue, recalling the day Baby Doc stepped off. "Many elements of the far left and right don't want elections. They could be disruptive, and if there is interference in the elections then there will be violence."

Not many of the changes that the Haitians expected have occurred even after the departure of Duvalier. The new government has been credited with stopping the systematic pillaging of the national treasure that was a common place during the Duvalier days. But poverty, disease, and desperation remain overwhelming. The life expectancy of Haitians is 53 years; 12 percent of Haitian babies die before their first birthday, 20 percent before they are five. Researchers say 1,500 people have AIDS in Haiti, and estimate that 75,000 of Haiti's 6,000,000 people are infected with the AIDS virus. In the cities, 60 percent of Haitians are without jobs, in rural areas, 80 percent are unemployed. The percapita income is \$350 in urban areas and \$150 in the countryside.

The CNG (National Council of Government) is the major obstacle to free and honest elections. Members of Tet Ansam, a group that wants to return the land back to the peasants, said they were ambushed by villagers working for Tonton Macoutes, the Duvaliers feared private army. Peasants claim that when Duvalier was in power, Macoutes stole the land from

them. There is no official tally but an estimated 50 to 200 peasants died in the battle fought with machetes and spike clubs. They are creating a situation which favors the Macoute candidates. On the day of the elections, only the Macoutes will go to the polls.

Benoit predicts a scenerio in which democratic candidates are arrested and killed, and in which especially in the countryside, are terrorized by the army in the days leading up to the elections. On the other hand, former justice minister Latortue, who is expected to declare his candidacy for president soon, believes the ruling council wants elections. But he agrees there could be trouble. "In some places the process will go through smoothly, but in most places Haiti will have normal elections. Normal for Haiti means there will be trouble."

However, unlike government opponents who see the army as the problem, Latortue says only the military can maintain peace during the campaign and keep order during the elections. He said he will ask for army bodyguards before he starts to campaign. "It will be just like when Duvalier held fake elections," said Milford Bruno. "Some people will be paid or forced to vote. But most will be afraid and stay home."

Special thanks to:
Daily News—Bureau and wire service report
Newsday—Linda Prout
Time Magazine—Amy Wilentz/Port Au Prince

The Black Canadian Experience

by Vanessa Green

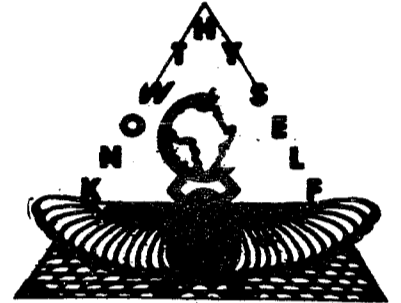
In recent years virtually every major country in the world has directly addressed the concern for racial equity. Many countries, including Canada, have been somewhat remiss in their efforts to directly address the contemporary conditions of their black citizens. We must begin by being cognizant of the past treatment of her largest visible minority group which endured a unique experience, often referred to as the Canadian Black Experience. Growing up in Canada, I can now look back and focus on two main problems that effect Blacks in Canada. Racism or rather the benign neglect of squarely confronting racism, has hurt the full development of Canadian progress, as well as the neglect of our Canadian leaders to face up to two societies, one Black and one White. Canadian racism is unique from that which exists in America, in the sense that 99.9% of the cases of racism that exist in Canada are found in a covert fashion. Indeed, many white Canadians would not have learned that there were blacks in Canada at all, had they relied upon their schooling. Through omission, the textbooks forgot that black men and women existed after 1865 and few Canadian books give mention to the influx of fugitive slaves in the 1850's. With further research, I discovered that blacks have lived in Canada for nearly as long as we have lived in the United States. However,

we never got into the Canadian history books in any meaningful way until the late 1960's and early 1970's. Perhaps, that explains why so many of my brothers and sisters do not have a sense of who they are nor the contributions we have made to the development of the Canada, we are calling home. The omission of the black man's contribution and experience, and the misrepresentation of the black family laid the foundation to his forced alienation of the black family laid the foundation to his forced alienation in matters relating to economic, social and political advancements. Thus, Canada's attitude toward blacks has been the umbilical cord of the attitudes perpetuated within the United States. A question often asked is: How did blacks get to Canada? The blacks of Canada came as free men, indentured servants, settlers and slaves. Slavery was introduced in Canada as early as 1629, and the first known public sale of a "Negro" took place in 1807 in Nova Scotia. In spite of the fact that our history books neglect to mention slavery, or that slaves, both Indians and blacks, were treated better in Canada than in the United States the slaves in Canada resisted being held in bondage throughout their entire years of slavery. The majority of black and white Canadians never wanted to admit that racism was an integral part of the development of their society. But the fact remains that racism does exist, and it is

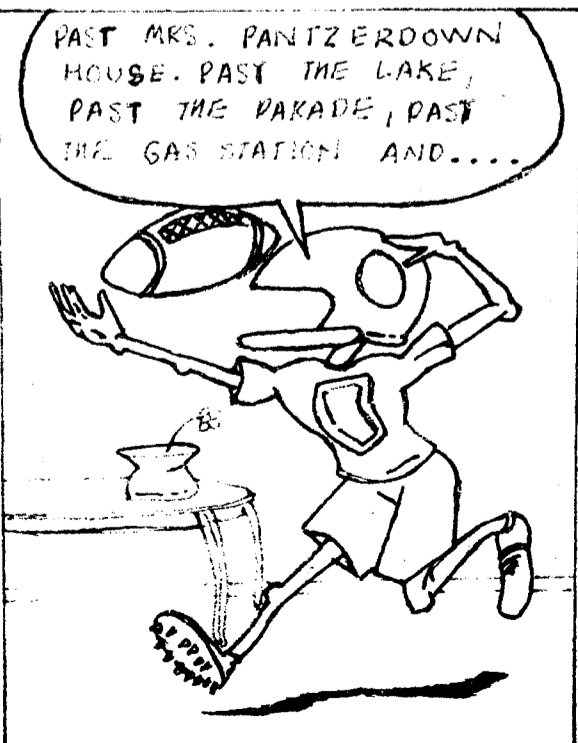
alive today as it was in the 1600's, the only difference is that it is found in different forms.

In Western Canada, blacks are concentrated in the cities of Vancouver, Edmonton, Athabasca and Calgary, but in very small numbers in comparison to Eastern Canada. The black family is faced with many opposing forces in Western Canada. Besides the obvious factor of isolation from a large community of blacks, they also face problems of identity or rather loss of identity amongst the youth. Growing up in a completely white society where every institution is dominated by the white race, at times one's only solice is one's family. That is why one's identity, especially in Canada is put on the shoulder of the black family. I was fortunate to have parents who took time on the weekends to drive sometimes for hours nearby towns to socialize with other black families. They made certain that we were constantly aware of color and the pride that goes along with it. The Canadian broadcast system did not employ as many blacks on the screen, so at the age when watching t.v. was the thing to do -- again we only saw the dominant society. Luckily, my parents introduced us to black doctors, lawyers and professionals in our town and in nearby towns, in order for us to form positive role models outside of our family. It also taught us that blacks were not always portrayed

realistically, when we did catch a glimpse of a brother or sister on t.v. The highlight of my childhood was when we took a trip home to Jamaica -- finally --we were admist our people of color. It was the most exhilarating feeling I can remember experiencing. Although the Canadian history books neglected our black history, within our family, it was never neglected. But what of my black brothers and sisters who did not have an opportunity to see the potential growth of our black race. What of those who got swept into the mainstream of the white society, and have forgotten their roots. It's no surprise alot of native Black Canadians are suffering from this dilemma. But the important question is, "Who is to blame?" The country for neglecting to acknowledge the presence and past of blacks or the Canadian black family for neglecting to acknowledge themselves.



THE JAMESONS!



BY LARRY HUGHES
ANDREW SPENCER

BLACKWORLD "KNOW THYSELF"

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CORRECTION-- *Blackworld's* last edition misquoted Professor June Jordan as saying, "Because my father was rather a bully, I am what we would now call a child abuser." Miss Jordan actually said, "Because my father was rather a bully, he was what we would now call a child abuser."
Blackworld apologizes for this colossal error.

Jamaican Dance Fights For Culture

by Bessie Ortega

The National Dance Theatre Company of Jamaica performed in Brooklyn last weekend—but that was the least of the news. The Company's dance program at Brooklyn College (BCBC), highlighting a weekend that celebrated Jamaica's 25th anniversary of independence, was sandwiched between Prime Minister Edward Seagra's show-stopping entrance and a reception where many of the notables in Jamaica's tumultuous political scene rubbed elbows with Brooklyn borough bigwigs. Unfortunately the dancers, despite their aspirations to a form of protest theatre, allowed themselves to be swallowed up by the gala event because they refused to expose it for what it was: a charade.

