

BLACK WORLD

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ONE NATION

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REVOLUTION BY THE BOOK

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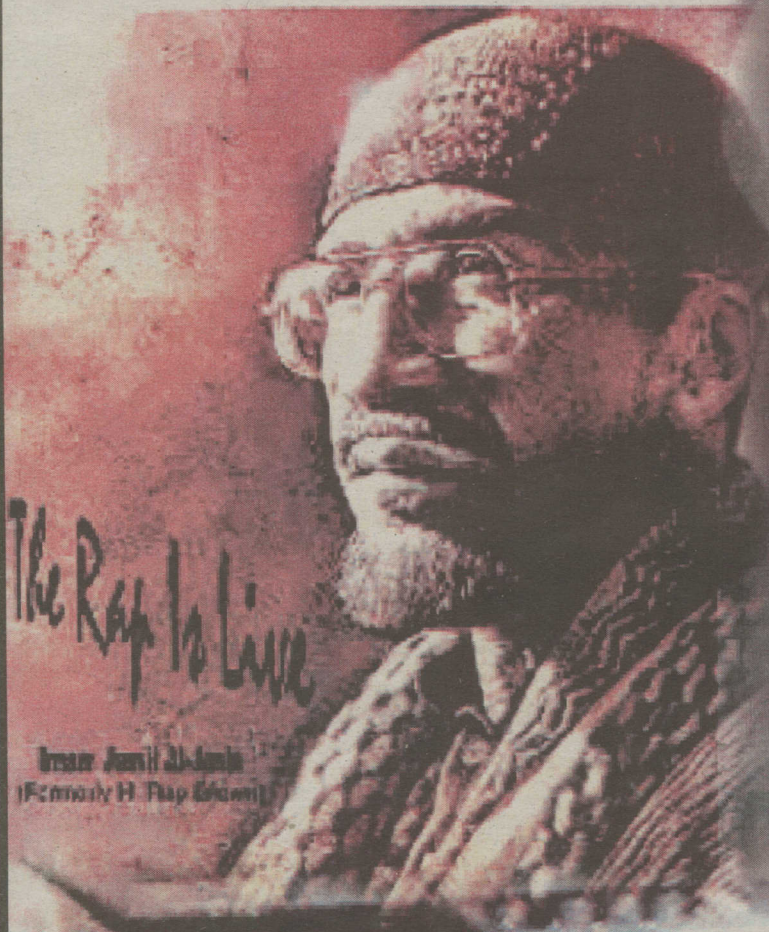
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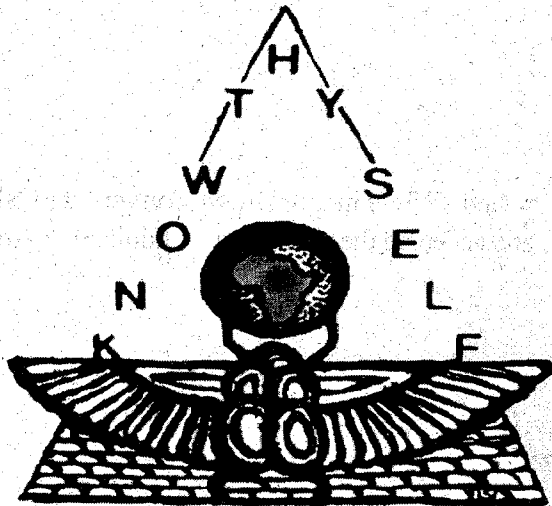


JUSTICE
FOR
JAMIL AL-AMIN!

FOR MORE INFO 770/215-2152.

BLACKWORLD

For Over 25 Years



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LETTER FROM THE EDITOR

It is unfortunate that BLACKWORLD newspaper is 28 years old and its credibility and mission is still being questioned.

Black people constitute only a small percentage of the people who report and write the news. Therefore, the majority of the news is written and reported by non-black persons.

This is one of the reasons BLACKWORLD newspaper originated on the Stony Brook campus. It was first published at a time when African-Americans students had no voice.

We are still in existence because to this day we are still not being represented enough and in truth by the media.

A perfect example of this is

the call for BLACKWORLD's removal from the Stony Brook campus.

However, the only purpose BLACKWORLD's removal would serve is to again suppress the black voice in the media.

Asking for the removal of Africana studies programs and BLACKWORLD newspaper gives us the impression that certain people are threatened by us being knowledgeable about our history and ourselves.

As long as BLACKWORLD is in existence we will continue to saturate the paper with news that's informative and uplifting to the black community.

WE ARE ONE NATION!

HISTORY OF RACISM

By: Stacy Bunbury
BLACKWORLD Staff

For as long as we can look back in the history books, there has been some type of racism but no one can pinpoint exactly where these negative ways of thinking about race came from. There is no doubt that some of the modern disciplines played a role in helping people develop these feelings. Two of the disciplines that had an active role in developing racist attitudes are science and sociology.

In the early nineteenth-century, many attempts were made to figure out if the human race was one or many species. There were many theories about the development of the races, one of which was from James Cowles Pritchard. His theory stated that the human race was originally black and that whiteness was a later development.

He believed that the people that are darker in color are still in the savage state. Many were opposed to this theory because it meant that mankind was a single species. White people did not approve of this theory mainly because they refused to believe that they could be from the same species as Negroes.

Sir William Lawrence developed another theory that stated that Negroes are at the bottom of the scale and that they are inferior to all other races. That way of thinking was in effect for a long time and some people still believe it today. For many people, this way of thinking is unconscious.

Slavery is one example of this struggle. For hundreds of years, blacks had to endure the life of slavery. They fought until they were granted freedom but that was not the end of their suffering.

They had to deal with being free, but only to a certain extent. An example of this is legislation of the Jim Crow laws that stated there was a difference between being free and being citizens.

The blacks may have been free but they did not enjoy the rights of citizens. Under these laws and similar ones, they could not vote, hold office and they were banned from the armed forces.

There was a constant struggle for equality throughout the sixties for blacks. They were subjected to being hosed down with fire hoses, being attacked by dogs and they had to organize and attend many rallies in an attempt to be treated equally.

They did not want to be known as the inferior race anymore. The theory that Lawrence developed caused people to believe that the Negro had the worst skin color, hair texture, and body type.

When we watch television and read magazines, the majority of the ladies that are modeling are Caucasian. And if these models happen to be African-American, the majority of them are of lighter complexions and have long, straight hair like the Europeans.

This teaches other races to subconsciously be-

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Imam Jamil Al-Amin Activism, Conspiracy, and Prosecution

By: Victorianne Maxwell
BLACKWORLD Staff

In March of 2000, Fulton County Deputy Sheriff Ricky Kinchen was murdered and Deputy Aldranon English was wounded after being shot by a man outside Imam Jamil's store. After a four-day nationwide manhunt for the murderer, police decided to arrest Al-Amin.

To understand why he was a target, we must first take a brief view of his life. Al-Amin was born in Baton Rouge, Louisiana under the birth name Hubert Gerald Brown in 1943. The streets gave him the nickname "Rap." In the late 1960s he was known as H. Rap Brown. Still assuming his birth name, Brown was a field organizer and later elected chairman for the Student Nonviolent Coordinating Committee (SNCC) in Greene County, Alabama. This was one of the first examples of his involvement in the civil rights movement, which characterized American politics in the 1960s.