The National Dance Theatre Company of Jamaica was founded in 1962, the same year Jamaica was granted independence from Great Britain. The Company's premise was radical at the time. By mixing Caribbean dance forms and music with classical ballet, they hoped to create an autonomous new cultural form of "high art." Indeed, there is

something subversive about pirouettes and plies done to the politically minded music of Bob Marley especially when they are punctuated by the swinging hips bowings of backs, and rippling of chest more commonly associated with Caribbean dance.

Some of the Company's pieces were highly psychological, following the story of an individual dancer. Particularly moving was "Treadmill", performed by Arlene Richards and Denise Robinson, in which a woman finds herself abandoned in turn by three different men. The Com-

pany's most narrative personal choreography and dancing compared favourably with the best in modern, avant-garde dance. However most of the program consisted of whirling, frenetic, pageant-like numbers with large casts and too much

action to follow. Some of it was celebratory and upbeat, like a reggae party. Much of it, however, resembled a commercial for Jamaican Tourism. The spectacle-like quality of these dances subdued and entertained the viewers without touching the heart—or conveying any of the pain of life in a Third World country. In line with the avant-garde style currently popular, artistic director Rex Nettleford has created a theatre of images magnificent, swirling, dazzling images that could compete with MTV, but mere images nonetheless.

The show was held up for the court's arrival ("The delay is not our fault", a company of member announced), but when Seaga was introduced, he was roundly booed by the large constituent of Jamaican immigrants among the crowd. Seaga defeated populist, anti-American former Prime Minister Michael Marley in an election that outside observers concluded was rigged. Seaga has been accused of fawning to President Reagan's ideas about Caribbean development. Indeed one wonders on this day of Jamaican pride, why the Prime Minister wasn't in his own country.

With its tribute to Jamaican-born black nationalist Marcus Garvey and tribal movements to the lyrics of Marley ("How long shall they steal our profits while we stand aside and look?"), the National Dance Theatre Company of Jamaica, like Marley, abandoned the establishment and its financial advantages for the more perilous, but more rewarding life on the artistic edge.

"How long shall they steal our profits while we stand aside and look?"

pany's most narrative personal choreography and dancing compared favourably with the best in modern, avant-garde dance.

However most of the program consisted of whirling, frenetic, pageant-like numbers with large casts and too much

Thus the company played into the hands of an event that was more image than substance. On Sunday, the 25th anniversary of Jamaica's independence, the Right Honorable Prime Minister Edward Seaga and his retinue arrived to grace the performance—half an hour late.

Viewpoints . . . A Cornerstone to Unity

— by Naymie Rene

"Together we shall stand, divided we shall fall." How many times have you heard this line? Does it hold true today or does it exist in a particular region of this nation? Is unity a figment of our imagination or is it left up to us to make unity a reality? In order for our community to be unified, we must devise strategies for the proper planning, promotion and implementation of unity. We must merge in everything we do.

In our academic struggle, we need to become more unified. I recently spoke to a very intelligent and charming young woman, Leonie Books. She is a member of Alpha Kappa Alpha Sorority, Inc. She has taken part in the revival of a Minority Outreach Program. This program would be a subsidiary to the Mentor Program which aims to get students more familiar with faculty and staff professionals. The Minority Outreach Program would place its emphasis on getting students who are in good academic standing (3.00 or better) as a mentor to freshman, transfer and continuing students. The Minority Outreach Program would appeal to Non-Aim students since they have their own counselors. The Minority Outreach Program will enable these students who are going around in circles to get a better grip on themselves academically in order to achieve in the educational system. But this program needs your assistance in order to get it off the ground. It would be more effective if fraternities, sororities, and auxiliary clubs were to partake in this program. Ms. Brook's intentions can best be implemented with all these forces because "In unity, there is strength." Also, with the assistance of Lucia Rusty from Undergraduate studies and the SAINTS, the Minority Outreach Program will leap to success. It will implant in our minds that as students, we must excel academically in order that we may enjoy the social aspect of campus life such as our involvement in different clubs, parties, cultural shows, etc.

However, disunity rains on our parade. For example, we have so many minority clubs and a majority of them share a common goal. Let us take a look at Caribbean Students Organization and the Haitian Students Organization. Although there is a language barrier, they are both promoting a cultural aspect of the West Indies. Why can't they be under one umbrella? I attended the Caribbean cultural show on Friday, Nov. 20th which I found to be culturally enlightening, but lacking ingredients for "bon appetit." It consisted of an educational skit of a Jamaican girl named Misty who lost her identity when she arrived to America. Also, there were a variety of acts such as a Jamaican rap which I barely understood since a portion of it was in Jamaican dialect. There were reggae songs, an African Dance troupe, a comedy act with three pseudo winos who were wining, dancing, poetry, and so forth. But the show wasn't fully Caribbean

There were no acts, songs, raps dances, skits that remotely reflected on Haitian, Beijans, Hispanics, or Grenadian cultures. I find it ironic that although there exists diversity in nationalities from the West Indies, none of the

Another example of fragmentation, was the petition that went around for the formation of The African Alliance Club and a petition for the restoration of The Black Historians when The African American Students Organization is already in existence. I didn't know which petition to sign, if either, since to me, they shared a mutual interest which was to promote Black History and Unity. If A.A.S.O. is already an African-American oriented club which still needs more members, then the people with these petitions should join A.A.S.O. and become a functional entity in educating the community on Black History.

"The efforts to promote unity should not only lie in extending an academic hand or taking part in community services but it is also having a synchronized political voice."

The efforts to promote unity should not only lie in extending an academic hand or taking part in community services but it is also having a synchronized political voice. Attending town hall meetings, minority clubs, talking to administrators, writing letters and/or proposals, etc. are vehicles that fraternities, sororities, auxiliary clubs, individuals must use if we want to take affirmative action on matters that affect our community.

This article is only a cornerstone to Unity. It is not a Betty Crocker cake recipe. Whereby one follows the instructions, step by step, putting it in the oven and in a few minutes you have a perfect cake. The implementation of these strategies to foster communication and understanding to all minorities takes time. That is why patience is a virtue one must acquire. The strategies that above participated in the cultural production of Caribbean day. Are they waiting for a special invitation? To remedy the situation, I propose that on Caribbean day, different nationalities of the Caribbean Island should display an aspect of their culture in their own language, through various acts, songs, skits, poetry, etc and have a translator. If The Haitian Students Organization merges with Caribbean Students Organization, then polity could allocate more money to budget the activities of members of both existing clubs. After all, Haiti is part of the Caribbean Islands.

I have mentioned earlier are the legs that I feel we need to stand on when we take a stand for unity.

The first step in finding a solution is to realize that there is a problem. If you see an organization falling on its ass, crawling on its hands and knees, and having no legs to stand on, then it is your duty to be a crutch and get in that organization and make it work. Let's not our living be in vain! Be thy brothers and sister's keepers! If you see someone about to fall in a hole, will you just watch him fall and then say -- STUPID!? You should have watched where you were going! Or will you tell him what lies ahead of him and help him to see that he should take another path? We are designers of our destiny and we should design our own paths to fit our lives. We have the key to opportunity and success in the

palm of our hands, but unless we use the key to open the door, the door will always be shut! I remember an eloquent lady speaker once said at the Third World Graduation of '86, that there was a wise man who held a bird in his hand and asked two little boys which hand was the bird in? They would always get it wrong. One day, they conspired to make the wise man look foolish. They blindfolded him and one of them held the bird in his hands and asked the man whether the bird was dead or alive. He hoped that if the man said the bird was dead he would open his hands and show him the bird was alive. If the man said that the bird was alive, the little boy would squeeze his hands till he killed the bird and show the wise man that the bird was dead. But the wise man exclaimed, "The answer is in your hands!" Well, the same analogy applies to us since the future is in our hands and we are in control of our own destiny.

P.S.

If my point of view makes you itch, irks your soul, makes you want to jump down my throat and swing on my tonsils, or elicits any response in you, please do not hesitate to share your viewpoints in Blackworld.

Please note that VIEWPOINTS do not necessarily reflect the views of

BLACK WORLD



We Thank You, Mr. Baldwin

by Naymie Renee

I dedicate this poem entitled, "Memories to James Baldwin," a man who served humanity with his literary voice of the civil rights struggle. He was born in Harlem, a grandson of a slave. He was a man laced with compassion and understanding of the plights of all mankind. He made significant contributions to America through his written works. In the early '60's, his writings insinuated that as black people, we must save whites from their own self-destructive callousness. But in 1983, he said, "Black people don't believe anything white people say anymore." His recent works seem to reflect that as black people, we must save ourselves because no one else will. In 1983, James Baldwin expressed his views on collective subsistence economy when he proclaimed in his speech that "Equal opportunity meant a handful of niggers in the window," integration was a failure, and maybe Martin Luther King, JR. might have died in vain, Black cities were allegedly run by black people who were dependent on hand outs from state and federal power."

James Baldwin's speech reflects the notion that Blacks should breathe the breath of hope, patience, endurance, strength, love, unity, stability, and security in each breath we take since no one else will be able to breathe the above into our nostrils! We must stop standing behind our shadows of slavery! We should rise and give birth to a new civilization of strong black men and women! James Baldwin fought bitterly with his illness when he intended to complete a book on his friend, Martin Luther King, Jr. before he died of stomach cancer. James Baldwin died at the age of 63 on Nov. 30, 1987. But practically 40 years of his life was devoted to literary works such as the following:

- The Amen Corner, 1968
- Another Country, 1962
- Blues for Mr. Charlie, 1964
- The Fire Next Time, 1963
- Giovanni's Room, 1956
- Go Tell It On The Mountain, 1953
- If Beale Street Could Talk, 1953
- Nobody Knows My Name, 1961
- Notes On A Native Son, 1955
- Tell Me How Long The Train's Been Gone, 1968

MEMORIES

*The image of your face cannot be erased.
The laughter you shared with those that cared
Memories of you will always be cherished
from a race that will never perish.
Your writings are engrained in our memories.
like a stamp on our foreheads may your soul
rest in peace as you lay in your bed.*

*I'll always remember a strong, defiant black
man who once said, "I had to disentangle my
birthright from my inheritance.
I was born a man to live and to die.
I was born a nigger to be despised."*

*With a literary voice,
you've given us hope and aspiration.
As you left your scars on this nation
for all our trials and tribulations.*



The Wright Counsel



Dear Mrs Wright,
Hello I have a problem and I need your advice. Last night I went to see the Star search show on campus. The show was great and I really enjoyed it. However, the part I enjoyed the most was the guy models. All of them were mint, but there was one guy who was too hot. I fell in love with him. I loved everything about him. My girlfriend and I screamed everytime he was on stage. Well anyway, my problem is that I want to make him my man but I heard he has a girl. I was so mad when my girlfriend told me that. What should I do cause I really like that fox. I just want to make him mine.

... Needing his love.

Dear Needing his love,
Star search did leave us with a great impact. The show was exceptionally well. However what it did for you is unmentionable. You fell head over heels with one of the male models which supposedly has a girlfriend. Therefore, the only chance you may have with this guy is if he doesn't have a girlfriend. But if he has a girl, you should forget this man and just hope to see his next performance on stage because that is the closest you will get.

Dear too demanding

No, I don't feel you are too demanding. But you must realize when one is in a relationship one needs time to be with their friends and time for themselves. Thus, when in school definitely one needs time to study. You should get involved with some kind of activities to keep your mind off your boyfriend so much. Also, try to make the best of your relationship with the little time you have and if you still feel you and your mate are not seeing each other enough, then you should talk to him again and try to reach an agreement where the both of you can be happy.

Dear Mrs. Wright

I have a boyfriend who is driving me crazy. For one thing he is living on campus and who said that I would get sick and tired of seeing him all the time. I never see him but he gives me all his weekends, that is it. We talk on the phone almost everyday, but it is not enough. He thinks that I am being unreasonable and in-

considerate to the fact that he has to be with his friends and to study. Is it wrong to want to spend more time with the man I love? He says he loves me too, but sometimes he acts as if he doesn't care, then other times he is so wonderful. Is it me?

--- Too Demanding

Dear Eugenia:

Please help me! My boyfriend and I have been going together for two years and I love him very much. When he comes up here to visit me he never wants to go anywhere. He just wants to make love. All day long to all night long. I can't take this! I told him once I wanted to go to the movies or something else instead of making love all the time. Well he got extremely mad at me. He said "don't you love me?". I said yes I do but let's go out sometime. He told me he would rather hold me instead of going out and acting like strangers. What can I do about this?

Trapped in the bed

Dear Trapped:

It is quite obvious you are in a stressful situation. This man you are seeing is very selfish. He does not consider your feelings or respect you as a lady. A lady should be wined and dined and shown she is appreciated. There are many ways to express love besides making it. No one has the right to pressure you into anything that hurts your body, clouds your future, or robs you of your self-respect! Always remember that!

POETRY

In Memory of

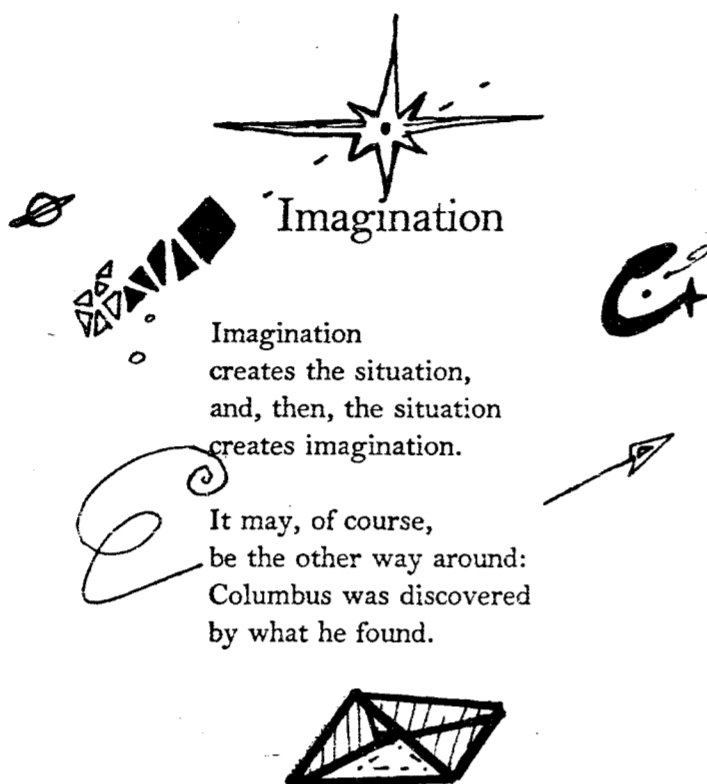
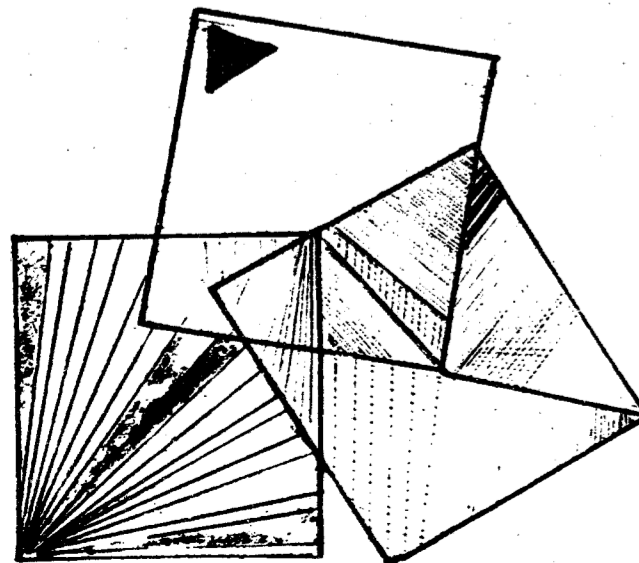
James Baldwin

Confession

Who knows more
of Wanda, the wan,
than I do?
And who knows more
of Terry, the torn,
than I do?
And who knows more
than I do
of Ziggy, the Zap,
fleeing the rap,
using his eyes and teeth
to spring the trap,
than I do!

Or did.

Good Lord, forbid
that morning's acre,
held in the palm of the hand,
one's fingers helplessly returning
dust to dust,
the dust crying out,
triumphantly,
take her!



Imagination

Imagination
creates the situation,
and, then, the situation
creates imagination.

It may, of course,
be the other way around:
Columbus was discovered
by what he found.

The giver (for Berdis)

If the hope of giving
is to love the living,
the giver risks madness
in the act of giving.

Some such lesson I seemed to see
in the faces that surrounded me.

Needy and blind, unhelpful, unlifted,
what gift would give them the gift to be gifted?
The giver is no less adrift
than those who are clamouring for the gift.

If they cannot claim it, if it is not there,
if their empty fingers beat the empty air
and the giver goes down on his knees in prayer
knows that all of his giving has been for naught
and that nothing was ever what he thought
and turns in his guilty bed to stare
at the starving multitudes standing there
and rises from bed to curse at heaven,
he must yet understand that to whom much is given
much will be taken, and justly so:
I cannot tell how much I owe.