By the late 1960's, Brown had become a renowned speaker for Civil Rights. In a Civil Rights rally in Cambridge, Maryland he was quoted as saying, "Black folks built America, and if America don't come around, we're going to burn America down." As he escorted a lady, in



1967, he was shot and a riot broke out. He was charged with starting the riot.

In 1968, Brown was named minister of justice for the Black Panther Party. In 1969, he published his autobiography "Die Nigger Die." In 1969, The Panthers were raided and the FBI

placed Brown on the most wanted list as Maryland was preparing their case against him in the riot.

After evading police for more than a year and a half, he was eventually captured and arrested. While in jail, Brown converted to Islam and accepted the name Jamil Abdullah Al-Amin. He was sentenced to five to fifteen years, but he won parole in 1976. Upon his release he settled in Atlanta's West End and established the Community Mosque of Atlanta. In 1983, Al-Amin's national community is formed, a coalition of thirty mosques which traces its roots to the Dar al-Islam Movement.

In the 1980's Al-Amin and his community are involved in cleaning up their neighborhood of drugs and prostitution. In 1990, he becomes the vice president of the American Muslim Council (AMC). Between 1992 and 1993, Al-Amin mobilized support for Bosnia. He marched on Washington to get the embargo lifted off the people of Bosnia.

In 1995, Al-Amin was arrested, charged, and cleared of assault, by a man that named him as the attacker. Later, however, this man with-

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The Truth As We Know It...

By: Millicent N. Ugochukwu
BLACKWORLD Staff

The Journal of the American Medical Association, as well as the London-based National HIV Information Service executed a study in Cameroon, West Africa, which uncovered non-oxynol 9's (N9) ineffectiveness in averting the spread of HIV and STDs. On the market for the past 50 years, N9 has become an automatic association with safe sex. Teachers, in sexual education classes, encourage students to buy condoms with the N9 agent. Pharmaceutical companies improved their sales by adding N9 to their products.

Created as a microbicide contraceptive, N9 was deemed able to prevent STDs, such as chlamydia and gonorrhea, by killing sperms and cells in the vaginal area. Commonly found in condoms, it is also used in contraceptive gels, creams, sponges and foams.

"It was recently discovered...that non-oxynol 9 was not only ineffective in preventing HIV transmission, but that it may actually cause lesions that could facilitate transmission of the disease", explains Melinda T. Willis of ABC news.

Dr. Ronald E. Roddy, a member of

JAMA, led the study for a period of two years by dispensing vaginal gels, to be used along with condoms, to 1,251 HIV-negative women. Half of the women received a N9 gel while the other half received a placebo gel.

The participants of the study were all noted viable sex workers, or prostitutes, who were alerted of the possible consequences of the study.

"At the end of the trial, researchers found that the women who used N9 gel had become infected with HIV at about a 50 percent higher rate than women who used the placebo gel", said Dr. Helene D. Gayle, director for the National Center for HIV, STD, and TB prevention.

Researchers also uncovered that the women who used both the N9 gel and condoms had contracted chlamydia and gonorrhea infections at a 50 percent higher rate.

According to Dr. Helene D. Gayle, "clearly, women who are potentially at risk—who have multiple partners, who don't know what the risk of their partners may be—may not be the group of women should be using N9."

There is, however, an effort made to quell the many misled consumers. N9 might

not be effective in regards to HIV and STDs but it still functions as a spermicide. When used in combination with diaphragms or other contraceptive methods, it *may* prevent pregnancy.

Now that the general consensus on N9 is unanimous, the scientific community is now taking the necessary steps to finding more efficient microbicides that will protect the public.

"This study mainly supports the continued need to fund the research and development of new microbicides that are effective prevention for the transmission of [STDs] and HIV," says Dr. Mitchell Creinin; director of family planning and family planning research in the department of gynecology and reproductive sciences at the University of Pittsburgh.

Until further notice, consumers are advised to disregard what they have been taught to be the truth. Do not look for contraceptives that have N9 listed as an ingredient.

They are advised to stick to latex condoms, which have been described, by Melinda Willis, as "the best tool to decrease the risk of gonorrhea, chlamydia, or HIV transmission."

Drissa's Story and the Origins of Slavery in Cocoa

Courtesy of Free the Slaves

'Tell them, when they are eating chocolate, they are eating my flesh.'
- Vincent, an enslaved cocoa worker in the Ivory Coast.

Background

That human life has come to have so little value is shocking, but it is worse when we discover that all of us are profiting from slavery today.

Nothing shows how slavery's tentacles reach into our lives, from several directions at once, better than the case of chocolate. From the plantations in Africa to our local supermarket, chocolate carries slavery into our homes.

What's more, the international market in cocoa and chocolate helps create the conditions that lead to slavery. And when our pensions or savings are invested in companies that produce chocolate, we may be profiting directly from the work of slaves. Chocolate, the 'food of love', is turned into a bitter fruit of slavery.

Slavery enters chocolate at the very beginning. Cocoa trees are planted on cleared forestland in West Africa. After a few years the trees produce seedpods, about the size of a small



melon, that contain the cocoa beans. From the beginning of planting and cultivation, boys and young men are enslaved to tend the trees and harvest the cocoa beans. Mostly teenagers like Drissa, they come from poor neighboring countries in search of work.

Once in Korhogo, in the Ivory Coast, Drissa (young man in the picture) was offered what sounded like a good job on a cocoa plantation, but when he reached the isolated farm, he was enslaved.

More than 300 miles from home, far from any settlement, not even knowing where he was, Drissa was trapped. When he tried to run away he was savagely beaten. At night, along with 17 other young men, Drissa was locked into a small room, with only a tin can as a toilet.

On the plantation the work is hard. In oppressive heat, with biting flies around their heads and snakes in the undergrowth, the slaves worked from dawn till dusk tending and collecting the cocoa pods. Often given only braised banana to eat for months at a time, they developed vitamin deficiencies. Weak from hunger they staggered under great sacks of cocoa pods. If they slowed in their work, they were beaten.

The farmer who held Drissa captive controlled his slaves not only with simple brutality, but also with a more subtle psychological terror - they were told by the farmer that he had put a spell on them, and that if they tried to run away

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Echoes of the Past

By: Jonique Richardson
BLACKWORLD Staff

Echoes of the Past by Maxine Maxwell was a journey through the lives of five women. Maxwell examined "What it is to be black and female", with the goal to recreate African and African-American women in history.

Maxwell's first theatrical presentation was about Henrietta King, a slave in the 1800's. "I ain't got no education and I don't know when I was born... but I do know that I was born a slave," Maxwell slurred while depicting the old slave woman with a twisted mouth and red eye gained from the hand of her mistress.

Tears fell down Maxwell's face as she told the story of King's mistress pressing the "rocker" on her head to hold her down for a beating because she ate a piece of candy that did not belong to her.

Maxwell then told her version of Sojourner Truth's "Ain't I a Woman" speech. "If the first woman turned the world upside down then all these women should be able to turn it upside down again," she said with a southern accent and white scarf around her neck.

Maxwell then told the story of the sassy and determined Ida B. Wells. Wells fought for a seat on a train before Rosa Parks and the movement in Montgomery, Alabama. Wells sued for her spot on the train and was rewarded \$500.00 in damages. Maxwell giggled as Wells may have at the perplexity of the situation.

In 1954 segregation in public school was declared unconstitutional. Maxwell transformed into a 15 year-old black girl, Elizabeth Eckford. Emotionally charged Maxwell told the story of Eckford's first day at a desegregated school. Eckford approached the schoolyard and the guards wouldn't let her in. There was a mob of people standing outside screaming derogatory remarks, begging for Eckford to be lynched. Maxwell expressed the pain she could only imagine a girl this young must have been feeling when she ran to her mother's job and cried on her shoulder.

For her last character demonstration, Maxwell depicted civil rights advocate Winnie Mandela. In 1976 the South African government denied a majority of African citizens their rights because of their skin color.

Winnie Mandela was placed on house

arrest and was forced to separate from her husband, Nelson Mandela. The imprisonment of Nelson Mandela started an uproar of over 20,000 children who fought soldiers, with raised guns, with only stones. "You could smell the gunfire." Maxwell reached deep inside herself and pulled out an African accent so strong that one girl who walked in late believed Maxwell was African. "Our children were dying in the streets for what they believed," she said.

Maxwell tied all five characters together with a poem by Alice Walker. Among other things it said, "They were women then, fist and hand battered down... iron starched white shirts, to discover a place for us. How they knew what we must know without knowing a page of it themselves [we will never know]."

Black Women's Weekend

Organized by: SPAB, NABE, Natty Council, Pre-Med Society, Student Body Committee, and the Center for Womyn's Concerns.

April 25: Dinner for Sickle Cell Anemia
\$5

April 26: Sisters (BMW Play)
\$2 on campus \$3 off

April 27: Fashion Show & Party
\$10 on campus \$15 off

April 28: Picnic & Step Show
Free

Black Odyssey is coming

For tickets or more information call:

(631) 632-6464

IFSC Profile: Alpha Phi Alpha Fraternity Incorporated.

By: Monique Russell
BLACKWORLD Contributor

You see them in their black and gold or sometimes hear echoes of them chanting their history proudly on campus—they are Alpha Phi Alpha Fraternity Incorporated.

Alpha Phi Alpha was founded by seven students at Cornell University in New York. Though African-Americans were attending Cornell, they were not permitted to gather in large numbers even if it was for educational purposes. If found they could have been hung or beaten but despite the continuous negativity and hatred that these men faced they risked their lives in pursuit of education.

At the turn of the century, they took it upon themselves to make sure that all African-American men could have the opportunity to join a community of people who want to succeed.

"Alpha Phi Alpha fraternity Inc, means a lot of things to a lot of people but for me it means brotherhood, loyalty, intelligence and the light of the world," said Alphonso Vanlow a current undergraduate member of the fraternity at Stony Brook University. "It has made me a well-rounded person."



The objective of the men was to ensure that future generations would have a brotherhood that allows them to have one unified goal—education. All are welcome to join Alpha Phi Alpha, any color, race or creed. "My fraternity is formed by distinguished men and dedicated to the enlightenment and unification of students through education, community service and brotherhood," said Vanlow.

Dr. Martin Luther King Jr., Garrett A Morgan, Adam Clayton Powell, Thurgood Marshall, David Dinkins and Jesse Owens are just a few of the prominent members of Alpha Phi Alpha.

There are currently ten undergraduates and two graduate brothers here at Stony Brook University.

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Singing America, The Remembrance of Langston Hughes

By: S.L. Jones
BLACKWORLD Staff

The month of April signifies the birth of spring. It also represents National Poetry Month. This year, the five-year old academy pays tribute to one of the most prolific writers of the Harlem Renaissance and the 20th century—Langston Hughes.

Hughes was born on Feb. 2, 1902 in Joplin Missouri. By the time of his birth he was already destined for greatness among his people. He is the great-grandson of Captain Ralph Quarles a hero of the revolution and the grandnephew of John Mercer Langston, who is the first African-American elected to public office in the United States. It would be his bi-racial background that would aid him in writing the most memorable and celebrated poems.

Hughes was raised by his grandmother, after the divorce of his parents. When his grandmother died he moved to Lincoln, Illinois to live with his mother and her husband, eventually settling in Cleveland, Ohio.

He would then later live with his father in Mexico. After pleading with his father to allow him to return to a country that did not appreciate the "brown skin", in 1921 he attended Columbia University which led him straight to Harlem. Arriving as an established poet, a craft he started in high school he continued to write and the Omega Psi Phi member graduated from Lincoln University in 1929.

In 1926, Hughes, had his first work of poetry published, *The Weary Blues*.

Hughes' work during the Harlem Renaissance

so eloquently describes Black America in the poems *Harlem*, *Dream Deferred*, and *I Too, Sing America*.

Not only did Hughes have a love of poetry but his talents also extended to encompass short stories, novels, children's books and plays. He also had a strong love for jazz and for African-American music that is expressed in the poem *Weary Blues*.

As one of the leaders of the Harlem Renaissance he helped to expose the artistic contributions and the black experience. He told the story of a people.

The centennial celebration for Hughes is not the only way he is being honored. This year he is also featured on the U. S. Postal Service's Black Heritage commemorative stamp series, which celebrates its 25th anniversary.

The Harlem Renaissance and Dream Deferred



are what Tiesha Maddix, a junior and psychology major thinks about when she hears the name Langston Hughes. "It represents something in me, it gives me inspiration."

The Harlem Renaissance comes to the mind of Harlem native Yusuf Lee when he hears the name Langston Hughes. "The poem *A Dream Deferred* is my favorite poem," Lee said. "It was instructive and revolutionary that spoke to the condition, a tool for social change."

Helen Scott, a senior majoring in art said Hughes was a "Poetic, artistic, well educated, leader, and author." She said she even has one of his first edition children's books. Scott feels Hughes' work is timeless in the sense that the struggles he wrote about in his time still exist today.

Hughes died on May 22, 1967 of cancer in Harlem, NY. The street that he lived on, which was 127th St., was renamed Langston Hughes Place.

In the trying times that plagued American society, it is important to remember the works of Langston Hughes. His work will never be outdated because his words still speak to African-Americans and stand to change the hearts of Americans as a whole. Because to those Black people who do not realize it and to the rest of the American people who do not know he left these words for us to heed to... "They'll see how beautiful I am and be ashamed..."

Now let us all too, sing America.

CHALLENGING HIERARCHIES: BLACK WOMEN

By: Makarios Amerikanos
BLACKWORLD Staff

On Wednesday, April 3, 2002 Dr. Tracey L. Walters, of the Africana Studies department held a lecture entitled "Challenging Hierarchies Black Women and The Classical Tradition is a presentation given by."

Walters, who teaches Pan-African, Caribbean, and African American literature, said that "classics are considered the pinnacle of western civilization in literature."

The hour-long lecture held in front of an audience of a little over thirty focused on black women and their influence on classical literature. It also expressed the influence that Greek and Roman literature has had on black writers and, in turn, the impact that black writers have had and continue to have on Greek and Roman literature.

Dr. Walters went into a detailed discussion using examples of Black female poets such as Phillis Wheatly and Gwendolyn Brooks. Using these examples she examined the political, aesthetic and social purposes of women's revisions of the classical narratives. Walters strives to illustrate that the classics are still significant because the authors take the classics and write from a

modern perspective. This is done using old myths and coming up with their own endings to these myths. She said, "these women are claiming an art that is truly their own."

Walters also talked about how poetry should be universal. Going back into history, she spoke about how the poet's job in the African tribe was to take notes because poetry gave utterance to the people.