Amen

No, I don't feel death coming.
I feel death going:
having thrown up his hands,
for the moment.

I feel like I know him
better than I did.
Those arms held me,
for a while,
and, when we meet again,
there will be that secret knowledge
between us.



based on the drawings of Dumile Feni

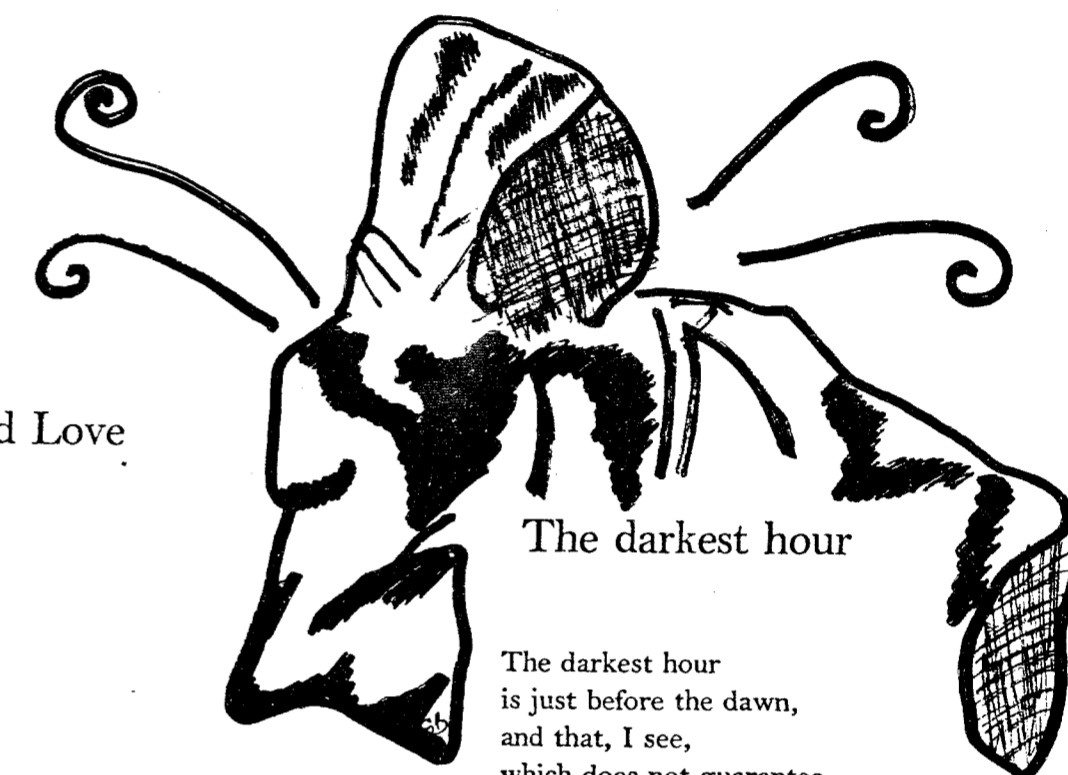


Guilt, Desire and Love

At the dark street corner
where Guilt and Desire
are attempting to stare
each other down
(presently, one of them
will light a cigarette
and glance in the direction
of the abandoned warehouse)
Love came slouching along,
an exploded silence
standing a little apart
but visible anyway
in the yellow, silent, steaming light,
while Guilt and Desire wrangled,
trying not to be overheard
by this trespasser.

Each time Desire looked towards Love,
hoping to find a witness,
Guilt shouted louder
and shook them hips
and the fire of the cigarette
threatened to burn the warehouse down.

Desire actually started across the street,
time after time,
to hear what Love might have to say,
but Guilt flagged down a truckload
of other people
and knelt down in the middle of the street
and, while the truckload of other people
looked away, and swore that they
didn't see nothing
and couldn't testify nohow,
and Love moved out of sight,
Guilt accomplished upon the standing body
of Desire
the momentary, inflammatory soothing
which seals their union
(for ever?)
and creates a mighty traffic problem.



The darkest hour

The darkest hour
is just before the dawn,
and that, I see,
which does not guarantee
power to draw the next breath,
nor abolish the suspicion
that the brightest hour
we will ever see
occurs just before we cease
to be.



'young boy shot'-reproduced photo by Steve Hilton-Barber/Afrapix



When Emperor Haile Selassie I was a little under four years old, his father Ras Makonnen raised an army of 30,000 cavalry and rode to Adowa to join his Emperor, Menelik II, in the famous Battle of Adowa (March 1896), where the invading forces of Italy were annihilated. Here, the photograph depicts the five-year-old Lij Tafari Makonnen.

DREAD CORNER

DREAD CORNER consists of:

RAS MIKE - Dreaditor
RAS MARVIN - Irator

DREADITOR'S NOTE:

An omission was discovered in the article by Ras Marvin entitled "THE 57TH ANNIVERSARY" in the previous issue of DREAD CORNER. The first paragraph was to have read as follows:

Now let's sing praises unto our father, Jah, in Mount Zion. November 2nd, 1987 marked the 57th anniversary of the coronation of Ras Tafari Makonnen as His Imperial Majesty, Emperor Haile Selassie I, King of Kings, Lord of Lords, conquering Lion of the Tribe of Judah. What does this mean?

Praises be unto the most High God, JAH RASTAFARI! I & I wish to relate to you, the reader, the story of the birth of the Christ in this dispensation of time Tafari Makonnen, later to be called Haile Selassie I (The power of the Trinity) when he was coronated Emperor of Ethiopia in 1930. Unlike Babylon's (the Church) inaccurate and misleading date of December 25th being the birth date of Jesus Christ, Tafari Makonnen's birth is accurately recorded as July 23, 1892.

I & I see it unfortunate that the so called "celebration of Jesus' birth" has turned into a profiting enterprise by Babylon, and as conscious Africans I & I should recognize the deception and celebrate Kwanzaa, a meaningful African tradition that will truly express the Inity of I & I, mankind.

Until next Imester, JAH GUIDANCE Itinually, RASTAFARI LIVE! HAPPY KWANZAA!

--- Ras Mike
Dreaditor

A CHILD IS BORN



The Birth of Haile Selassie

Impatiently, Ras Makonnen waited for the news, striding nervously back and forth, his broad warrior's shoulders swaying as he walked, his long, jeweled cape flowing behind him.

"It must be a boy!" his mind told him, as his great fist struck his palm. "It must be a son!"

For Ras Makonnen had no son, and if he was to inherit the throne of Menelik, which he had won on the field of battle, he wanted an heir to stand behind him, a boy he could raise to rule the country and bring the nation forward into the modern world, to complete the work that Menelik had so ably started.

Ras Makonnen's wife, Lady Yeshimabeit, was not in the city of Harar, capital of the province ruled by Ras Makonnen, for the warm weather had set in and the family had been moved to Ejarsa Gorsa, high on a green hillside that overlooked the rich and fertile valleys of Makonnen's domain, the land given to him to rule as a reward for his bravery against the Italians at Adowa.

So it was at Ejarsa Gorsa, in Ras Makonnen's summer house, built of mud and wattle, with a broad, cool verandah, that Haile Selassie was born. While his mother waited, outside the big house the village women prayed and loo-looed in their curious manner, a soft, humming, musical sound. Almost at the instant of the boy's birth, the hill-sides shuddered under heavy thunder. The sound rolled away like artillery in the distance and then the dark skies burst and the rain came down in torrents. In a country where rain is always needed, the storm was taken as a sign that the newborn infant was especially blessed. The women loo-looed and offered thanks to God. The baby's lips were moistened with ritual butter. In the little village of Ejarsa Gorsa, hill tribesmen fired their rifles in celebration. The Coptic priests offered prayers.

"Ras Makonnen has a son!" the villagers chanted at the feast of celebration. "Praise be to God!"

For Ras Makonnen was a good ruler and well loved in the Province of Harar, respected for his bravery as a soldier as well as for his fairness as a governor. He had brought peace to the Province of Harar and some prosperity to the people, as well as justice to the provincial courts, and these were things that most Ethiopian Rases in those days did not trouble to think about.

A month after Haile Selassie was born, he and his mother were carried to the walled city of Harar, where Ras Makonnen waited at the city gate. They were borne on richly ornamented litters, protected from the sun by brightly colored ceremonial umbrellas. Outriders in brilliant costumes, leopard and lion skins on their shoulders, led the way and brought up the rear. Men shouted and fired their rifles into the air. The women chanted softly. At every hamlet along the way, chiefs brought out refreshment while humble people came out of their tukuls, or mud huts, to bow their heads in respect. If none of them suspected that the babe being carried toward Harar was one day to be their Emperor, at least they knew that he was a prince and the son of the man who, next to King Menelik himself, was the most important and powerful chief in all of Ethiopia.

Outside the walls of the fortified city, Ras Makonnen waited for the procession to arrive. He took his son in his arms and carried him on horseback through the main gate of the ancient city. He raised his eyes to Almighty God and offered a little prayer of thanks. Then, with the boy on the pommel of his richly ornamented saddle, he galloped toward the Governor's Palace, through narrow, medieval streets that were lined with his cheering subjects.

"Tafari, my son," he murmured to the child. "One day you will be king, and King of Kings."

MARCUS GARVEY CENTENNIAL



100TH ANNIVERSARY
OF THE BIRTH
OF MARCUS GARVEY

Excerpt from First Message to the Negroes of the World from Atlanta Prison, February 15, 1925

After my enemies are satisfied, in life or death I shall come back to you to serve even as I have served before. In life I shall be the same; in death I shall be a terror to the lines of Negro liberty. If I am has power, then count on me in death to be the real Marcus Garvey. I would like to be. If I may come in an earthquake, or a cyclone, or plague, or pestilence, or as God would have me, then be assured that I shall never desert you and make your enemies triumph over you.

If I die in Atlanta my work shall then only begin, but I shall live in the physical or spiritual to see the day of Africa's glory. When I am dead wrap the mantle of the Red, Black and Green around me, for in the new life I shall rise with God's grace as a liberator to lead the millions up the heights of triumph with the assurance that you will be my look for me in the whirlwind or the storm, look for me all around you, for with God's grace, I shall come and bring with me countless millions of black slaves who have died in America and the West Indies and the millions in Africa to aid you in the fight for Liberty, Freedom and Life.

"Up Mighty Race! We have to carve out our rightful heritage on this earth as God's children, worthy of our Father."

Vision Hispana

Nuestra cultura es nuestra espada y escudo

EDITORIAL

Saludos, con el propósito de continuar nuestro gran esfuerzo la distinguida fraternidad Phi Iota Alpha, una vez más, emprende una nueva forma de cultivar nuestra raíces culturales a través de un medio informativo. Vision Hispana se dispone a envargarse en una lucha para la unificación de la comunidad. Esta lucha terminará cuando este obsecivo sea realizado.

Esta sección de Blackworld reflejará nuestra cultura en todos sus niveles. Consistirá de poemas, ensayos, y datos informativos pretendientes a nuestra creciente y progresiva comunidad. Para poder satisfacer los intereses de todos los hispanos en la universidad cada edición, comenzando el semestre entrante, tendrá un título; podría ser muy bien político al igual que podría basarse en poemas, cuentos o ensayos. Queremos dejar en claro que aunque esto ha sido iniciado con el esfuerzo fraternal de Phi Iota Alpha extendemos la mano de invitación a toda escritura externa siempre y cuando llene los requisitos de excelencia exigidos por Vision Hispana.

Para terminar queremos recordar a nuestra comunidad que nuestra cultura es algo que tiene ser apreciada como el diamante que es. Estar orgullosos de nuestra historia y cultura es uno de los primordiales deberes que tenemos que ejercer como hispano.

Saludos, with the purpose of continuing our great efforts, the distinguished fraternity of PHI IOTA ALPHA, once again embarks upon a new journey toward the cultivation of our cultural roots through informative mediums. VISION HISPANA is prepared to undertake the struggle of the unification of our community with the determination that it will not stop until it is accomplished.

This section of Blackworld will reflect our culture on a wide range of levels. It will consist of poems, essays and informative news pertaining to our evergrowing and progressive community. To satisfy the interest of all hispanics in the university each edition, starting next semester, will have a theme. The themes may range from poetic expression or essays to political views and issues.

It should be made clear that even though this effort has been initiated by PHI IOTA ALPHA, we extend our hands in invitation to others; who feel they might have contributions that meet the requirements of excellence demanded by VISION HISPANA.

In conclusion, we would like to remind our community that our culture should be appreciated as the diamond that it is. To be proud of our history and culture is one of the primordial duties we as hispanics must exercise.

LA ENTREVISTA

-- por Rosa Caparros

Mi último disco acababa de dorarse: un millón de ventas: oro puro. Las cámaras de televisión del noticiero de la tarde estaban preparándose frente a mi casa para hacerme una entrevista. El periodista iba a preguntarme ante las cámaras de televisión, las minicams, que donde yo sacaba esos ritmos que eran la última moda entre los bailarines y los compradores de discos. Oí la pregunta a través de los ruidos de los transeúntes que se acumulaban alrededor de la cámara, vi como el camaraman se volvía uno con la cámara a la vez poniéndose al paso de la gente y apartándose y chequeando a la gente a ver si valía la pena tirar. Así, si había alguna muchacha con buenos senos o fondillos duros, el camaraman tiraba su película como si simplemente estuviera guardando imágenes de las que se ven en la calle, como si fuera objetivo todo.

Yo oía la pregunta que de que donde sacaba esos ritmos tan originales mientras también oía al camaraman diciéndole a la muchacha de los senos que parecían melones que iba a ver si la sacaba en la televisión en las noticias de las siete pero por si acaso no salía que eso lo dudaba el mucho claro tan linda y tan rica que eres chica que le diera su teléfono que a lo mejor ella querría ver su video en privado, y la muchacha sin decir ni pío sino mirándolo, es decir mirando al ojo de la cámara, sonriéndose, escribiendo su nombre--numero--de--su--telefono en la libretita que el camaraman le había ofrecido.

Yo pensando en la pregunta, digo en la respuesta a la pregunta de que de donde esos ritmos tan originales y pensando también en la dicha del camaraman un tipo feo que no tenía problema en levantar, en seducir a quien quisiera con solo hacerles el cuento de que se verían en televisión Así consu cuento y su buena suerte el camaraman se acercó a mí para tomarme el closeup de la respuesta. Le di je oye vijo donde pones el ojo pones la mano, ten cuidado conmigo. Y el camaraman supo que you me refería a que a mí sí que no se me podía seducir yo, y el camaraman que me dice si ya eso se sabe, muy cordialmente, muy profesionalmente, me toma el closeup mientras oigo la pregunta del periodista otra vez ahora que los microfones ya estaban conectados y el dice que de donde saco yo esos ritmos tan originales, y yo que estoy seduciendo a la cámara digo: de las gotas de la lluvia al caer.

Y así tan campante, después de decirlo me di la vuelta bruscamente dándole la señal al camaraman para que me siguiera y él siguiendo mis exageradísimos movimientos mientras yo, como una reina, sonreía y tiraba besos a aire y a los curiosos



AMOR SIN LIMITES

Besame con toda tu fuerza,
que tus brazos me sostengan,
que sienta la calidez de tu cuerpo.

Mírame, con tus infinitos ojos,
con esos ojos que me hechizan, por se dulces y sinceros

Amame, como parte tuya,
transportame al mundo sin palabras de enamorados
en veranos ardientes.

Dime en nuestro holocausto de amor, que nunca volaras a
otros nidos, que me perteneceras
en lo bueno y en lo malo,
en pobreza y riqueza

Moriría por tí,
porque tu eres mi y sin mí no puedo existir
Sería la tierra sin sol,
Sería la mente sin pensamiento,
Sería el fin del principio.

--- Carlos Menjivar

PARA TI

Te dedico este poema con todo mi amor
leelo con cuidado
y dale un poco de valor.

Que lindo es el amor
cuando estás enamorado
Que amargo es el dolor
cuando no eres aceptado.

Amor, no te apartes de mi lado
ya que contigo
estoy locamente apasionado.
Dijiste querer a otro
pero no es ni fue así
puesto que por razones extrañas
creo que al igual que muchas
tu te mueres por mí.

No seas tan altanera
y vive la realidad
dime que me quieres
y no te engañes más.

Tu sabes que solo pienso en tí
y por más que lo intente
no puedo sacarte de mí.
Amor, ven a mi lado
y olvidate de la sociedad
dime que me quieres
y no te engañes más.

Si decides quererme
que Dios te bendiga
y si decides dejarme
que él mismo te lo impida.
solo él sabe cuanto te quiero
y si tu has de olvidarme
creo que hasta me muero.