Another topic she covered was critics protesting about the authors' motives in writing about Greek and Roman classical literature. How some people feel that the writers are not black enough. They are considered "sell outs" because the topics they choose to write about is not about slavery and depression. But although these topics pertained to classical writing, it focuses on black aesthetics in classical literature.

After the presentation a heated discussion accompanied the presentation involving different questions from the audience. Questions were posed regarding why these authors chose to write about these topics. Questions like "who wrote the classics and who was it written for," along with many other interesting issues regarding the presentation. Some members from the audience felt that the clas-

sics were not written for working class Black people. For this reason African American scholars have rejected it. People feel that because this Greek and Roman literature excluded Blacks we should not write about it or try to understand it because it was not meant for "us".

Dr. Walters handled all of these questions in a sophisticated manner using her intellect of the topic.

Walters said that the works of these authors are very necessary to Black people and all races as a whole because what people do not realize and need to understand is that African-Americans did have an affect on classical literature. She replied to audience questions regarding relevance of these authors works saying, "...we need to acknowledge that Blacks contributed to the Greek and Roman Classical traditions, which helped to shape western civilization."

Black women are reclaiming the classical tradition. Dr. Walters says, "these women are proclaiming an art that is truly their own."

Three-Fifths a Man, so do You Still Get to Vote?

By Adekemi Akingboye
BLACKWORLD Contributor

There is a recent controversy surrounded the validity of the Voters Rights Act (1965), signed by president Lyndon B. Johnson. There have been rumors that in the year 2007, African-Americans will lose their right to vote, as a result of the alleged expiration of the Voter's Rights Act.

According to the rumors, in the year 2007 the rights of African-Americans will be up for discussion, reviewed and evaluated by Congress. If the rumors are true, 38 states will need to approve of an extension of the Voters Rights Act.

This is a disgrace that there is a need for the 15th Amendment and an Act to be passed to protect the rights of black people. Despite all of this, the Voting Rights Act (1965) is extremely clear about permanently ensuring African-Americans a right to vote.

Rumors are false and ridiculous. African-Americans are the only race of people who need "permission" from the Constitution to vote, because the 19th Amendment also grants women this right. However, the documents written to protect the rights of blacks are definite and clear.

The Voting Rights Act, which is now apart of the United States Code Title 42, Chapter 20, is pages and pages of stipulation that "race, color, or previous condition are not to affect right to vote." The Voting Rights Acts goes into neces-

sary and gross detail outlawing the many ways in which blacks were denied voting rights in the past, whether it be through threats or unfair tests, and the enforcement of the right to vote.

The U.S. Department of Justice issued a Voting Rights Clarification that explained where confusion set in on the alleged expiration of the Voting Rights Act. Not without its particular haughty language and sugar coating, the U.S. Department of Justice does clarify the situation. There are subsections to the Voting Rights Act that are due to expire in 2007 if Congress chooses not to renew it.

These amendments are those that grant authorization to the Attorney General and federal registrars in counties that deny blacks their voting rights and other provisions that are necessary to maintain the voting rights of blacks in this country. (If you want to read about the Voting Rights Act Clarification issued by the Department of Justice, you can find it at <http://www.usdoj.gov/crt/voting/misc/clarify3.htm>).

If you have heard any of the rumors about blacks loosing their right to vote, know that these claims are false. The Voting Rights Act does not put an expiration date on the right vote, however, it does put a time limitation on the Attorney General's powers in cases wherein blacks are denied their rights to vote. All things remaining as

they are in the year 2007, there is still a need for the Attorney General and other persons to maintain authority over federal registrars that may deny blacks the right to vote.

In order to prevent this protection from not being renewed in the year 2007, it is necessary for the black community to let representatives and congressmen know that its renewal is important.

Black people need to be involved in the voting process and write their representatives, because this type of involvement is sorely needed for the uplifting of the black community. The rumored expiration of the Voting Rights Act, although mostly false, should send a wake-up call to African-Americans who are complacent with the current state of black people. Why should complacency dominate our frame of mind in a country that has shown African-Americans in the past the opposite? The United States Constitution still states the following on the value of African-American lives and citizenship [Article 1, Section 2]:

Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free Persons,

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REHAPS

The Eyes of Love

*This morning when I opened my eyes
I saw your face
It was all over my pillow
On my walls, in my mirror
And pressed indelibly on the
forefront
Of my mind*

*You've become the space between my
every word
The silence between my irregular
heartbeat
In my futile attempts to make time
stand still
You are constantly moving,
nudging, urging
Me to be real and I rebel ag inst the
game we must play*

*I'm appalled at the subterfuge, the
stifling disguise
And when you leave me, returning
to him
Your departur is my demise*

*My questions have answers
that do not satisfy
My reasons are selfish
there is no alibi
I surrender to you*

Subdued

Subdued, she allows him to
slip within her grasp
It was the warmth that
gently glides from another
A human touch-craved
It had to be one with the
capabilities of a diligent
man Hardworking, persist and
Yet, she was confused Why?
Cause she all to well knew
the way lust drills itself
within her
Lust the never ending hunger
that drives many sane,
logical beings to the brink
of hell
She had to choose The lines
of his body, shaped and
grafted on her mind
Eyes sin-ridden-Closed shut
Lips moist Voice hushed
Tongue quick, able! ready!
Hands pulling
Then a moan escapes and
slowly, silently, settles
into the white walls
becoming a part of the
environment
Pure bliss
Climtic, moist, erratic,
uncanny OOH! then the
silence
Convulsions
Awakening from death Her bed
with him a sepulcher She saw
the blade of death as she
soared on her lover Rhythm
slowing down to a still
murmur Won over Subdued

Crystal Joy-Medina

Yusuf
J. Lee

The Cell

This is a story of love gone bad. If you've ever been in love, and lost that love for whatever reason, then you'll know where I'm coming from... This is dedicated to my first love, and my only hate. My number one. No matter how many times you hurt me I still got love for you.

Darkness
 Locked away in a cold, dark cell
 Condemned to this form of solitary confinement
 I've been sentenced to life in a prison of love
 I'm on the inside looking out
 Able to see the sun but not feel it's warmth
 I'm living under a cloud
 The never-ending rain of tears that fall on my side does not rain on your green grass
 When is my sunny day?
 I remember vividly the day of my imprisonment
 The words you spoke are forever emblazoned in my mind
 You were the judge who delivered my sentence
 From the day I saw your face I heard the *click* of the shackles you placed upon me

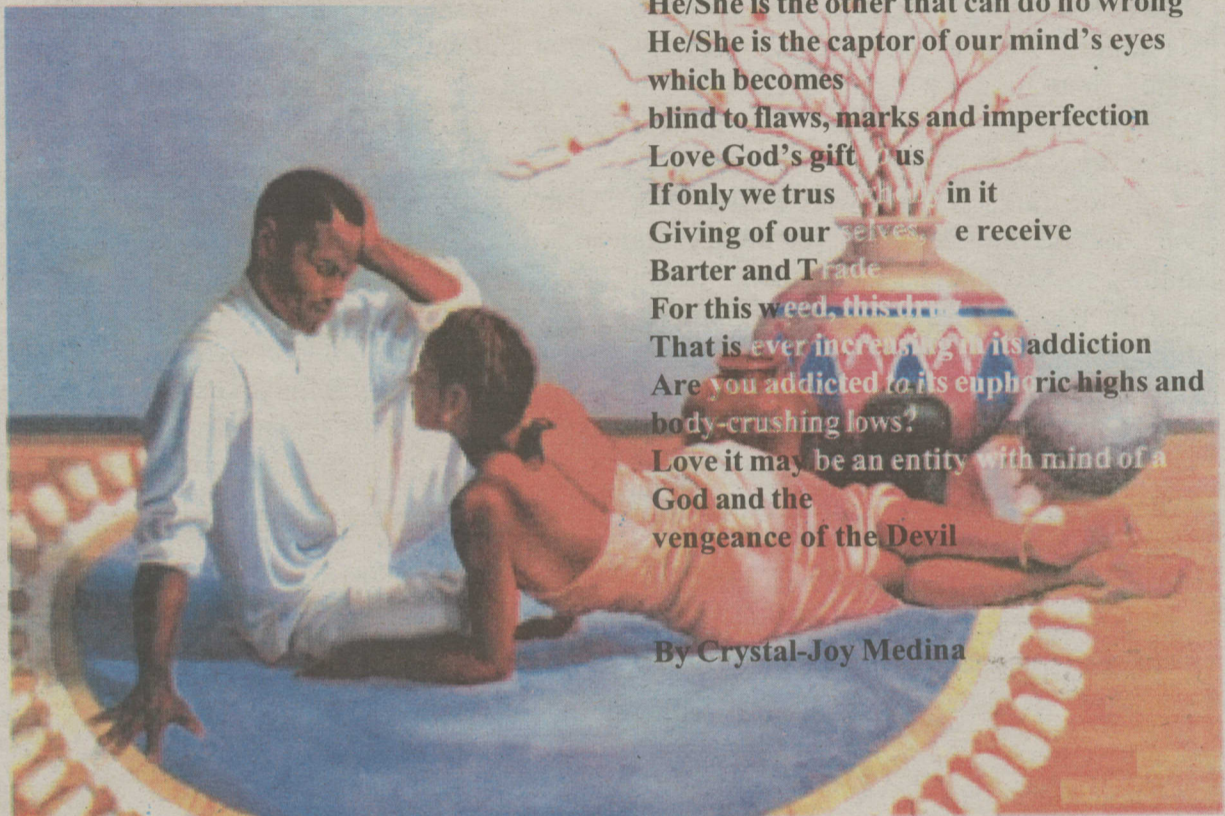
I was hooked
 Locked down from then
 Only then I was on the outside
 Enjoying short-lived sunny days
 Blinded
 Unable to see the forming clouds
 Your beautiful brown gaze which once enveloped me with warmth turned into bars of captivity
 Holding me in an eternal vice-like grip
 The thought of life without you shattered my soul
 And now I see you through teary eyes
 Knowing I can't be with you makes me die a thousand deaths
 Of what was I convicted?
 I only loved you wholeheartedly
 Perhaps it was a blind love but it was unconditional
 Now only you have the key
 Release me to love again
 But for now I'm still locked away in this cold, dark cell
 Condemned to this form of solitary confinement
 Sentenced to life in your prison of love

Bunmi...The Entity

LOVE

Love you feel it when sunlight caresses your face in the morn
 God's gift to man
 The only road towards perfection
 We see our narcissistic selves in our lover
 He/She is the other that can do no wrong
 He/She is the captor of our mind's eyes which becomes
 blind to flaws, marks and imperfection
 Love God's gift to us
 If only we trust in it
 Giving of our selves, we receive
 Barter and Trade
 For this weed, this drug
 That is ever increasing in its addiction
 Are you addicted to its euphoric highs and body-crushing lows?
 Love it may be an entity with mind of a God and the vengeance of the Devil

By Crystal-Joy Medina



ODDITIES

BARAKA: A LIVING LEGEND

By: Gregory Aime
BLACKWORLD Writer

Amiri Baraka's writings have been his weapon against racism and later used to advocate scientific socialism. Having been converted to the Kewaida sect of the Muslim faith, born under the birth name LeRoi Jones he assumed the name Imamu Amiri Baraka. He was born in Newark, New Jersey, where his father worked as a postman and lift operator. He studied at Rutgers, Columbia, and Howard University, leaving without a degree, and at the New School for Social Research. His major fields of study were philosophy and religion. Baraka also served three years in the U.S. Air Force as a gunner. Baraka continued his studies of comparative literature at Columbia University. He has taught at a number of universities, including the State University of New York at Buffalo.

In 1956 Baraka began his career as a writer, activist, and advocate of black politics. In 1958 he founded *Totem Press*. In Harlem he established the Black Arts Repertory Theatre, which presented poetry readings, concerts, and produced a number

of plays. Although that theatre was disbanded in 1966 he set up another theater called The Spirit House in New Jersey. He has also been Secretary-General of the National Black Political Assembly and Chairman of the Congress of African People.

In 1964 Baraka had four of his plays produced, which received the Off Broadway award for the best American play for 1963-1964 and was also made into a play. With this and subsequent plays he became the leading writer of militant black theater.

In 1968 Baraka founded the Black Community Development and Defense Organization. They edited in the late 1950s the *Yugen* magazine, which published poetry.

In 1966 Baraka remarried a black woman, Sylvia Robinson (later to be called Amina Baraka) after his divorce to his Jewish wife in 1965.

In 1967 he helped organize a National Black Power Conference and the next year he left behind his 'slave name', Jones, for a new African identity, Imamu (Swahili, for spiritual leader) Amiri Baraka. With his own conversion to Marxism, he dropped 'Imamu'

from his name as having 'bourgeois nationalist' implications.

Baraka continued to write in the 1990s while also teaching at SUNY-Stony Brook. He has edited many anthologies of African-American writing, and has been honored with numerous fellowships, grants, and awards. His political frankness has not become milder, as can be seen in *GENERAL HAG'S SKEEZAG* published 1992.

Much of Baraka's writings has remained unpublished, or have been printed in small pamphlets. People complain that there are any black leaders today, but with people like Amiri Baraka fighting for the black community we cannot deny that he is definitely a civil rights leader that will leave a strong legacy behind.

Spoken Word Comes to Stony Brook

By: S.L. Jones
BLACKWORLD Staff



Thursday April 11, 2002 in the student Union ballroom, Stony Brook students were exposed to the lyrical rhymes of their fellow students. The Student Polity Activities Board and the Def Comedy Jam College tour hosted the first poetry slam contest.

The ambiance was reminiscent of the movie "Love Jones." The ballroom was decorated with blue tablecloths and white candles to aid in what was to become a night

of erotic poems and black power.

This is the first poetry event hosted by SPAB. Co-board members Isabel Estrella and Amin Gates are responsible for the success of the event. "The event is in honor of National Poetry month and there has been high interest by a lot of students," said Estrella.

"The poetry session that we had on Tuesday was quite successful, the room was packed and the four selected poets from Tuesday's performance are performing tonight" Estrella added.

"The room was packed, the host was good and there was a poem read called "Love Definition," junior, Tiffany Handy said. "The girl who read that poem, I hope to see her tonight."

The event opened with Def Comedy Jam Host "Stacey-the erotic lyrist" who performed with the style her name defines. She read her poems with a black mask to help entice the crowd with her sexual words. With poems titled, "Hidden Treasure" and "Bubbles in my mouth" and the crowd's favorite "Girl from Philly" the packed crowd was hyped for Stony Brook's four finalists who "rocked" the house.