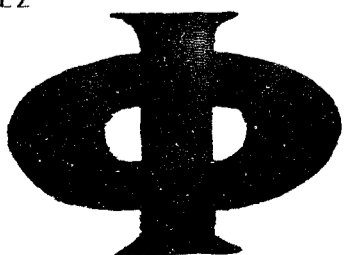
---Luis A. Gómez

VISIONES

Las imágenes impregnadas en mi mente,
flotan en un laberinto
de razonamiento y sentimiento.
Trato angustiosamente de buscar
un rayo en las tinieblas,
la realidad se transforma
en ilusión y la ilusión
en un sueño.
Un intrincado vivir
en un constante sueño

--- Carlos Menjivar

EDITORS: CARLOS MENJIVAR
LUIS A. GOMEZ



GREEK EXPRESSIONS

MANHOOD

Omega Psi Phi Fraternity Inc., was founded on the campus of Howard University on November 17, 1911. The forming of the organization marked the first Black fraternity to originate on a black campus. Foresight for the development of one of the nation's most noted fraternities precipitated from the precise planning, diligent work, and high aspirations of four founding fathers: Bishop Edgar A. Love, Dr. Oscar J. Cooper, Dr. Frank Coleman, and Professor Ernest E. Just.

The reasoning behind the founding of Omega Psi Phi Fraternity, Inc. was due primarily to the need of a service organization geared towards the uplifting of the black community on the college level. These men felt the need for a more unified and structured organization that would express the ideals of true brotherhood and utmost friendship. And thus the phrase "Friendship is Essential to the Soul" became the fraternity motto.

We pride ourselves in realizing who we are as men understanding our individual strengths and weaknesses and striving to give other men direction and the warmth of brotherhood—we call this MANHOOD.

We pride ourselves in achieving academic excellence be it in the classroom or outside of the classroom. Our knowledge is attained with the understanding that only if scholarship can be applied in a fashion that relates to the Community and its development will it be of—we call this SCHOLARSHIP.

We pride ourselves in attacking a problem or difficult situation with every possible resource. When things look dim and victory may seem unachievable, we try to see it through—we call this PERSEVERANCE.

We pride ourselves in assisting anyone in need, be he Greek or Non-Greek. We believe that the extension of one's hand to aid another is perhaps one of our strongest principles—we call this UPLIFT.

Manhood, Scholarship, Perseverance, and Uplift developed from the spiritual insight of the founding fathers and were adopted by us the "Ques" as we are affectionately called, as the cardinal principles of the fraternity.

Throughout the fraternity's history, the beliefs of these four men have stimulated the growth of the organization. Currently there are 506 chapters comprising some 80,000 men who have crossed the "burning sands" being initiated into the brotherhood.

The fraternity members are involved in numerous activities of local and national origin, designed to aid and meet the needs of all people.

The fraternity is service based as well as socially based. It sponsors nationally, on an annual basis several programs. Such as: National Achievement week, National Talent Hunt, National Essay Contest outstanding



SCHOLARSHIP

Citizens Awards, and National Scholarship programs along with other programs.

Omega men have always been in the forefront of the American experience in all aspects of our culture.

- Omega men such as:
- Brother Dr. Charles Drew (Discoverer of blood plasma)
 - Brother William J "Count" Basie (Big band leader)
 - Brother Langston Hughes (Poet, author, playwright)
 - Brother Ronald McNair, PHD (Astronaut—space shuttle program)
 - Brother DeHart Hubbard (First Black Olympic gold medalist)
 - Brother Carter G. Woodson (Founder, Association for the Study of Negro Life and History, and founder of Black History Month in February)
 - Brother Roland W. Hayes (Internationally famous tenor)
 - Brother Ed "Too Tall" Jones (Dallas Cowboys—NFL)
 - Brother Micheal Jordan (Chicago Bulls Pledge Summer of 1987)

And we are still here helping out our community in this time of need with members like:

- Brother Rev. Jesse Jackson (National President Operation PUSH)
- Brother Benjamin Hooks (Executive Director, NAACP)
- and our very own Brother Dr. Al Jordan, Assoc. Dean of Student Affairs at SUNY, Stony Brook and our Alumni advisor.

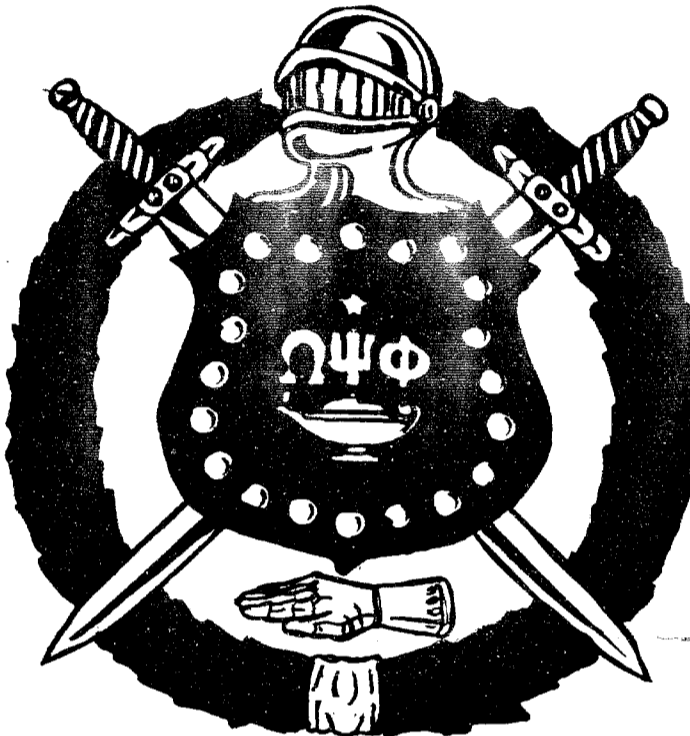
This is just a small fraction of outstanding Omega men who have proved the way for others during our American experience.

We up at Stony Brook have learned that the strength of our fraternity is not in numbers but in men. We came to realize that we could accomplish a great deal of though there are just a few of us on campus, with a little time, patience and effort. We up at Stony Brook are not only involved with a great deal of campus organizations, but have also participated in drug abuse prevention week and have given a great deal of our time to the Greater New York blood Program's life support team, sponsoring a "Blood Donor Recruitment Drive Competition."

Colors: Royal Purple and Old Gold
 Home Chapter: Upsilon Mu
 Nickname: Ques, Omega's, Omega Men, Q Dog, Nasty Dogs, etc...
 International Chapter: Virgin Island, Germany, Bahamas, Japan.

We would invite each of you to seek out any fraternity Brother to learn further of our life, our love, our home—Omega Psi Phi

Hal Wilkerson 6-4512
 Oliver Lewis 6-7253



PERSEVERANCE

Greek Expressions will be featured in order of the founding of the participating organizations. Convey your organization's philosophy through Blackworld. We prefer typed manuscripts accompanied by an insignia. Submit all documents to Central hall Rm 031, Blackworld's mailbox in Rblity, or SBS-The AF SDept.

UPLIFT

GREEK EXPRESSIONS

DELTA SIGMA THETA SORORITY, INC.

Delta Sigma Theta Sorority, Inc. is a national public service sorority founded in 1913 at Howard University. As a public service sorority pledged to serious endeavor and community service, Delta Sigma Theta marshals the energy, expertise, financial resources and force of its over 130,000 strong membership to aid, guide and uplift humanity. Building on a rich heritage, today, with over 735 chapters in the United States, Liberia, Bahamas, Virgin Islands, Haiti and West Germany, the sorority emphasizes scholarship, character and service dedicated to a program of sharing membership and organizational skills in the public interest. In 1930, Delta Sigma Theta was incorporated; the record of incorporation is filed in the CAPITAL CONGRESSIONAL LIBRARY in Washington, D.C. for those who wish to inquire about Delta's incorporation.

On January 12, 1963, at its Fiftieth Anniversary in Washington, D.C., President John F. Kennedy, the guest of Honor, congratulated the organization on its "Service to the Country." And in 1988, Delta Sigma Theta Sorority, INC. will celebrate its 75th Anniversary of dedicated Public Service.

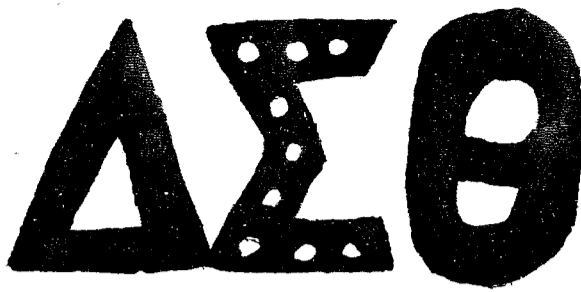
Delta Sigma Theta's exemplary five point program thrust enables it to project enduring and far reaching influence in its pledge of assistance and service. The five point program entails-Educational Development, International Involvement, Political Awareness, and Physical and Mental Health.