The finalists performed to win a \$250

prize. After the four poets performed it was clear who would walk away with the prize. While waiting for the judges decisions the crowd was once again enticed by the lyrical styling of up and coming poetess "Epiphany" who certainly enlightened the crowd about hate and the love of "Mary Jane."

Epiphany also related to the crowd how happy she was that students were here and getting an education and encouraged the crowd to "stay in school and get that paper."

By the end of the evening the crowd was ready to hear the winner of the contest even though they already knew who the winner would be. The crowd roared when the winner of the contest was revealed. It was the lyrics of Hassan Spruilla that mesmerized the crowd and caused all in the ballroom to think about the love that got away.

As the event ended students were glad that they came. "I liked it, it was comical, Hassan should have won, he changed the flow. "I liked him," said sophomore, Mohanne Charles.

IFSC PROFILE

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Alpha Phi Alpha's Fraternity Inc. Rho Rho chapter at Stony Brook University was founded on Aug. 7, 1990 at the 84th national convention.

Alpha Phi Alpha's name originated from Alpha being the first letter of the Greek alphabet. The Alphas believe that they are the first and the last of everything and it's only right that Alpha be a part of what they represent.

The main objective of the Alphas is to reach the students on a social and educational level. They encourage all to take advantage of college. By this, they want to help bring to light important information that can benefit all college students. These entail having programs such as "A voteless people is a hopeless people," "Can you love sex and God," "Interracial Dating," and "Portrayal of minorities in media which was co-sponsored by James college.

The programs that they choose all cater specifically to college students, either academically or socially.

Contrary to public belief the Alphas are not legally bonded to Alpha Kappa Alpha Sorority Incorporated unlike Phi Beta Sigma and Zeta Phi Beta who are constitutionally bonded. The Alphas and the AKAs are considered brothers and

sisters because they were the first male and female black Greeks. "We share an unbreakable bond and recognize each other as *Phirst Pham*," Vanlow states.

Sophomore, and new member of Alpha Phi Alpha, Omar Moore says that his relationship and interest in the Alphas developed long before he came to Stony Brook. "Brotherhood, hardworking and self-sacrifice," are a few of the things the Alphas mean to Moore.

A misconception that Vanlow addresses is the fact that people see most fraternities as "cocky". "This is not intentional, it just appears that way," he said. Vanlow is very proud and confident that his fraternity is the best. "If you were to speak to any individual they would think their organization or club was the best also.

Alpha Phi Alpha was founded by seven "honorable" and "brave" men," said Vanlow. "I am very proud of my organization in every aspect. Vanlow said that he tries to encourage people not to get caught up in the glitter and glamour of fraternities. The Alpha's work hard to maintain the dedication and solidarity that their founding brothers created, Vanlow added.

NUBIAN ELEGANCE

*By: Shaila Mentore
BLACKWORLD Editor*

In celebration of their culture and beauty, the African Student Union hosted their annual Nubian Elegance fashion show on April 13, 2002.

Even though the show was sold out in less than two hours it started late because people refused to leave the area so others can get into the Union auditorium where the show was being held.

The show featured designers like Moshood, Virginia S. Cathey and Raif Salam with clothes that ranged from traditional to 'funky denim'.

"The purpose of the show was to promote sexiness and show the ethnic clothing of Africa," said Edith Ashamole, president of ASU.

Besides modeling the show featured African dancing and spoken word by three students from Stony Brook University.

Greg Hendricks, a senior, was the first to read his poetry. Then there was Hasaan Spruill whose poem titled "Black Love" was read in act II. Lastly, there was Chioma Okoro whose piece titled "African Beauty" had the audience roaring

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Imam Jamil Al-Amin

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drew this statement, saying he was pressured by authorities to implicate Al-Amin as the assailant. In April of 2000, The FBI admitted that they kept Al-Amin under investigation from 1992 to 1997 without charging him of any crime.

A month prior to his arrest in the Kinchen murder case, a warrant was issued for Al-Amin's failure to appear in court on charges of impersonating a police officer.

The impersonation incident Al-Amin was charged for happened in 1999 when he was stopped by a Cobb County Police officer while driving. As he went into his wallet to get his license, the police officer spotted a badge. Al-Amin explained that Mayor Johnny Jackson of White Hall, Alabama appointed him to the city's auxiliary police force which is when he received the badge. But when the police officer did a check of the vehicle it was reported stolen even though Al-Amin presented the officer with a bill of sale. But he was still charged with accepting stolen property and impersonating an officer.

In March of 2000, Police Officer Aldranon named Al-Amin as the assailant in the shootings. In April of 2000, a grand jury

in Atlanta indicted Al-Amin for murder in connection with the shooting death of deputy Kinchen the previous month. He is indicted on one count of murder, four counts of felony murder, two counts of aggravated assault and six other lesser charges. In May of 2000, The State of Georgia announced that it would pursue a death penalty conviction of Imam Jamil Abdullah Al-Amin. In June of 2000, Otis Jackson confesses to killing the police officer, the defense is never notified of this and Jackson later retracts his confession. (The Atlanta Journal Constitution March 12, 2002.)

There was a trail of blood from the crime scene that led to an abandoned house as the police originally indicated; upon the arrest of Al-Amin they retracted their story because Al-Amin had no wounds of any kind. Then they later admitted to the pool of blood, but insisted it was not human blood. Deputies say they found the gun used in the shootings in the woods, not too far from the crime scene. A ballistics test matched a bullet taken from Kinchen's body to the pistol and traced shell casings found at the crime scene to the rifle. And a few feet from where they found the weapon they found a piece of denim dangling from a fence, forensics matched the denim

with the jeans Al-Amin was wearing when he was arrested in Alabama. The agents said they found the weapon and the denim shortly after Al-Amin was arrested. They presented witnesses and forensic evidence that didn't match the account of their star eyewitness, and they prevailed in their contention that Al-Amin was a lone gunman who killed Fulton County Sheriff's Deputy Ricky Kinchen.—The Atlanta Journal Constitution March 1, 2002.

On March 14, 2002, after four hours of jury deliberation, Al-Amin was found guilty and sentenced to life without parole for the killing of Ricky Kinchen. It is evident that FBI or law enforcement officials have had it out for Al-Amin since the late 1960's and continued to pursue him to the present day. Al-Amin is a member of a religion that will forever be stigmatized by Sept. 11. This is not the first or the last time that police officers lied and prosecuted the innocent, America has a long history of this. "I have been tormented and prosecuted by my enemies for reasons of race and belief. I seek truth over a lie; I seek justice over injustice; I seek righteousness over the rewards of evil doers."—Imam Jamil.

On His Way To Hollywood

By: Shaila Mentore
BLACKWORLD Editor

He got his start right here at Stony Brook University's SBU TV, formerly 3TV, working with former student Jermaine Lamont a.k.a. J-Skru hosting a live show on t.v.

His name is Johnny Hines and he's come a long way since 3TV. He has since taken time off from school, had his own show on SBU TV titled "It's about damn time" and gained entry to the International Modeling and Talent Association national convention.

On his way to pick up his last paycheck from the Hilton hotel on route 110 Hines saw that Tomorrow Talent, a management company directly connected to the IMTA was holding auditions for their 2002 line-up, he auditioned in dance and acting and was selected for a call back.

After scoring nine points out of a possible ten Hines was selected to attend the national convention for modeling, dance, and acting. "I will have a chance to be discovered after competing at the convention,"



Hines said.

In order to make his dream of acting, modeling and dancing a reality Hines needs the sponsorship of his fellow students along with faculty and staff. "This convention is considered the Olympics of acting," said Hines.