Pi Delta Chapter has engaged in many service projects on Stony Brook Campus and in its surrounding community. We have participated in voter's registration, and in the American Cancer Society Walk-A-Thon. Pi Delta has also held fundraisers for "Hungry Ethiopians" and the homeless. We have donated coloring books and crayons to the pediatric units in Stony Brook's University Hospital, we have donated money to the Black Historians to go towards a lecture by politician, Errol Hart; participated several times in touring High School and Transfer students; sponsored parties to raise funds for Delta Sigma Theta's scholarship, enriching the AFS Library, and Ethiopia starvation campaign; held the male-female relationship workshop week during our annual May week; donated snacks and participated in the Anti-Apartheid rally, continue to serve as ushers for the Gospel Choir Concerts, Black Graduation Dinner, SAINTS Dinner; hold yearly Christmas parties for runaway children and have held a Crack Awareness Day program during drug and alcohol prevention week. In addition, Pi Delta chapter has visited various nursing homes and has given assistance to various minority organizations on campus. Some of our national projects include SUMMIT II, A call to action in support of black single mothers in the area of East Setauket, The Distinguished Endowed Chair which provides support for black colleges by a grant for a professor of distinction and the African Diaspora-a four year awareness travel study program in Africa among much, much more!

We are innovators --- Never imitators.

Delta not only accomplished worthwhile projects, but produced valuable women:

...the legendary Wilma Rudolph, who was the first black American woman to win three gold medals in track and field at a single Olympiad --the 1960 Rome Olympiad games is a DELTA.



"INTELLIGENCE IS THE TORCH OF WISDOM"

...Dorothy I. Height, the current National president of the National Council of Negro Women is a DELTA.

...DELTA'S 1st National President Sadie T. M. Alexander was the first black woman to be admitted to the Pennsylvania Bar, serving as Assistant City Solicitor of Philadelphia.

...Lena Horne, Roberta Flack, Natalie Cole, Ruby Dee, Leslie Uggams are DELTAS.

...Alvin Ailey's prodigy Judith Jamison is a DELTA.

...DELTA'S own Theresa Meritt starred in "That's My Momma" and the production of "Ma Rainey's Black Bottom."

...Shirley Chisholm and Barbara Jordan are members of DELTA SIGMA THETA SORORITY INC.

...And South Africa's own political black leader, Winnie Mandela is A DELTA among many more.

Through the years, Pi Delta chapter has been sustained by the bond of sisterhood. Because of this powerful link we have managed to get through many rough times. Exactly what is this sisterhood that has carried us thus far? It is a bond that can never be broken-love, understanding, caring and trust. The definition of love gets expanded-through Delta we are better able to love others and ourselves. "...My sister will pick me up when I am down, it is from my sisters that I have that extra strength and I have learned the true meaning of love. Even though I was born without sisters, I know through Delta that I am not sisterless..."

--Lisa R. Carter, president

Contrary to popular belief our chapter is not a self-involved organization. The women of Pi Delta take pride in being and having been members of various organizations on campus. Every one of our distinguished members have been members and/or held positions in the following clubs and organizations: MPB, Blackworld, Minorities in Medicine, IFSC, Third World Journal Committee, Polity Election Board, Sigma Beta Honor Society, SAINTS, Black Historians, AASO, Phonathon Committee, MEAS, Pre-Nursing Society, Alpha Epsilon Delta--Stony Brook's Pre Med Society, and the Minority Recruitment Committee.

For further information about our illustrious sisterhood, feel free to contact:

LISA R. CARTER, president.....246-4481
 MARIE C. HILAIRE, vice-president.....246-7579
 AVRIL L. WILLIAMS, secretary.....246-4480
 LYNETTE H. JEFFERSON, treasurer.....246-4481
 LAVERNE GRIMES.....246-7579
 CONSTANCE HINES.....246-7579
 MARITZA HOLLOWAY.....246-4172
 SHELLEY WALKER.....246-4270
 MICHELLE WILLIAMS.....246-4480

Sorority Colors: Crimson and Cream
 Home Chapter: Pi Delta
 Nicknames: The Deltas, Ladies of DST

Public motto: "Intelligence is the Torch of Wisdom."

In essence, As our sisterhood grows we continue to set forth OUR MISSION...

Choose well thou woman
 For thy choices decide our fate
 Choose...
 To lie with him or her;
 To be wife and/or mother or daughter only,
 To nurture.
 To sow.
 To reap.
 To harvest.
 To support him or join the world
 in his emasculation.
 To live and die nobly.
 To proclaim justice for our people.
 To secure our place in history.
 To honour our African mothers,
 or to imitate the oppressors.
 To cultivate the creative spirit.
 To enlighten the benighted.
 To empower the powerless.
 To lift the fallen.
 To remember the Source and Author of our being.
 Choose well thou woman
 For thy choices decide our future and our fate.



For Your Information

S.B. SIGMAS SAVE LIVES

On November 8, 1987, four Stony Brook students found themselves in the right place at the right time and tested their ability to act accordingly in an emergency situation.

The students, the brothers of Phi Beta Sigma were Hans Sherwood, Calvin Charles, Vincent Brooks and Eljay Scott. It was around 2:45 a.m., Saturday morning when the brothers passed a smoking white Citation on the Belt Parkway to Brooklyn. Although no one actually saw the accident occur, the brothers sensed it had happened very recently so they stopped the car up the parkway and ran back to check it out. Much to their surprise, they found two young women trapped in the car. The door on the passenger side was jolted shut, so they had to exit from the drivers door. Vincent caught the driver who was unconscious as she fell from the car when the door was finally open. Hans assisted the passenger, who was conscious, but in so much shock that she had started to wander onto the busy parkway. The moment the car was evacuated the hood burst into flames and rapidly spread to other sections of the car. Calvin ran down the parkway on foot hoping to get the attention of someone for help, he was lucky to find a housing policeman from a nearby project, who came to their assistance. Soon after, the street surrounding the car was occupied by the fire dept., the paramedics, highway patrol and the police.

The victims were rushed to Coney Island Hospital, the driver was in critical condition and the passenger reported in stable condition. Apparently, the accident report revealed that the driver had fallen asleep at the wheel. If the brothers had not taken time out to be concerned about the well being of others, the fate of the accident could have been much different, possibly fatal. To the brothers of Phi Beta Sigma Fraternity, Inc.: Continue to maintain the faith in the good will of man.

---- Vanessa Green

MINORITY PERFORMANCES AT THE FINE ARTS CENTER

In my interview with the Fine Arts Center Executive Director, John Patches, we discussed how far he has gotten in bringing more performances written or done by minorities.

Last year attempts were made to bring several performances such as Yale Rep. -- Sunford Wilson and Paul Robeson, these attempts bombed completely. He did get with the help of Professor Baraka, two Woza performances from Africa. These were Gangsters and Children of Asazi, which were a success as for the entire Woza Afrika celebration.

This year, he is trying to bring Ngema Mbongeni, with the help of Matsemela Manaka one of the directors of Woza Afrika who keeps him informed of events. Right now the Minority Planning Board in conjunction with the Fine Arts center are trying to bring a dance company from Gabia.

This year the International Art of Jazz, presents on March 30, 1988, "Dennis Rowland Returns," with Bobby Forester Trio. On February 3, 1988, "Kedara", the Jazz violinist Vincent Esposito leads this innovative quartet a contemporary concert of contrasts, a blend of India, Latin and classical motifs...exciting for all rewarding for the discerning Jazz lover. The Boys of Harlem are coming on December 19th. They shall perform at the Fine Arts Center at 8:00 p.m. The choir has delighted audiences worldwide with a repertoire ranging from classical music to popular songs, gospel, jazz, spiritual and highlighted by spirited choreography.

The Fine Arts Center works with several groups like M.P.B., the gospel choir which holds performances at the center and the academic departments. They also work with outside groups like the Matsemela Manaka Institute of African Theater. The center has scheduled 600 events this year, more than half are done by the students under faculty supervision. The faculty looks over the set up, so that when performers come they will have the lighting equipment and facilities available.

So when you argue about minorities not getting share time in the Fine Arts Center, remember that the events are controlled by the faculty to a certain extent. What could be put to question is the outside performances coming to the school. As I see it, Mr. Patches is doing his best to give equal time. He is open to suggestions and can be reached at 632-7235. If you would like to see more plays and musicals involved in the minority community get involved in the student committees for such events.

Bessie Ortega

Christmas Greek Style

On Saturday, December 5, 1987, the Inter-Fraternity-Sorority council at Stony Brook (IFSC) held a Christmas party for children from the ACE youth and Headstart center in Hempstead, Long Island. The IFSC council is composed of members from each black letter and white letter greek organizations. They meet bi-weekly and discuss concerns and problems surrounding fraternal or sorority life. The council president is Derrick Cruz of Sigma Phi Rho fraternity, Inc. Vice President is Vanessa Green of Zeta Delta Phi Sorority, Inc. and the treasurer is Laverne Grimes of Delta Sigma Theta Sorority, Incorporated.