The total cost to attend the convention that's being held in New York City from July 20-27, 2002 is \$5000. Hines has already raised \$2,665 by saving, help from friends and sponsors from various agencies.

Unfortunately, he has not raised all the

money and would like the help of students on campus. He asks that you contact him if you know of any business or agency that would be willing to sponsor him and help him raise the remainder of the money.

Some of the people that attended this convention and went on to act include Katie Holmes of 'Dawson's Creek', Elijah Wood who starred in the critically acclaimed movie 'Lord of the Rings' and Ashton Kutcher of 'That 70's Show'.

Out of 900 aspiring models and actors Hines was sponsored by Tomorrow Talent to represent them in Los Angeles at a weeklong agent run. "It's only a matter of time before I'm in Hollywood," said Hines.

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RACISM

continued from p. 2

lieve that the "straight" Negro is not appealing. It brainwashes many African-American girls to think the worst of themselves and it causes the men to be unable to appreciate the black woman.

In hip-hop music videos, this way of thinking is clearly in effect. The women are again of African-American decent but they are like the Europeans with the long straight hair and the light skin.

It is rare to see dark-skinned black women with their natural hair in music videos or anywhere else on television. When we do see something like that, the most common thing to say is "why doesn't she relax her hair" and "she's so dark". Many African-American women think that to be dark is to be at "the bottom of the scale" just as Lawrence said, so they try their best to look like Europeans.

Social Darwinism was a late nineteenth-century sociological theory that was based on the theories of evolution and natural selection. The founder of social Darwinism was social philosopher Herbert Spencer.

Social Darwinists came to believe that human progress depends on competition and the most successful social classes were supposedly composed of people who were biologically superior. According to this belief, one would believe that the slave trade happened because the Africans were inferior to the Europeans.

Also, the reason that African-Americans were not excelling in life was because they were inferior. That

belief did not make much sense because the Africans that were brought to America were not allowed to learn how to read or write.

Since they were denied the right to learn, it was hard for them to be successful in life. Many Africans could have been successful if they were given the chance but this blatant form of racism did not allow them that chance.

Spencer believed that society should weed out the weaker in order to prosper. The weak that he spoke of were Negroes and the other primitive peoples. This is the type of thinking that made people dislike races other than their own. It also made the so-called superior race despise the "inferior" race and vice-versa.

Social Darwinists did not believe that the government should interfere with the will of the people or any aspect of the people's life. It is impossible for a community to run without a government's rule. By the 1970s, blacks saw the need for political improvement as a way of advancing their lives. Many blacks were arrested because of their political beliefs and activities.

It is important to note that many of the blacks that were imprisoned were there not because of their political beliefs but because of racism and the function of class exploitation. In the end, the government helped the blacks to gain equal rights. This is what Spencer was afraid of, he did not want the government to step in and change the will of the people and protect the so-called weak people and destroy what was really to happen.

Spencer also believed that the "inferior" races were only useful for sociological study; he felt that they could be useful in determining the process of evolution. What

Spencer was saying here is that the "inferior" races were good for experimenting only.

They could offer society nothing but the use of their bodies for scientific study. According to him, these people were nothing more than lab rats. They were not people that could be of use in society. This is what Hitler did to the Jews. He saw no reason for them in society so he did cruel experiments on them.

As you can see, the modern disciplines played a huge role in helping to develop the racist attitudes that are alive today. Although many people have put aside the racist thinking that was drawn up by these people, many of the beliefs are still in effect.

Modern day racism did not just come out of anywhere; it was in the making for hundreds of years. We cannot blame the emergence of racism on the disciplines alone, we must also hold the people accountable for what they believed. A lot of the beliefs about races did not make much sense. It seemed as if some people felt a certain way and decided to tell everyone about their belief and they were certain that they would get a following, which they did.

Although we all would like to believe that racism is gone, it is not. Many of the racist attitudes that were in circulation in the past centuries are still alive today but it is up to us to educate ourselves and not allow the faulty theories to infiltrate our beliefs.

THREE-FIFTHS A MAN

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including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons.

The United States government still has in its constitution that marked slaves three fifths of a person. Considering the time in which the Constitution was written is a given, when attempting to explain this definition of black people. However, considering the times we live in now and the tremendous progress that blacks have supposedly made in America, this type of statement should be stricken from the Constitution.

Although the United States government goes through limited lengths to convince the masses of equality, a negative stigma still surrounds the identity of African-Americans. In many ways African-Americans are still treated as they were during slavery: three fifths of a man. Wherever there is an African-American who has achieved success, it came at a cost and not without subjection and combating racism. Perhaps what the founding fathers of white America forgot to include after stating "*We hold these truths*

to be self-evident, that all men are created equal..." that the "unalienable rights" granted to us by God would be ignored and depleted to tailor the needs of one people. This is where black people should find the deep-seated fault in our country and in the expiration of the above-explained stipulations of the Voting Rights Act that are still necessary to maintain our rights.

It is clear that if we ignore our voting rights, that black people will be taking a big step backwards. But have we really made that much progress over the past few decades? Not to trivialize the efforts of pass black leaders and milestones in history, like the eradication of slavery and the Civil Rights Movement, but all people are still not equal in this country.

Today, black people as a whole have become so complacent, and satisfied with the success of a more healthy few, that the systematic oppression of many and the fact that society still views us something short of human becomes shrouded. As educated black youth we need to stay informed about what is going on in the world outside of Stony

Brook.

Reading about the history of this nation and government documents like the Constitution and the Voting Rights Act is unfortunately rare in this society, but necessary. Staying informed, opinionated and active is the only way to combat the injustices that black people continue to face in this country.

Starting protests or becoming involved in politics is not for everyone. However, if we educate ourselves, stay informed about where we have been and where we are, a collective success replace the more and more of struggling black communities in America.

ECSTASY: THE DRUG OF CHOICE

by Patrick Charles
BLACKWORLD Staff

A few years ago the fad was smoking cigarettes, along came marijuana, now the new drug of choice is Ecstasy, "MDMA", "ADAM" or "E" as is it is called on the streets. MDMA is a synthetic, psychoactive drug with both stimulant (amphetamine-like) and hallucinogenic (LSD-like) properties. Street names for MDMA include Ecstasy, Adam, XTC, hug, beans, and love drug. Its chemical structure (3-4 methylenedioxymethamphetamine, "MDMA") is similar to methamphetamine, methylenedioxyamphetamine (MDA), and mescaline—other synthetic drugs known to cause brain damage.

MDMA is also neurotoxic. In addition, in high doses it can cause a sharp increase in body temperature (malignant hyperthermia) leading to muscle breakdown and kidney and cardiovascular system failure.

It's a synthetic drug that, according to its proponents, produces a relaxed, euphoric feeling. Most users report that it makes them feel happy and social. Unknown to buyers, ecstasy can be mixed with PCP, methamphetamin, acid and/or DXM, dextromethorphan which is a legal drug found in over-the-counter cough suppressants. Large doses of DXM can cause stomach pain, cramping, dizziness, vomiting, and seizures.

Ecstasy is a drug of choice at raves and club parties. Yet recently it has begun to appear all over the country and outside of clubs. In a recent study done on the use of "X", 13 percent of college students have tried it. Although not a large percentage, the number continues to rise as more ecstasy users emerge.

The emergence of the drug can be seen and heard through the music of today. Artists like Jay-Z, Ja-Rule, Missy Elliot and Eminem advocate the use of this drug. Millions of kids listen to these people and buy into whatever they tell them.

Chemically, it is an analogue of MDA, a drug that was popular in the 1960s. In the late 1970s, MDMA was used to facilitate psychotherapy by a small group of therapists in the United States.

Illicit use of the drug did not become popular until the late 1980s and early 1990s. MDMA is frequently used in combination with other drugs. However, it is rarely consumed with alcohol, as alcohol is believed to diminish its effects. It is most often distributed at late-night parties called "raves," nightclubs, and rock concerts. As the rave and club scene expands to metropolitan and suburban areas across the country, MDMA's use and distribution are increasing as well.

Users of the drug say that it produces profoundly positive feelings, empathy for others, elimination of anxiety, and extreme relaxation. MDMA

is also said to suppress the need to eat, drink, or sleep, enabling users to endure two- to three-day parties. This is why many partygoers use the profound drug.

The retail price of MDMA sold in clubs in the United States remains steady at twenty to thirty dollars per dosage unit. The age groups that use the drug are kids ranging from ages 16-25. This is also the age that most kids go to rave parties.

Ecstasy is more popular to white people than African-Americans by 12 percent. Even though the number of African-American use is low, a rise in rap artists profoundly professing and advocating the use of ecstasy. Many kids that go to clubs will eventually start picking up on the trend and become users themselves.

Cocoa Slaves

continued from p. 4

they would be paralyzed and he would easily recapture them.

If they dared to break this spell and run away, worse came when they were captured (as they almost always were). Runaway slaves were beaten as an example to the others. Stripped of their clothes, with their hands tied behind their backs, they were viciously whipped. The beatings continued, twice a day, for several days - the farmer repeatedly demanding an answer to the impossible question "How did you break my spell?"

Some boys didn't survive. Those that did were sent back to work as soon as they could walk. Their wounds became infected and they had to rely on the maggots feeding on their flesh to clean the wounds and save them from gangrene.

The brutality, the isolation, the hunger and exhaustion, all combined to break the spirit and will of Drissa and his fellow captives, locking them into years of slavery.

The farm owners can afford to be brutal because slaves are cheap. A healthy young man can be purchased in the local market for about \$40. There are plenty of young men searching for work, and others who are willing to promise them good jobs in order to bring them to market for sale as slaves. But how can the owners treat them like this? How can they justify enslaving their workers? The answer lies both in their greed and in the conditions that all of us help create in the global economy.

Cocoa, sugar, milk and a few other ingredients make chocolate, one of the most popular luxury foods in the world. Americans have an enormous appetite for chocolate. The thousands of farms in the Ivory Coast produce more than half the cocoa on the world market. For the cocoa to reach us, the cocoa pods have to first be split open and the cocoa beans taken out. When the beans have been dried they are packed into big sacks and sold. At this point the slave-made cocoa enters the world market and begins its journey to us.

Until recently, the government of the Ivory Coast bought all of the cocoa from the plantations and then re-sold it on the world market. The government fixed the price of cocoa and the farm owner could be sure what he would make on his crop. But the Ivory Coast has a problem - it is carrying a huge international debt.

From the 1970's, Western government and banks urged countries in the developing world to take out loans. Many of these loans were taken out by dictators who used the money to buy weapons and luxuries. In order to pay back these loans, governments pressured more and more of their farmers to produce 'cash crops', like cocoa, that could be sold on the world market.

The problem that the World Bank should have foreseen was that with more and more countries producing these cash crops, the market was flooded

and prices fell. By the 1980's these debtor countries were trapped, their land was not producing food for their people, just cash crops for the world market.

Today the Ivory Coast owes more than \$14 billion, and has to spend five times more on debt interest to the banks than it can spend on health care for its own people. The World Bank requires governments to impose very strict economic regimes on their countries in order to borrow more money.

When that happened, the world price of cocoa fell even further, and the farmers and plantations owners got even less for their crop. As the price fell, more and more farmers couldn't afford to pay their workers, and many plantation owners turned to slavery.

If you look at all the countries in the world, those with the biggest international debts are also those with the most slavery. One half of all countries with high international debt have regular or extensive slavery.

When the cocoa beans leave the Ivory Coast they don't come directly to us. First they enter the strange world of the international cocoa futures market. The cocoa futures market exists in just a few small rooms in London and New York. In these rooms dealers buy and sell not the cocoa itself, but pieces of paper that represent large amounts of cocoa beans to be delivered at some time in the future. These cocoa 'futures' will be bought and sold many times before the cocoa beans are actually delivered to a chocolate factory.

The dealers can potentially make huge profits as they buy and sell the cocoa beans, profits not shared by

the farmers that grew them. Sometimes the dealers will push up the price of cocoa and that can raise the price that the farmers will receive. Other times the dealers will hold back cocoa from the market, and when they release a large quantity onto the market, the price falls dramatically and the farmers get almost nothing for their crop.

International trade may seem remote when we go to buy a chocolate bar, but world market prices can have a catastrophic impact on the lives of millions of small scale producers, forcing many into crippling debt and countless others to lose their land and their homes. For some it can even lead to slavery. What Can We Do?

How on earth do we stop the slavery on the cocoa farms? At the moment none of the cocoa from the Ivory Coast receives the Fair Trade Mark, so a start would be to help more farmers earn the Fair Trade Mark and thereby earn better profits on their crops and pay their workers.

We also need to let the chocolate companies know that we support their efforts to take slavery out of their supply chain. At the same time, we don't want a boycott of cocoa from the Ivory Coast since that could make things even worse for the slaves there.

Our government, which gives foreign aid to the Ivory Coast, needs to understand that we want some of that aid to help people out of slavery. Very importantly, we all need to become abolitionists by joining those organizations that fight slavery, like *Free the Slaves*.

ASU

continued from p. 11



with satisfaction.

"The show was a great success, all our effort and hard work manifested on stage," said Ashamole. "It would not have been what it was without dedicated e-board members."

Each scene had a message to give or a story to tell. In the scene titled 'Nigerian Fashion Fabrics' the models expressed that material things cannot buy love when the male models tried to give the females everything else except quality time.

Designer Virginia A. Cathey's clothes were featured in act IV. The clothes were sexy and classy while featuring models with tight abs

and buns. After receiving much applause from the audience Cathey gave an e-mail address and told the audience they can place orders there since she did not yet have a store.

Amudat Salam and Yetunde Ajakaiye are the ones responsible for the 'funky denim' scene. The scene featured models in blue jeans that were cut and designed by Salam and Ajakaiye.

"Yeye and Amudat are really creative, they did the hair of most of the models," said Ashamole.

There was a scene titled 'woman's worth' that featured males and females in matching African print clothing. The men bowed before the women and celebrated them throughout the scene.

The last two scenes featured traditional garb and a 'hot like fire' tribute to the e-board members who all came on stage wearing red. The e-board members came center stage as they were introduced by name and position on the board.

African awareness and ASU's membership has been steadily increasing mainly because of the hard work and dedication of the members of ASU.

"A lot of people tried to discourage us and put us down as a people but we stuck together and that's why the show was such a success," said Ashamole.

Quotable:

**The ultimate
measure of a man
is not where he
stands in moments
of comfort and
convenience, but
where he stands at
times of challenge
and controversy.**

By: Dr. Martin Luther King, Jr.

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