The IFSC Christmas party catered to 25 young kids from the ages of 1 to 13 old. Christmas carols were sung, tours of the union for the older children were given, and special attention was given to those children who demanded it. The party was not complete until Santa arrived, distributing donated gifts from members of IFSC, to all the children.

The children left with huge smiles on their faces, gifts from Santa, and goodies from Santa's helpers, as well as the love from the new friendships made. Obviously, from these facts, the party was a tremendous success.

The IFSC executive board would like to extend a special thanks to Vicki Knight of Zeta Phi Beta Sorority, Inc., Leonie Brooks of Alpha Kappa Alpha Sorority, Inc., Theresa of Sigma Delta Tau and Lisa of Alpha Phi and to the members of the fraternities and sororities and sweetheart clubs that came out to give their support. THANK YOU!

--- Vanessa Green



NAACP

The final NAACP meeting for the semester took place on December 8th, 1987. At the meeting, plans were discussed for the Spring. A dinner with a special guest will be held. The Berniece Johnson Dance Troupe will perform. In the beginning of February, a membership drive will be in the Union. A joint project, voter registration will take place with SASU (The Student Organization at SUNY). There were a number of guests and other NAACP chapters present; Hempstead, Adelphi, Brookhaven (Our Mother chapter), and Lakeview. Kenneth Dash from the Democratic committee of Long Island was present. The special guest was Hazel N. Dukes, the state president of all the NAACP chapters in New York. Ms. Dukes gave an especially inspiring speech. She talked about the value of education and that we are the future leaders of America. We, the minorities, will continue the struggle of equality for all. Ms. Dukes emphasized that racism cannot be accepted. She told of the recent racial attack on a teenage girl in Upstate, N.Y.

A young girl was approached by three caucasians who claimed to be police arresting her. After her family reported her missing, she was found alive a few days later. She was in a plastic bag left to die. She had been raped. On her stomach was marked 'KKK' and on her breast 'nigger'. Incidents like this may make us hate the white race, but we know that will not help our situation. We still must overcome. On behalf of the minority community at Stony Brook, our deepest sympathies go out to this young lady and her family.

*"When it is hardest to conceal our Wrath,
Call on Him, for He will carry us down
the Right path."*

-- Sheldon Bassarath

About South Africa

DID YOU KNOW?

- 1) The AFRICAN Infant Mortality rate is 6 times more than WHITES.
- 2) The ratio of deaths (AFRICANS to WHITES) is 13:1.
- 3) More people die of measles in 1 week than they die in here in the U.S. in 1 year
- 4) The township homes consist of four rooms in which 7 to 14 people live: 25% of these homes have running water 15% have electricity 7% have a bath or shower 3% have hot water
- 5) Per capita spending for educating WHITES is \$1027 compared to BLACKS which is \$114.
- 6) AFRICANS make up 70% of the economic population, yet they only have 29% of the income.
- 7) The Bantustans (areas reserved for AFRICANS) make up 13% of the land yet the AFRICANS are 75% of the population. Half the AFRICANS live in the Bantustans (22 million).
- 8) Hospital beds available: 1 for every 61 (WHITES). 1 for every 337 (BLACKS).
- 9) New York Corporations invest \$5 billion dollars a year in South Africa.
- 10) 30,000 people have been detained since the 2nd State of Emergency was declared a year ago. 40% of those detained are children under 18. Many are tortured both mentally and physically.

--Sheldon Bassarath

(Some statistics obtained from the American Committee on Africa - for more info. call (212) 962-1210)

Personal Items

Say Something

To GRAND-C and don't forget the M,

We seem to have many days of tribulations, but when it all comes down to it, our bond as friends seem to override all our problems.

From this may we all come to realize that we are as one, our lives have become intertwined never to be unwind.

Love you girls, Always

To GRAND-CM & BOBA,
Merry x-mas & Happy New Year.
Go crazy and enjoy your vacation...

Love,
WHATISCAMBER

The GRAND-C and M crew, I love you! Merry Christmas, God Bless.

R

Hey Cool,
I'm really glad that we met.

I can't wait until this weekend.

You bring me JOY.

PBFB

NAACP Executive Board
We're going places!

S.B.

Elise; I love you now more than I did yesterday and tomorrow I will love you twice as much as I do today.

Love: Carlos

To Lily and to the girls of Kelly B 222.
Have a wonderful Christmas and a happy new year.

Love: DAMUCHI

Stone Man

You nasty dog, you
you crazy fool, you
you great actor, you

And what video would be complete if it hadn't been for you!

We luv ya!

Lace

Lisa -- I'm happy you cleaned your mess! (Joke)

Avator Credence

Stay strong you beautiful women! I am proud to have you as my sorors! I love you!

Melodramatic

To my Sergee Poo

You are very special to me. May our relationship continue to blossom.

Love ya, Eugenia

Lace

It's friendship! Friendship!
Just the perfect friendship!

U Know Who!

Sharon

Your friendship can never be replaced.
Thanks for being a friend.

Karen

Gabriel
I'll love you always. Thanks for being my best friend.

LACA (on the cheeks)
Love Cyndy

Laura,
Happy 12th, I mean 19th birthday!
1988 is gonna be the best!

Love C

To the founding sisters of Phi Sigma 2:
Keep the faith.

Love C

To Phi Beta Sigma
Hey dudes, I would just like to say I'm proud to apart of the Blue & White family. You guys are very special to me and I love you.

Love P-5 power

Gene from Dewey College:
How about a flick?
Your admirer from Hamilton

Sheryl
Happy Birthday, let's share it together forever! I'll try not to get on your nerves!

♡ Sheldon

To Sharon, (Ebony)
You is be a fool! Nevertheless I love you like a sister. I know that you will always be there for me and I will be there for you. We be is getting buzzaay.

Love, Eugenia (Pinkey)

To the Sigma Stars
Keep shingin and oo-cooing . Oh No falseman, true! I love you girls

Love P-5

Kelly B - Suite 204
What's your phone No. again?
Guess who

The sorors of Zeta Delta Phi Sorority, Incorporated would like to wish Blackworld and their readers a Merry Christmas and a safe, prosperous, Happy New Year. Bonne Anne & Feliz Navidad!

To my sands Lisa:

Happy Birthday, I love ya!

Mc'dramatic-

To Nia Umoja

I love you guys with all my heart! And I am not being dramatic about it either!
OO -- OOP!!

Honcho - 3

To the Brothers of Kappa Alpha Psi
Thanks for a special semester. We've had our ups and downs, but we're sure we've all learned from it

Luv ya Ah-Ha

To Gloria, Nancy, Dedra and Medea
It's not about being sweethearts,
It's about sisterhood and friendship
I love you all!

Randa

To the men striving for that Phi Nu Pi,
Keep reaching for that Krimson and Kream dream. We know that you can do it. We love you!

Ah-Ha!

To my spec.,
I always knew you had it in your heart. I can't wait until the day you reach your goal.. Don't give up! Thanks for the hugs!

Luv ya
AH-HA (5)

To my spec.,
Eventhough I don't see you that often, when I do it's something to remember.

Luv ya,
AH-HA (1)

To the Scrollerettes,
One day...One day....Maybe Baby!

Ah-Ha!

Dedicated to the StonyBrook Breakfast Club:

R.C., V.B., T.M., N.B., H.S., V.G.
Here is to the night we let the candles burn out as we revealed our true selves:



A ZEBRA HAS WHITE STRIPES, WELLINGTON!



I GUESS IT ALL DEPENDS ON THE WAY YOU LOOK AT THINGS!



Black world page 15

We now print personals again!! Say hello to friends across campus.
Submit your statements to Blackworld in Central Hall room 031.
Limit: 5 per person

SOON COME!!!

THE 4th ANNUAL

BOB MARLEY

DAY

SPONSORED BY:
THE REGGAE CLUB,
CSO, MPB, AFS

On His Birthday...

FRIDAY & SATURDAY ~ FEB 5 & 6 1988

Stony Brook Union

FRIDAY FEB. 5th

* FIRESIDE LOUNGE *

DAYTIME ACTIVITIES

12 noon - 6:00 pm

- Bob Marley Reggae Music
- Ital Food by C.S.O.
- Poetry & Art
- Rasta Rap Session



SAT. FEB. 6th

* BALLROOM *

EVENING

ACTIVITIES

6 pm - 2 am

- Reggae Videos
- Live Reggae Music
- Open Reception

A Tribute to

Robert Nesta Marley

*"a revolutionary legend,
a man before his time"*

A Black History Month Presentation



Bob Marley Day
Committee

ALL WELCOME to the first

GENERAL MEETING!

FRIDAY 12/18
STUDENT UNION
9:15 PM WUSB STUDIO